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The Prophet
Muhammad
Mustafa
the Elect  2

Osman Nûri Topbaş

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent you but as a mercy to the worlds.” (al-Anbiya, 107)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

“Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate.” (at-Tawbah, 128)

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

“Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful.” (Al-i Imran, 31)

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

“Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers.” (Al-i Imran, 32)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.” (al-Ahzab, 40)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ
وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

“And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.” (Muhammed, 2)

The Messenger of Allah ﷺ says:

“I will be the first of you to reach the Pool of Kawthar and I will meet you there! Our meeting place is the Pool. I see it at this very moment! I will testify on your behalf! I have been given, at this moment, the treasures of earth and their keys. By Allah, I fear not that you will return to idolatry after me! But I fear that you will get carried away in worldly greed and become jealous of each other, kill one another and perish just like those who have perished before you!” (Bukhari, Janaiz, 73; Muslim, Fada'il, 31)

“Rest assured that I will go before you and wait for you! Be aware that our meeting spot in the Hereafter is the head of the Pool of Kawthar. Whosoever wishes to meet me tomorrow let him pull his hands and tongue away from sins.” (Bukhari, Salat, 80; Ibn Saad, II, 227)

*Whatever the World has, it is all but His offering,
To Him is obliged society, and so is the individual obliged,
Obliged is entire humankind to that Innocent, oh Lord
Revive us in the Hereafter with this thought on our mind!*

Mehmet Akif Ersoy

THE FIRST YEAR OF HEGIRA

Days of the Blessed Prophet ﷺ in Medina

The migration of the Prophet ﷺ to Medina marked a new era, turning a brand new page in history for Islam and the Muslims.

The Noble Prophet ﷺ was not a refugee in Medina. Much rather, he was the chief architect of a future world, its guide, the leader of the emerging Islamic state and, in short, its life and soul. With his arrival to Medina, the movement of Islam and its communication to the world received an enormous impetus.

Until the completion of the Mosque of Medina, the *Masjid'un-Nabi*, the Messenger of Allah ﷺ remained as guest, for seven months, at the house of Abu Ayyub al-Ansari. But the lodging at the house of Abu Ayyub, the flag bearer of the Prophet ﷺ, had in fact a history going back a few centuries.

Seven hundred years before, *Tubba'* Abu Karib, one of the kings of Yemen, had come to Medina, known then as Yathrib. Finding out from Jewish scholars of the future emergence of a Meccan Prophet who would then migrate to Medina, he had a house built in the town. He then entrusted a gold sealed letter with the grandest scholar in Medina at the time, requesting it be passed on, in case he





did not live to see the day, from generation to another, and presented to the coming Prophet.¹

And the *Tubba'*, as early as then, declared belief in the Prophet ﷺ and became Muslim.²

Passing on through the years from father to son, the house, which fell to the east of the *Masjid*, was finally handed down to Abu Ayyub Khalid ibn Zayd ؓ, reputed to be one of the descendants of the said scholar.

Those who had the *Tubba's* letter in their safekeeping sent Abu Layla, a trustable man from the tribe of Sulaym, with the letter to the Messenger of Allah ﷺ, upon hearing him approach Medina. Abu Layla tracked the Prophet ﷺ on the Meccan road; though it was the Blessed Prophet ﷺ who first called out.

“Are you Abu Layla?”

“Yes”, he replied.

“I believe you have the *Tubba's* letter with you. Can I see it?”

Abu Layla had never before seen the Prophet ﷺ. He was stunned.

“And who might you be? You certainly do not look like a sorcerer... Yet how did you know I have the letter?” he asked, astounded.

“Rest at ease, for I am Muhammad. Please, give me the letter,” he said.

Taking out the letter, Abu Layla handed it over to the Blessed Prophet ﷺ. After Abu Bakr ؓ read the letter aloud, the Messenger of Allah said, three times:

1. Ibn Asakir, III, 334-335; Samhûdi, I, 188-189.
2. Ahmad, V, 340.



“Greetings to the *Tubba*, our virtuous brother!”

He then advised Abu Layla to return to Medina, who swiftly made his way back, delivering the good news of the Prophet’s ﷺ approaching, for which he was offered a treat by each Medinan as a show of appreciation.³

Abu Ayyub al-Ansari:

The Flagbearer of the Blessed Prophet ﷺ

Blessed with the honor of having the greatest of all Prophets ﷺ as guest for seven months in his warm double story home, Abu Ayyub ؓ at first constantly pleaded the Prophet ﷺ to stay on the top floor, only to have him respond each time:

“Rest assured, Abu Ayyub...The ground floor is better for us and more useful.” Hence, the ground floor was where the Blessed Prophet ﷺ initially took up residence.

Serving their guest of honor, the Messenger of Allah ﷺ, with exceptional love and respect, Abu Ayyub ؓ and his family even would even brush up against the walls to sleep, uncomfortable with the idea of sleeping on the same vertical level with the Noble Prophet ﷺ.

Their jug broke once, spilling all the water on the floor. Worried that the water might drip on their sacred guest, Abu Ayyub at once grabbed their one and only cover, a velvet blanket, and anxiously began drying the floor. Come morning, he insisted the Messenger of Allah ﷺ to move upstairs. As much as the Blessed Prophet ﷺ assured him that he was comfortable on the ground floor, Abu Ayyub ؓ politely persisted:

3. Ibn Asakir, III, 335; Ayni, IV, 176.

“We cannot go upstairs, until you do!” It was only then that they swapped places.⁴

Whilst they had the Noble Messenger ﷺ as guest, Abu Ayyub al-Ansari and his family would offer him from the meals they prepared. When the leftover food was returned, Abu Ayyub would search for the parts of the food which the Messenger of Allah ﷺ had touched, specifically eating from those parts for *tabarruk*, in hope of attaining blessings therefrom. He had once sent the Blessed Prophet ﷺ a dish containing onions and garlic, which was returned untouched. Unable to see the Prophet’s ﷺ imprints on the food, Abu Ayyub ﷺ apprehensively went next to him and asked:

“Is that food impermissible, Messenger of Allah?”

“No, it is not”, replied the Prophet of Grace ﷺ. “But I was not fond of its smell, for I am a man who speaks with angels.”

“If you dislike it, then so do I”, said Abu Ayyub.

“But you should eat it”, the Messenger of Allah ﷺ advised, however.

Nevertheless, that was the last time they cooked that particular meal for the Prophet of Allah ﷺ.⁵

How splendid a case in point this serves, in indicating the degree of sensitivity and thoughtfulness the Blessed Prophet ﷺ had in abstaining from causing the least amount of discomfort to all beings, humans and angels alike.

Abu Ayyub’s ﷺ honor and respect towards the Blessed Prophet ﷺ continued unalloyed even after his temporary stay. Just to be

4. Muslim, Ashriba, 171; Ibn Hisham, II, 116.

5. Muslim, Ashriba, 170-171; Ibn Hisham, II, 116.

among those to reap the inherent blessings of the below words of the Prophet ﷺ:

“Constantinople will certainly be unlocked...How wonderful a commander is its commander; and how wonderful soldiers those soldiers are”, (Ahmad, IV, 335; Hakim, IV, 468/8300), though well past eighty years of age, Abu Ayyub took part in two sieges of the coveted city, and as a vanguard of the ultimate conquest that was to take place many centuries down the track, gave his life for the cause. Moments before his passing away, as if to nominate his corpse as an object of ambition for Muslim soldiers to claim the city after him, he said, to those standing around:

“Bury me at the furthestmost point you tread...”⁶

Anas ibn Malik’s Service to the Blessed Prophet ﷺ

Anas رضي الله عنه recounts:

“As the Messenger of Allah ﷺ arrived in Medina, my step father Abu Talha took me by the hand and brought me next to him.

‘Anas is a smart little kid, Messenger of Allah’, he said. ‘Let him serve you!’ And that is how I became a servant to the Messenger of Allah ﷺ. All up, in war and peace, I served him for ten years. By Allah, neither did I ever hear him scold me for doing something I was not supposed to do nor for something I failed to carry out.” (Muslim, Fadail, 52)

According to another account, Anas’ entrance into the service of the Blessed Prophet ﷺ happened in the manner below:

When the Noble Messenger ﷺ graced Medina, all the *Ansari* men and women presented him with welcoming gifts. Ummu

6. See, Ibn Saad, III, 484-485.



Sulaym, on the other hand, was rather downcast and depressed over not having anything to present. She later took her son Anas by the hand and together, they went next to the Messenger of Allah ﷺ. She asked:

“Would you see fit to let Anas serve you, Messenger of Allah?”
The Blessed Prophet ﷺ gave consent. (Samhudi, I, 271)

Anas ؓ explains:

“The Messenger of Allah ﷺ once wanted to send me somewhere. Though I seemingly refused, saying ‘No way, will I go,’ deep inside I had already agreed on going; after all, it was nobody other than the Prophet of Allah giving the order. So I set out. On the way, I saw some children playing on the street and I joined them awhile. Afterward, I felt someone come from behind me and gently hold the nape of my neck. When I turned around, I found the Messenger of Allah ﷺ, smiling.

‘Did you end up going where I told you to go, little Anas?’ he asked.

‘I am going right away, Messenger of Allah!’ I quickly responded.” (Muslim, Fadail, 54)

Anas ؓ recalls another time:

“Once, after having seen to the service of the Messenger of Allah ﷺ, I went next to the kids outside, thinking he would be taking an afternoon nap. As I got carried away watching the children play, the Messenger of Allah ﷺ turned up. He greeted the children. He then called me and sent me somewhere. So I set off. He sat and waited under a shade until I returned. By the time I had completed my duty, I was late returning next to my mother; and when I eventually did, she asked:



‘Why are you late?’

‘The Messenger of Allah sent me somewhere for something,’ I said.

‘What was it?’ she inquired.

‘It is the Messenger of Allah’s secret,’ I replied.

‘Then keep the Messenger of Allah’s secret,’ she advised.”

Thabit, who reported this *hadith* of Anas – -, later added:

“Anas told me that ‘If I were to reveal this secret to anyone, it would have been you!’” (Ahmad, III, 195)

As can be seen, the Blessed Prophet  treated children like his peers and trusted them with certain secrets. Nurturing a profound love and compassion for them throughout each phase of his life, the Prophet of Mercy  had an affectionate appreciation of children, interacting with them at their own level, and virtually finding a way into their spirit. The blueprint of the ideal treatment of children is provided by, among many, the two *ahadith* below:

“If you have children, become a child with them...” (Daylami, III, 513)

“Treat your children nicely and perfect their rearing.” (Ibn Majah, Adab, 3)

The exemplary life of the Prophet of Grace  also offers us guidance with respect to educating children. What superb education he must have given Anas that never in his life did he feel the need to get angry with the child, even once. What a way the fifty-five year old Prophet  must have found to the heart of the ten-year old Anas that he could joke with him, like a pal, when he felt, and let him in on a secret when needed; and reared in the care of the



Blessed Prophet ﷺ, despite being the child he was, Anas ؓ could behave like a mature person and take the Messenger of Allah's secret to the grave. Elevating Anas ؓ to such a level of maturity, no doubt, was the towering method of education implemented by the Blessed Prophet ﷺ.

The Pact of Brotherhood between the *Muhajirun* and the *Ansar*: *Muakhat*

From the moment he started the Call, irrespective of the race or tribe they belonged to, the Messenger of Allah ﷺ regarded all those who entered Islam as equal and instituted among them the brotherhood of Islam. He twice established a *muakhat*, a pact of brotherhood, the first before the Hegira and the other after. The pact in Mecca involved setting up a brotherhood between the Muslims of Quraysh and the freed slaves. Zayd ibn Harithah and Hamza, for instance, were declared 'brothers', just as Salim, the freed slave of Abu Hudayfah and Abu Ubaydah ibn Jarrah, and Bilal Habashi and Ubaydah ibn Harith ؓ.⁷

Attached to one another from the very first years of Islam, Muslims showed a second display of brotherhood following the Hegira.

The moment the *Muhajirun* stepped foot inside Medina, a heated battle emerged between the *Ansar*, who were contesting each other enthusiastically, to host their newly arrived brothers. The sweet dispute unsettled, they were eventually forced to draw lots to decide who would get to host who.⁸ Five months after the arrival to Medina, the Messenger of Allah ﷺ designated for each *Muhajir*

7. Ibn Seyyidinnâs, I, 321; Ibn Habib, p.70; Ibn Abdilbar, *ad-Durar*, p. 90.

8. Bukhari, *Janaiz*, 3; *Manaqibu'l-Ansar*, 46.

a brother from the *Ansar*; the venue for the declaration of the pact being the house of Anas ibn Malik ﷺ.⁹

Just to cite a few pairings, Abu Bakr was made a brother with Kharijah ibn Zayd, Omar with Utban ibn Malik, Abu Ubaydah with Saad ibn Muadh, Othman with Aws ibn Thabit,¹⁰ Bilal Habashi with Abdullah ibn Abdurrahman,¹¹ Salman with Abu'd-Darda,¹² Salim with Muadh ibn Maiz,¹³ and Ammar with Hodayfah¹⁴ ﷺ. Taken into consideration in these pairings were the temperamental similarities of both persons.

Each immigrant family was boarded in the house of a Medinan. The Companions who were declared brothers were thus to work together and share what they earned. The *Ansar* donated their excess land to the Blessed Prophet ﷺ, who divided them amongst the *Muhajirun*. Still discontented, the *Ansar* went so far as to insist the Messenger of Allah ﷺ to:

“...divide our date fields among our immigrant brothers as well!”

“That cannot be”, the Noble Prophet ﷺ said, upon which the *Ansar* then made the following proposal to the *Muhajirun*:

“Then you undertake the work of watering and taking care of the trees and we will split the harvest!” With the approval of the Blessed Prophet ﷺ, both sides agreed to the deal. (Bukhari, Harth, 5)

9. Bukhari, Edeb, 67.

10. Ibn Hisham, II, 124-125.

11. Ibn Saad, III, 233, 234.

12. Bukhari, Adab, 67.

13. Ibn Abdilbar, II, 567.

14. Hakim, III, 435/5657.

This brotherhood was centered around the physical and spiritual assistance of Muslims who had left behind all they had in Mecca and migrated to Medina to start everything from scratch, by the *Ansar* of Medina welcoming them with open arms; motivated with the aim of making the *Muhajirun* forget the grief of having been driven out of their hometown only for their belief and of warming them to Medina, their new home, and fusing the Muslims together through a the founding of a mutual solidarity.

The pact, stemming purely from the love of *iman* and established far from pretension, had a far reaching content, extending to cover mutual rights, fairness and assistance, including inheritance.¹⁵ ‘Brothers’ were legal guardians and inheritors of one another. Although the pact of brotherhood remained in principle, the clause pertaining to inheritance was later amended by a Revelation subsequent to the Battle of Badr, which restricted inheritance solely to birth rights.¹⁶

Ibn Abbas ﷺ explains, in relation to the matter:

“Due to the brotherhood founded by the Messenger of Allah, a *Muhajir* had a right of inheriting the legacy of an *Ansari* brother, over and above his blood relations. But the *ayah*:

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

“And to every one We have appointed heirs of what parents and near relatives leave”, (an-Nisa, 33) overruled this practice. With the subsequent part of the *ayah*:

وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَآتَوْهُمْ نَصِيْبَهُمْ

15. Bukhari, Kafala, 2; Adab, 67.

16. See, al-Anfal, 72-75; Bukhari, Faraid, 16.

“...and as to those with whom your rights hands have ratified agreements, give them their portion”, the rights of brotherhood between the *Muhajirun* and the *Ansar* became limited to mutual aid, support and good will. Legal inheritance was thereby abolished. But a person could still voluntarily bequeath legacy, provided it did not exceed a third of his wealth.” (Bukhari, Tafsir, 4/7; Abu Dawud, Faraid, 16/2922)

The *muakhat* served to put an end to the ensuing battle between *Aws* and *Khazraj*, the local tribes of Medina, and establish a brotherhood that ran deeper than blood. They could hardly wait for morning to arrive, just to see each other. Upon seeing each other, they would enthusiastically ask how they had been, as if they had not seen each other in years. Rarely would three days past before they visited one another. It was a brotherhood that attracted Divine praise, applauded by the Holy Quran.¹⁷

The Blessed Prophet ﷺ was laying the foundations of a Muslim society and state in Medina. Required first was thus the establishment of a social unity and solidarity, and no better could that be provided than mutual love and assistance. For that reason, the pact of brotherhood instituted by the Prophet of Allah ﷺ between the *Muhajirun* and the *Ansar* proved to be the most important factor in shaping a society unparalleled in the history of mankind.

The Noble Prophet ﷺ founded the newly emerging Muslim society on no other basis than the brotherhood of Islam, not on a basis either tribal or racial, or a social categorization between free and slave, rich and poor, and the like. A Muslim society was constructed through blending people of immense social differences together.

17. See, al-Hashr, 9.



Virtues of the *Muhajirun* and the *Ansar*

A *muhajir*, denoting a person who migrates from one place to another, is the name given specifically to Meccan Muslims, who were forced by the unbearable increase of torment and oppression to leave to Medina.

The *Muhajirun* had left Medina, relinquishing all what they had behind except for the meager amount they could carry. The idolaters had immediately pounced on and seized their possessions in Mecca. The financial loss of the Muslims was indeed huge. But neither did they have their sights set on wealth, nor were they after any worldly gain; they had tasted the sweet zest of faith too much for that. Thus they were more than ready to sacrifice all of what they had in the way of Allah, glory unto Him.

They considered an imperative command even the slightest wish of the Blessed Prophet ﷺ, constantly ready to be at his disposal, wholeheartedly putting their hands up with the words “may our parents be ransomed for you, Messenger of Allah”, which only echoed their feelings of devotion deep inside. One of the most striking examples of this state of mind is provided by Suhayb ibn Sinan, better known as Suhayb ar-Rumi ؓ, who revealed where he kept his wealth hidden in Mecca, just to get away from the idolaters trying to prevent him from embarking on the Hegira. Having already been on the receiving end of the worst kinds of torment inflicted by the idolaters, Suhayb ؓ set out to migrate to Medina right after Ali ؓ, only to be thwarted by a group of Meccans who caught up with him on the way.

“You arrived in Mecca as a weak and poor man”, they exclaimed. “Yet now have you ended up with loads of wealth. And now you want to take all of what you have and leave? It’s not that easy!”



Suhayb immediately dismounted his horse, and taking out some arrows from his case, mounted a challenge:

“You very well know that I am one of the most talented bowmen among you. By Allah, if shooting all the arrows I have with me and then using my sword once I run out is what it takes, I will not shrink back...and so long as I have any of these in my hand, you will not be able to get within an inch of me. Only if you are able to seize hold of me once I am completely dispossessed of them, will you be able to do what you want with me. Now, if I tell you where my wealth is and leave you to do with it as you wish, will you clear my path and let me go?”

The idolaters accepted the offer. Thereupon Suhayb رضي الله عنه made known to them where his wealth was kept and continued undisturbed on his journey. Around mid Rabiulawwal, he made it to Quba where he was reunited with the Noble Prophet ﷺ, accompanied at the time by Abu Bakr and Omar رضي الله عنهما. In front of them was a bunch of newly picked Umm Jirzan dates brought by Kulthum ibn Khidm. Afflicted with sore eyes and extreme hunger from the journey, Suhayb رضي الله عنه began helping himself to the dates, seeing which Omar رضي الله عنه jokingly remarked:

“Look at Suhayb, Messenger of Allah. Having sore eyes does not prevent him from picking out fresh dates!” The Light of Being رضي الله عنه joined in.

“So you are eating fresh dates even though you have sore eyes?”

“I saw the dates”, Suhayb replied, “with the part of my eyes that is not sore!”

The Blessed Prophet ﷺ responded with a warm smile, and implying how Suhayb ransomed his wealth to the idolaters in return for his life, said:



“Suhayb is triumphant...Suhayb is triumphant. Rest assured Suhayb, your trade has turned out profitable!” (Ibn Sad, III, 226-230; Hakim, III, 450, 452)



While the Muslims of Mecca were exerting a great sacrifice under the hardest of conditions in trying to relocate to Medina, the Muslims of Medina were embracing them with the love of *iman*, as appropriate to the intensity of the struggle they were both in. Some *Muhajirun*, wishing not to be a burden on the *Ansar* who had not the least qualm in willing to share all they had with their immigrant brothers, appearing more than contended, were not accepting things that were being offered free of charge, while others were only accepting deals where they could work in the date fields of the *Ansar* thus earn their living with their own hands. Other immigrants had preferred to engage in what they knew best: trade. One of them was Abdurrahman ibn Awf رضي الله عنه. Although Saad ibn Rabi رضي الله عنه, his made brother, had offered him half his wealth, he refused:

“May Allah prosper your wealth and grant your family wellbeing. Suffice for you to show me where the market of Medina is”, he said. Beginning his business venture in this manner, he became wealthy in a very short time. (Bukhari, *Manaqib'ul-Ansar*, 3)

The *Muhajirun*, the first recipients of Revelation, who winked at all the risks that came with believing in the Messenger of Allah ﷺ and as a consequence underwent the most unthinkable forms of torture to the point of ultimately being forced to leave their homes, are honored with the praise of the Allah, glory unto Him. Even though they did not have any worldly gain waiting for them, still, they had abandoned their all, simply for the opportunity to live in line with their religion. Thus not only were the *Muhajirun* showing



an exemplary instance of selflessness, they were at the same time carrying out a religious obligation, for the Quran was condemning those remaining behind from embarking on the Hegira despite having the means.¹⁸

Allah, glory unto Him, pledges to forgive the sins of the *Muhajirun* and award them with Paradise:

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا
وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

“Those who have left their homes, or have been driven out therefrom, or have suffered harm in My Cause, or have fought or have been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath! A reward from the presence of Allah and from His presence is the best of rewards.” (Al-i Imran, 195)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا
وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

“But verily to those who leave their homes after trials and persecutions, and who thereafter strive and fight for the faith and patiently persevere... Your Lord, after all this is oft-forgiving, Most Merciful.” (an-Nahl, 110)

18. See, an-Nisa, 97.



In connection, the Blessed Prophet ﷺ states:

“The *Muhajirun* will enter Paradise seventy years before others and avail of themselves of its blessings...whereas people will be made to wait just to be called into account.” (Haythami, X, 15)

Destined for great rewards in the Hereafter, the *Muhajirun* at the same time have been graced with many Divine blessings in this life, consequent upon the sacrifices they have shown:

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا
حَسَنَةً وَلَا أَجْرَ الْآخِرَةِ أَكْبَرَ لَوْ كَانُوا يَعْلَمُونَ

“To those who leave their homes in the cause of Allah, after suffering oppression... We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If only they realized (this)!” (an-Nahl, 41)

Again, in consequence of the troubles they suffered, the Almighty reserved for them a greater portion of the spoils compared to others. The Quran, in relation, declares:

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

“Some part is due to the poor Muhajirun, those who were expelled from their homes and their property, while seeking Grace from Allah and His Good Pleasure, and aiding Allah and His Messenger. Such are indeed the sincere ones!” (al-Hashr, 8)



Over and above the homesickness that took hold of them upon their arrival, the *Muhajirun* for a long time were also unable to get used to Medina's weather, struck down by fever and illnesses alike. Witnessing the deteriorating health of both her father Abu Bakr and Bilal Habashi ؓ, aggravated all the more by their longing of Mecca, Aisha – ؓ- made the Light of Being ﷺ aware of the predicament, upon which he then prayed:

“Allah...Endear Medina to us just how You endeared Mecca; even more! Grant prosperity to her harvest! Allah...Improve Medina's weather and send her fever and malaria to Juhfah!”¹⁹
(Bukhari, Fadail'ul-Medina, 12; Muslim, Hajj, 480)



The gallant Muslims of Medina who welcomed the troubled *Muhajirun* arriving from Mecca, generously sharing with all their resources, and who moreover gave their affectionate support to the cause of the Noble Prophet ﷺ are called *Ansar*, meaning the Helpers.

Ghaylan ibn Jarir ؓ explains:

“I once asked Anas ؓ, ‘Was the title *Ansar* used to describe you before, or was it given to you by Allah?’ and he answered, ‘The name was given to us by Allah.’” (Bukhari, Manaqib'ul-Ansar, 1)

The *Ansar* consisted of two rival Medinan tribes of the same kin, Aws and Khazraj. In the 11th year of Prophethood, a delegate

19. Juhfah, then, was an area inhabited by Jews and idolaters, persistent in helping the enemies of Islam in their transgressions against Muslims and sowing the seeds of hostility. By praying in such manner, the Blessed Prophet ﷺ wished for them to be too preoccupied with the plague to even think about aiding the idolaters of Mecca and causing mischief. (Ayni, X, 251)



of six persons from Khazraj came to Medina to ensure the aid of Quraysh against Aws with whom they had locked horns. There, they met the Messenger of Allah ﷺ and his invitation to Islam, as a result of which they became Muslim. On their return to Medina, in hope that it might put an end to the chronic hostilities between them and unite them like the brothers they once were, Khazraj also successfully invited Aws to Islam. Thus the weariness left on their hearts at the end of ensuing warfare waged over long years suddenly turned to unity and strength, thanks to the *silim*, that is to say the peace and tranquility of Islam. Joining forces once again, the two kindred tribes sent their representatives to Mecca in the 12th and 13th years of Prophethood, occasioning the First and Second Pledges of Aqabah.

In the second of these pledges, they made a vow to protect and aid the Messenger of Allah ﷺ and the Muslims of Mecca provided they migrated to Medina, playing thereby a major part in Hegira and hence the beginning of a new era in Islam.

When designated by the Blessed Prophet ﷺ as a brother for each *Muhajir*, every *Ansar* made his brother partner to his home, work and property, and whatever he had, revealing an exemplary and incomparable instance of solidarity beyond anything one could dream to expect from his own birth brother. The sincerity of the *Ansar* is acclaimed by the Quran below:

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ
إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ
عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ



“But those who before them, had homes in Medina and had adopted the Faith, who show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the latter, but give them preference over themselves, even though poverty was their own lot. And those saved from the covetousness of their own souls...” (al-Hashr, 9)

The following incident, reported to have occasioned the above Revelation, truly captures the depth of *Ansari* sacrifice:

A man reduced with extreme hunger had come to the Messenger of Allah ﷺ asking for help.

“Who wants to take his brother as guest?” asked the Blessed Prophet ﷺ.

“I will, Messenger of Allah”, said Abu Talha, , from the *Ansar*, and took the poor man to his house. Upon arrival, he quickly went inside by himself, and said to his wife, “Let’s prepare something for the guest of the Prophet of Allah”, before asking, “Have we anything to eat?”

“No”, replied his wife, “apart from a few morsels enough too feed the kids.”

“Then distract the kids. If they come afterwards asking for food, put them to sleep. And once our guest comes inside, put out the light without making it obvious. We will then make it look like as if we’re joining him for the meal.”

So they sat for the meal. The guest ate, while they ended up sleeping on an empty stomach. Come morning, Abu Talha went next to the Noble Prophet ﷺ, who upon seeing him, said:

“Allah was pleased with what you did for your guest last night.”
(Bukhari, Tafsir, 59/6; Muslim, Ashribah, 172-173)





When the Blessed Prophet ﷺ arrived in Medina, the *Muhajirun* told him:

“Never, Messenger of Allah, have we seen a people more generous and charitable than this tribe to whom we have immigrated. Their rich give in loads and their poor provide help, running to our needs. They have entirely taken care of our financial worries and have made us partners to their properties. We fear they might sweep clean all of Allah’s rewards”.

“Do not worry”, assured the Prophet of Allah ﷺ. “So long as you pray to Allah on behalf of them and thank them in return for what they do, you too will obtain rewards.” (Tirmidhi, Qiyamah, 44/2487)

Recalling the below incident is Jabir ؓ:

“Upon collecting the dates, the *Ansar* would divide them into two heaps, piling more on one side than the other. Then placing some date leaves over the smaller pile to make it look more sizable than the other, they would tell the *Muhajirun* to take whichever pile they preferred. And they, wishing for their *Ansari* brothers to take the greater pile, would choose the supposedly smaller pile, through which they would end up with most of the dates. The *Ansar* would have their wishes fulfilled by sparing for their own the smaller pile. This generous deed of the *Ansar* continued until the capture of Khaybar.” (Haythami, X, 40)

Another example of altruism shown by the *Ansar* towards their immigrant brothers runs as thus:

The Blessed Prophet ﷺ had first summoned the *Ansar* to distribute among them, in lots, the land of Bahrain. But the *Ansar* renounced their rights:



“Please, Messenger of Allah”, they said “do not give us anything until you give twice as much to our brothers of the *Muhajirun*!”

“Since, *Ansar*, you prefer others over yourselves”, replied the Messenger of Allah ﷺ “then be patient until you unite with me by the Pool of Kawthar...for after me there will come a time when others will be preferred over you!” (Bukhari, *Manaqib’ul-Ansar*.)

The spirit of *Ansar* has received the personal praise of the Noble Messenger ﷺ:

“As far as I can see, you grow in number when called to battle or to help the needy, and come in crowds. Yet, when you are called to be given things worldly, you reduce in number and desist.” (Ali al-Muttaqi, XIV, 66)

In return for the selflessness with which they embraced the Blessed Prophet ﷺ and the *Muhajirun* who had immigrated to their town, the *Ansar* are rewarded with Paradise, but more importantly, with the grace of Allah, glory unto Him.

Thus states the *ayah*:

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

“The vanguards of Islam- the first of those who forsook their homes and of those who gave them aid, and also those who follow them in all good deeds,- well-pleased is Allah with them, as are they with Him: for them He has prepared gardens under which rivers flow, to dwell therein forever: that is the supreme felicity.” (at-Tawba, 100)



The *Ansar* did not hold back from putting their lives on the line in defending Islam and protecting the Blessed Prophet ﷺ. They were gallant in the Battle of Badr. In the Battle of Uhud, during the dire moments in which the Believers were assailed from behind and the tide of victory had turned against them, most of the Companions who formed a human shield around the Blessed Prophet ﷺ were *Ansari*. They were attached to the Prophet of Allah ﷺ with legendary love and loyalty, the intensity of which the emotional episode below recounted by Anas ؓ vividly bears out:

“I was on a journey with Jarir ibn Abdullah²⁰. Despite being older than me, he was serving me; and when I told him to stop doing that, he said, ‘I saw the great service lent by the *Ansar* to the Messenger of Allah, and I promised myself that if I ever became close friends with an *Ansari* I would serve him.’ (Bukhari, Jihad, 71; Muslim, Fada'il-us-Sahaba, 181)

“Had there never been a Hegira”, once said the Noble Messenger ﷺ “I too would have been an *Ansari*”, expressing their immense value in his sight. (Bukhari, Manaqib'ul-Ansar, 2)

Some of the other words articulated by the Blessed Prophet ﷺ in acclaim of the virtue of the *Ansar* include:

“Whoever believes in Allah and the Hereafter ought not to be spiteful towards the *Ansar*.” (Tirmidhi, Manaqib, 25/3906)

“Only Believers love them and only hypocrites hate them. Allah loves those who love the *Ansar* and is spiteful towards those who hate them.” (Tirmidhi, Manaqib, 25/3900)

20. Jarir ibn Abdilllah ؓ was the leader of the Bajila tribe of Yemen. Accompanied by 150 men, he came to Medina and became Muslim in the month of Ramadan, in the 10th year of Hegira, three months before the passing away of the Noble Messenger ﷺ. He loved the Messenger of Allah ﷺ very much. The affection was mutual, as the Blessed Prophet ﷺ would smile at Jarir every time he saw him.

“Humans increase yet the *Ansar* decrease; and so they will, like salt in a meal.” (Bukhari, *Manaqib’ul-Ansar*, 11)

“I advise you to treat the *Ansar* nicely. They are my people, confidants and my faithful. They have appropriately fulfilled their obligation. The rewards for their services have not yet been fully given (impending, more than sufficiently, in the Hereafter). Therefore, be nice towards their good, forgive their wrongdoers.” (Bukhari, *Manaqib’ul-Ansar*, 11)

The profound love the Noble Prophet ﷺ nurtured for the *Muhajirun* and the *Ansar* extended to his entire Companions; such that each Companion sincerely believed that there was nobody dearer to the Messenger of Allah ﷺ than himself.

Ka’b ibn Ujra ؓ narrates the evocative incident below:

“We were sitting at the Mosque in Medina in the presence of the Messenger of Allah. Seated was a small group each from the *Ansar* the *Muhajirun* and the clan of Hashim. Amongst each other, we wondered which one of us the Messenger of Allah loved the most. We, the *Ansar*, remarked:

‘We believed in the Messenger of Allah, obeyed him and fought by his side against his enemies. So for those reasons, he loves us more!’

Our brothers of the *Muhajirun* responded:

‘We immigrated for the sake of Allah and His Messenger and turned our backs on our families and wealth in their way. Besides, we took part in all the battles you did. The Messenger of Allah therefore loves us more!’

Members of the Hashim clan then said:



‘We are the Prophet’s kin, who have taken part in all the battles you have. So the Messenger of Allah would certainly have a greater love for us!’

The Messenger of Allah ﷺ thereupon came next to us and inquired:

‘What was it that you were talking about amongst each other before?’

Each of us repeated what we said before, to which the Messenger of Allah ﷺ commented:

‘You have all spoken the truth...who could claim otherwise?’ Then after a brief pause, he asked, ‘Would you like for me to settle the matter?’

‘Of course, we would’, replied we. The Messenger of Allah ﷺ then stated, ‘You, the *Ansar*...I am your brother!’

‘*Allah-u Akbar!*’ exclaimed the *Ansar* jubilantly. ‘By the Lord of the Kaabah, we have won him over!’

‘People of the *Muhajirun*’, then said the Messenger of Allah ﷺ. ‘I am from you!’

The *Muhajirun*, too, happily exclaimed, ‘*Allah-u Akbar!*’ ‘By the Lord of the Kaabah, we have won him over!’

‘As for you, the sons of Hashim’, then continued the Messenger of Allah ﷺ, ‘You are from me and have come to me!’ They likewise exclaimed:

‘*Allah-u Akbar!* By the Lord of the Kaabah, we have won him over!’ We all left satisfied. Each group was delighted with the compliments of the Messenger of Allah ﷺ.” (Haythami, X, 14)



The borders of the small Muslim city-state founded in Medina, comprised approximately of four-hundred families, reached Iraq and Palestine, only in a matter of ten years. The Companions were at war with Byzantine and Persia at the time of the passing away of the Noble Messenger ﷺ, though their standards of living had little changed as compared to ten years before. They continued persisting in their lives of abstinence. Excess consumption, greed, luxury and pomp were things unknown to the Companions, who were filled with a constant awareness, that ‘awaiting the flesh, tomorrow, is but the grave.’ They therefore always fled the tendency of reserving the pleasures of the world to themselves and an indulgence in them. With the excitement and zest of *iman*, they instead used them as means for guiding humankind to its salvation. They molded their lives in the cast of seeking the pleasure of Allah, glory unto Him. Without a doubt, one of the most prominent reasons for the clear and rapid spread of Islam among the oppressed and the exploited, like a glaring flash of morning light, was the fact that the Companions showed a perfect Muslim character wherever they stepped foot. The elite students of the Blessed Prophet ﷺ, the Companions were Believers par excellence, honest and just, carrying treasures of benevolence in their hearts enlightened by the Prophetic light, who looked upon fellow servants of the Almighty only with eyes of compassion.

***Madinat'un-Nabi* and the Contract of Medina**

Falling to the north of Medina and enclosed by mountains on three sides and a plain in the south, Medina is beautiful town with luscious greenery provided by an abundance of date gardens, arable land and pleasant climate.

Residing in the town at the time of the Hegira were two Arab tribes, Aws and Khazraj, in addition to three Jewish tribes, in Banu

Qaynuqa, Banu Nadir and Banu Qurayza. The Arabs had come to Medina from Yemen following the great *Sayl'ul-Arim* flood, while the Jews were originally refugees from Jerusalem, having fled Roman oppression following their incursion into the city.

Over time, tension prevailed between the Arabs and Jews, as a result of which the Jews were defeated by the Arabs who gained the upper hand in Medina. But with the Jews sowing the seeds of enmity between the Arabs, soon Aws and Khazraj found themselves in recurring war with each other, the last of which was the Battle of Buath. Casualties on both fronts, however, in a war that sporadically spanned over a hundred-and-twenty years and came to an end only five years prior to the Hegira, had decimated both tribes. Especially at the time of the Hegira, the Jews had therefore a financially commanding position in the town.

The graceful arrival of the Blessed Prophet ﷺ in Medina therefore meant, with the blessings of the Almighty, the end of spite and enmity between the two kindred tribes.

Allah, glory unto Him, declares:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُم آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

“And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became



brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.” (Al Imran, 103)

Briefly after the Hegira, the Meccan idolaters wrote intimidating and provoking letters to both the idolaters and Jews of Medina, in hope of preventing the Muslims from settling and gaining power in the town. The threats in one of these letters directed at Abdullah bin Ubayy and the idolaters from *Aws* and *Khazraj* flanked by his side, is loud and clear:

“You have one of our men with you. Either you kill him or drive him out of your town, or else we will march on you with all the tribes of Arabia, put your men to our swords and take your wives for our amusement!”

Abdullah ibn Ubayy, backed by the Madinan idolaters then made a move to confront the Noble Messenger ﷺ. Informed of the situation from beforehand, the Messenger of Allah ﷺ acted first and went to them before they did.

“It seems the threats hurled by the Quraysh have gotten to you. Know that the harm they may inflict on you is no greater than the harm you may incur by fighting us! Or are you intent on fighting your own sons and brothers and killing them?”

They eventually dispersed. (Abu Dawud, *Kharaj*, 22-23/3004; Abdurrazzaq, V, 358-359)

The intimidations and provocations hailing from Mecca had proven futile. But then again, it was well within possibility that the frustrated Quraysh would strike Medina when least expected and massacre all the Muslims, Jews and idolaters indiscriminately. This common threat resulted in the crowding together of the non-Muslim community of Medina around the leadership of the Blessed Prophet ﷺ.

On a side note, since times old, Aws, Khazraj and the Jews were contesting each other to be the sole authority in the town. The Khazraj, for instance, were getting prepared to declare their leader Abdullah ibn Ubayy the ruler of Medina, despite the well known fact that Aws -or Khazraj for that matter- could never stomach a leader from a rival tribe. In that respect, the Prophet of Allah ﷺ proved to be a uniting figure for all the dwellers of Medina.

Under these circumstances, the Messenger of Allah ﷺ assumed leadership of the town. Having already established brotherhood between Aws and Khazraj and thus the social order amongst Believers through the *muakhat*, the Blessed Prophet ﷺ, without further ado, also inducted the local Jews as citizens of Medina with a written document, establishing certain principles that could virtually be regarded as the constitution of the City State of Medina. Some of the principles contained in the document known as the Contract of Medina, an official registration of the founding of the Islamic State, were as follows:

“*Bismillahi’r-Rahmani’r-Rahim*,

1. Muslims of Quraysh and Yathrib (Medina), their dependants and those who struggle with them are an *ummah* distinct from other communities.
2. There is not to be any mischief and harm. Pious Believers will rally against one who transgresses, seeks to oppress and violate rights, who sins, cultivates enmity and incites malice between Believers. Even if he be one of their own, they will rise against him as one.
3. Murder is not to be committed. Given it has been committed, both the *Muhajirun* and each family of Medina shall pay their blood money mutually to each other, as determined by custom. Each side



shall pay the ransom of their captives mutually, in line with the principles of justice evident amongst Muslims.

4. The Believers are not to leave those with large families or the indebted to deal with their troubles on their own and will pay their ransom or blood money, within the principles of justice apparent to both sides.

5. Security is to be reinforced within Medina and without. Both inhabitants and foreigners shall feel safe and sound. Excepted are those who oppress or commit a crime.

6. Jews shall enjoy a freedom of faith and freely remain in their religion, just as Muslims shall remain in theirs. Our subjects among the Jews shall receive aid free of injustice and joint opposition against them. If a war breaks out, then all sides are to assist each other. As long as they continue fighting alongside Muslims, Jews are to share the expenses of warfare.

7. Neither side is to take idolaters under their wings. Neither Quraysh nor their allies shall be provided refuge in any way whatsoever.

8. Warfare in Medina is prohibited. Inner Yathrib Valley is a safe haven for all who are obliged under these clauses. In case of a foreign incursion, each side is then to protect its own area. A peace accepted by one side is a peace accepted by all. Throughout the battle, Jews are to cover their own expenses and Muslims their own; though they are to aid one another and do what is right against the assailants and let goodness prevail in their mutual aid. No side shall do any harm to each other and must aid the oppressed under all circumstances.

9. If a disagreement should arise, then the case is to be presented to Allah and His Messenger, whose verdict is to be considered binding.



10. Allah's pledge and assurance are on equal par and they cover even the most despised; for Muslims are distinct from others in being comrades and companions of each other.

11. No Jew is to embark on a military expedition without the consent of Muhammad ﷺ.

There is no doubt that Allah, the Almighty, will be pleased with those who are sensitive to abstain from infringing the clauses specified in this page, who embody the good and the right. These clauses will certainly not prevent the exacting of punishment to the oppressor or the guilty.

Allah, glory unto Him, will provide protection for those who thrive in goodness and desist evil. Muhammad ﷺ is the Messenger of Allah." (Ibn Hisham, II, 119-123; Ibn Kathir, al-Bidaya, III, 263-264; Hamidullah, al-Wasaiq, p. 57-64)

It is evident that the clauses are of necessity in implementing Islamic rules in society. The Contract of Medina, a pact of citizenship, is the most decisive answer to the false allegations that Islam is a religion lacking legislative functions and a social drive, merely making do with regulating worship.

A multifaceted agreement carrying political, economical, social and religious import, the Contract of Medina places accent on Islam as the sole element providing unity amongst Muslims, who in turn must imperatively provide mutual aid for each other, uphold justice and impartiality in all their dealings and seek the arbitration of Allah and His Messenger, should a disagreement arise.

The Contract limits and regulates the purely tribal solidarity prevalent among Arabs with the principle of justice, commanding the punishment of the guilty even if they be of kin. By virtue of giving Jews the rights of property and religious belief, the Contract also



bears witness to the incredible depth of justice upheld by the Blessed Prophet ﷺ. Had the Jews not violated the Contract of their own doing, it would have continued to hold sway for a while to come.

The Declaration of Medina as a Sanctuary

The Contract was followed by determining the borders of the *Haram*, or the sanctuary, of Medina, in the following words of the Noble Prophet ﷺ:

“Ibrahim عليه السلام had declared Mecca a *haram*, and so do I declare between the two hilltops of Medina *haram*.” (Ahmad, IV, 141)

By erecting stones in the prescribed hilltops, the borders of the sanctuary of Medina were thus established. Medina, as determined between these borders, was thereafter the called *al-Haram'ur-Rasul*, the Sanctuary of the Prophet ﷺ. Each corner of the three *farsah* area between the hills of Ayr and Sawr was made into a grove.²¹ (Bukhari, *Fadail'ul-Medina*, 1; Muslim, *Hajj*, 471-472)

After proclaiming Medina a sanctuary, the Messenger of Allah ﷺ then added:

“Neither shall a tree be cut down, nor a sin committed within these borders. Whoever commits a deed contrary to the Book and Sunnah shall incur the curse of Allah, the angels and the entire humankind.” (Bukhari, *Fadail'ul-Medina*, 1)

Lifting his hands aloft, the Messenger of Allah ﷺ then prayed for the wellbeing of the town, owing to the grace of which Medina has

21. This is the area that falls between mount Ayr near Dhulhulayfa and Sawr, the small hilltop to the north of Uhud. This Sawr Hill should not be confused with Mount Sawr near Mecca.



since been a haven of peace, serenity and mercy for entire Believers and a town of happiness, effectively the pulse of the Muslim world.

The Companions considerably observed the distinct status of Medina throughout, as verified by the sensitivity of Abu Hurayra رضي الله عنه below:

“If I saw a deer grazing by the pastures of Medina, there is no way I would disturb it, for I heard the Messenger of Allah declare the area between the stony places of Medina a sanctuary.” (Muslim, Hajj, 471)

Not only that, the Companions would not even tolerate their children behaving in a manner inappropriate to the essence of Medina, as vividly recounted by Abdullah ibn Ubada رضي الله عنه:

“I was once hunting birds near the Abu Ihab Well. My father saw me and immediately made me release the bird I had caught, saying, ‘the Messenger of Allah ﷺ has declared the area between the stony spots of Medina a sanctuary, just as Ibrahim عليه السلام had declared Mecca.’” (Ibn Asir, Usdu'l-Ghaba, III, 159)

The Medina Market and the Regulation of Commercial Life

Upon arriving in Medina, the Blessed Prophet ﷺ pointed to a different market place than that of the Jews, and insisted Muslims do their business there. It is a well known fact, after all, that separate market places are vital for acquiring commercial independence.

The Noble Messenger ﷺ took close interest in the market and commercial life of Medina, inspecting both the goods and merchants.

One day, he went next to a merchant by the market. Dipping his hands into the pile of wheat on the counter, he felt some moistness underneath, and inquired the reason.



“It was from the rain, Messenger of Allah”, explained the merchant.

“Could not have you put the moist part above where everybody could see?” counseled the Blessed Prophet ﷺ, adding “A cheater has nothing to do with me!”

Qays ibn Abi Garaza ؓ tells:

“During the time of the Messenger of Allah ﷺ, we were still called ‘brokers’, up until the time he came next to us in the market and gave us the better name of ‘merchants’ and advised, ‘Merchants, know that lies and oaths smear their marks on trades, so mix some charity into it!’” (Ahmad, IV, 6; Abu Dawud, Buyu’, 1/3326)

Despite the enormity of care a person may take, forgetfulness and ignorance are bound to creep up in dealings and cause injustice. Thus, as a precaution, one ought to take measure by giving lots of charity from what is earned, the precise thing the Blessed Prophet ﷺ highlights in the above hadith.

Rifaa ibn Rafi ؓ says:

“We were going to *Musalla*,²² one day, with the Messenger of Allah ﷺ, who on the way happened to see a group of people trading. ‘Merchants,’ he called out, to which the group heeded by looking towards his way. ‘In the Hereafter traders (*tajir*) are most certainly resurrected as traitors (*fajir*)...Excepted are those who fear Allah, do what is good and give out charity.’” (Tirmidhi, Buyu, 4/1210)

22. *Musalla* is a name given to a large area reserved for the purpose of accommodating Friday, *eid* or funeral salats, in congregation, in a given community. *Musallas* were originally set up in the outskirts of towns to host major communal salats, such as that of Friday or *eid*, in place of other mosques. It would thereby enable at least a weekly gathering of the entire residents of a town.





Concerning the morals that ought to prevail in commerce, the Prophet of Grace ﷺ elaborates the below account which took place long ago between two virtuous men from the people of Israel:

“A man, before you, once bought a land from someone, and later found a pot of gold in the land. Carrying the pot in his hand, he returned to the man from who he had purchased the property and said:

‘Take your gold, for I only bought the land from you, not the gold inside!’

‘Never; for I sold you the land including all that was inside!’ replied he.

Unable to settle the dispute, they designated another man to arbitrate. After hearing them out, the arbitrator asked:

‘Have you any children?’ It turned out one of the men had a son, while the other a daughter.

‘Then wed them to each other’, the arbitrator suggested, ‘and spend the gold on them and give the rest out to charity.’” (Bukhari, Anbiya, 54; Muslim, Aqdiyya, 21; Ibn Maja, Luqata, 4)

An able merchant who had set out on long commercial journeys in his youth, the Blessed Prophet ﷺ proclaimed certain principles in the field upon his arrival at Medina. Some of his words on trade include:

“Nine tenths of income is in trade.” (Suyuti, I, 113)

“The most permissible and best of what a person eats is that which he has earned with his own hands.” (Ibn Maja, Ticarat, 1)

To be sure, in addition to its physical influence, food also exercises a spiritual influence. Each morsel consumed, whether it has come from a permissible, impermissible or even a doubtful avenue,



seizes control of our spirits. The nature of what we eat affects our sensitivities. Alluding to the importance of permissibly acquired money in all deeds of worship, the hadith below, taking *hajj* or pilgrimage as a case in point, states:

“Whosoever visits the House with money acquired through impermissible (*haram*) means has departed from obeying Allah. Such a person, after enshrouding himself in the *ihram* places his foot on the stirrup of his camel and shouts ‘*labbayk Allahumma labbayk*’, only to receive a rejoinder from the Heavens, ‘no *labbayk* to you, nor a *sadayk*, for your earnings, your provisions, even your camel is illicit; so return as a sinner without earning any rewards, and grief over the calamities you shall face.’

But if a person sets on *hajj* with money earned permissibly and placing his foot on the stirrup of his camel exclaims ‘*labbayk Allahumma labbayk*’, he is met with a reply from the Heavens, ‘*labbayk* and *sadayk*... I respond to you, for your camel is licit (*halal*), as are your clothes and provision. So return with having earned loads of rewards, away from the smear of sin; and be joyful, for what is awaiting that will grant you happiness and bliss!’” (Haythami, III, 209-210)

Being an important and often violated matter, the door to the impermissible in earnings has been shut with the Divine proclamations specified in al-Baqara, immediately after *shirk*, that is ascribing partners to Allah, glory unto Him. Such that even al-Anam, al-Araf, Yunus and an-Nahl, *suwar* revealed in the Meccan period which therefore do not comprise a great deal of legal judgments, provide clarification regarding what is permissible and impermissible, immediately after *ayat* communicating the nature of a sound belief in the Almighty.²³

23. al-Anâm, 136-152; al-Arâf, 32-33, 169; Yûnus, 59-60; an-Nahl, 95, 115-116. See, Draz, *an-Nabau'l-Azîm*, p. 193.

Emphasizing the need of courage and honesty in trade, the Blessed Prophet ﷺ says:

“A brave merchant who puts his goods up for sale is provided for, while a black-marketer is cursed.” (Ibn Majah, Ticarat, 6)

“A coward merchant is deprived, while a brave merchant is provided for.” (Daylami, II, 79)

Some further commercial principles instated by the Messenger of Allah ﷺ, are explained in the below two *ahadith*:

“A buyer and a seller are free to change their minds, so long as they do not leave each other’s presence. If they contract an honest deal, where they make known everything as it is, their trade is made prosperous. But given they hide some things and lie, prosperity flees their trade.” (Bukhari, Buyu, 19; Muslim, Buyu)

“Oaths attract attention to goods, though they divest it of prosperity.” (Bukhari, Buyu, 26; Muslim, Musaqt, 13)

The Noble Prophet ﷺ banned such practices as intercepting the goods before they arrived at the market place, completely concluding the deal before the goods reached their owner, selling goods prior to having possession of them, bidding for goods despite an already concluded deal and inciting opposition between customers.²⁴

The Prophet of Mercy ﷺ, stressing the need of adopting an easygoing attitude in trade, states:

“May Allah abundantly grant His Mercy to a person generous and lenient in buying, selling and in accepting an outstanding debt.” (Bukhari, Buyu, 16)

24. See, Bukhari, Buyû, 70-72; Muslim, Buyû, 29.



“Allah dealt with a person, who lived before you, with mercy, for no other reason than that the person would show leniency in buying, selling and when soliciting the money owed to him.” (Tirmidhi, Buyu’, 75/1320)

Being lured by greed and the dazzle of the world and supposing there is more to be earned by disobeying the guidelines set by the Blessed Prophet ﷺ only incurs the danger of poverty in the Afterlife. Honest merchants striving to gain the pleasure of the Almighty and provisions for the Hereafter, on the other hand, are subject to the wonderful news of the Prophet ﷺ:

“A Muslim merchant, honest and trustworthy, will be among the martyrs in the Hereafter.” (Ibn Maja, Ticarat, 1)

The *Masjid’un-Nabi* and the Building of the House of the Prophet ﷺ

There was no mosque in Medina at first and the Blessed Prophet ﷺ used to offer salat wherever he saw fit. It was not long after he had a second mosque built after Quba, the *Masjid’un-Nabi* that stands today.

Upon arriving in Medina, Qawsa, the camel of the Noble Messenger ﷺ, crouched on a patch of land adjacent to quarters of the Najjar Clan left vacant for drying dates, which belonged to two orphans of the clan, Sahl and Suhayl. Descending from his camel, the Messenger of Allah ﷺ then declared:

“Allah willing, this will be our spot!” Inquiring the owners of the land, he was informed by Muadh ibn Afra ؓ of their owners. Sending for Sahl and Suhayl afterward, the Blessed Prophet ﷺ bid the orphans to put up a price for the land, so he could purchase it off them.

“No way, Messenger of Allah”, responded the youths. “We can only do as much as grant the land to you as present and expect out rewards from none other than Allah!”

But the Blessed Messenger ﷺ did not accept their generous offer and purchased the land after paying its price. (Bukhari, *Manaqib'ul-Ansar*, 45, *Salat* 48; Muslim, *Masajid*, 9)

The land had some graves belonging to idolaters, small mounds here and there and date trees. The graves were dug up and the bones were relocated elsewhere, the mounds were leveled up and the trees were cut.²⁵ The Blessed Prophet ﷺ then ordered some mud bricks be cast for the construction.²⁶

During the construction, the Noble Messenger ﷺ took to the work of carrying the bricks with his Companions, saying, at the same time:

“This burden is not the burden of Khaybar, but the best and cleanest deed that can be offered to Allah.” (Bukhari, *Manaqib'ul-Ansar*, 45)

Through these words, the Blessed Prophet ﷺ was indicating that the work they were carrying out had no worldly ends, inherent with much greater benefit than goods like dates and raisins people imported from Khaybar for commercial purposes.

A Companion carrying soil came upon the Noble Prophet ﷺ, who himself had a mud brick in his hand, and urged him to let him carry the brick instead, only to be met with the answer:

“Better you go and grab another brick, for you do not stand in greater need for Allah than I!” (Samhudi, I, 333)

25. Muslim, *Masajid*, 9.

26. Ibn Saad, I, 239.

Spiritual responsibility and the incentive to encourage fellow Muslims to work had the Blessed Prophet ﷺ personally laboring in the construction,²⁷ which inspired the Companions to remark, “...relaxing while the Prophet labors will only lead us astray”. (Ibn Hisham, II, 114)

Present during the construction was a man from Hadramawt, skillful in mixing and casting mud bricks, who received the personal praises of the Blessed Prophet ﷺ :

“May Allah have mercy on one who executes his art with perfection. Continue doing your work, for I see you are good at it!” (Samhudi, I, 333; Diyarbakri, I, 344)

Allah, glory unto Him, too, wills Believers to execute all their deeds with perfection, commanding in the *ayah* وَأَحْسِنُوا, “...do your works perfectly”, which is immediately followed by “...for Allah loves those who carry out (their works) with perfection.” (al-Baqara, 195)

While carrying mud bricks shoulder to shoulder with his Companions during the construction of the *Masjid*, the Blessed

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27. The Prophet’s ﷺ attitude is exemplary of the ideal conduct those in administrative positions should exert: to be the forerunner, at all times, in carrying out all responsibilities and avoiding the arrogance of taking a responsibility lightly, however small it may seem. Deriving utmost benefit from the quintessential example of the Blessed Prophet ﷺ, during the construction of the magnificent Sultan Ahmad Mosque, Sultan Ahmad I had worked like a laborer with a shovel and pickax in hand. After his death, her daughter Gevher Nesibe Hatun had a dream in which she saw him in a magnificent place in Paradise, and she curiously asked, ‘With what deed did you attain to such a high rank, father?’ ‘I carried stones on my back during the construction of the mosque’, he replied, ‘and that is the reason I have been given this high rank’. To think that when Sultan Ahmad I was carrying stones on his back, a beautiful display of Islamic morals, the Ottoman State was at her peak, ruling the vastest territories on record. Kings were bowing to her majesty and were ordained only by the hands of her grand viziers.

Prophet ﷺ also repeated the following words, originally articulated by another Companion:

“Allah...The true reward is that of the Hereafter. Have mercy on the *Ansar* and *Muhajirun!*” (Bukhari, *Manaqib'ul-Ansar*, 45)

While everybody else was carrying the bricks one by one, Ammar ibn Yasir ؓ was carrying them two at a time, one for himself and the other on behalf of the Noble Prophet ﷺ. Upon seeing his diligent effort, the Messenger of Allah ﷺ, brushing the dust off him, asked:

“Why are you not carrying the bricks one at a time like your friends Ammar?”

“I am doing it in anticipation of the reward from Allah”, he replied. The Blessed Prophet ﷺ thereupon patted him back on the back and said, “Others have one reward, Ammar, whereas you have two!” (Ahmad, III, 91; Ibn Kathir, *al-Bidaya*, III, 256)

The report below attests to the fact that both men and women labored enthusiastically in the building of the *Masjid*:

“When his wife passed away, Abdullah ibn Awfa ؓ urged people to ‘Carry her coffin...with enthusiasm, too. For indeed, she and her slaves used to carry the stones of the *Masjid* of the Prophet, built upon the foundations of piety, at night. And we men were carrying them in twos come day.” (Haythami, II, 10)

A quadrangle, the *Masjid'un-Nabi* originally had a length and width of approximately a hundred *zira*,²⁸ and a height of five to seven *zira*, the first three at the base of which was stone and the ascending remainder of mud bricks.²⁹ Mud was additionally used in the mortar

28. A *zira* is 75 cm's.

29. Ibn Saad, I, 239.

of the building.³⁰ As columns, logs of date trees were rowed together on the *qibla* side of the Masjid, and leaves and branches of the same trees were used for its roof and pillars.³¹ It had a *mihrab* faced towards the *Masjid'ul-Aqsa* at Jerusalem and three doors. Once the *qibla* was relocated towards Kaabah, the Blessed Prophet ﷺ had the first door closed, in place of which he had another one opened on the Damascus side wall.³²

Two additional rooms were built adjacent to the Masjid for the lodging of the Noble Prophet ﷺ and his family;³³ the number of which progressively increased.

Hasan Basri, who during his childhood breathed the air of the house of the Noble Messenger ﷺ due to her mother serving as helper to the honorable Umm Salama, recounts how a person could then easily touch the roof of these rooms,³⁴ from which one could guess they were not so high. The doors of the rooms consisted of felts made of black fleece.³⁵

Said ibn Musayyab, one of the great imams of the *Tabiun* generation, expresses his grief over the demolishing of these rooms during the reign of the Umayyad dynasty and their incorporation to the Masjid:

“By Allah, how I would have wished these rooms to be left as they were, so that today’s generation and those to come and visit could see exactly how much the Messenger of Allah was content

30. Diyarbakri, I, 344.

31. Bukhari, Salat, 62.

32. Diyarbakri, I, 346.

33. Ibn Saad, I, 240.

34. Ibn Saad, VII, 161; Suhayli, I, 248.

35. Ibn Saad, I, 499.

with in life and thereby turn away from hoarding up and boasting over wealth!” (Ibn Sad, I, 499-500)

As the Mosque was covered with date branches and leaves, when it rained, its surface of soil would give way to mud. Once during Ramadan, while the Blessed Prophet ﷺ was in *itiqaf*, the splattering rain had inundated the *Masjid* and traces of mud could be seen on the Prophet’s ﷺ face as he lead the *fajr* salat.³⁶

On another occasion, it had again rained, dampening the surface. A man then carried some sand inside his clothes and laid it on the surface to dry it out. Impressed, after completing the salat, the Messenger of Allah ﷺ expressed his satisfaction by remarking:

“How wonderful a measure!” (Abu Dawud, Salat, 15/458)

Once, on the way back from Damascus, Tamim’ud-Dari ؓ brought with him a considerable amount of lamps, with oil and strings to go with them. It was Friday when he made his way inside the *Masjid*. He asked his servant Abu’l-Barrad to put some oil and water inside the lamps, hang them up inside the *Masjid* and light them up after sunset. Seeing the *Masjid* glowing with lamps upon entering, the Blessed Prophet ﷺ inquired whose idea this was.

“It was Tamim’s, Messenger of Allah”, was the response. Visibly happy, the Blessed Prophet ﷺ then said to Tamim:

“You have lit up Islam and adorned her *Masjid*, so may Allah light you up in Here and the Hereafter!” (Samhudi, II, 596-597; Ibn Hajar, al-Isaba, II, 18)

In the words of the Blessed Messenger ﷺ, the *Masjid’un-Nabawi* is one of the three mosques worthy of journeying to with the pur-

36. Bukhari, Itiqaf, 1.

poses of visiting and worshipping. (Bukhari, Fadl'us-Salat, 1; Muslim, Hajj, 505-510) He in fact says in a *hadith*:

“The area between my house and my *minbar* (pulpit) is a garden from among the gardens of Paradise. My *minbar* stands above my Pool (of Kawthar).” (Bukhari, Fadl'us-Salat, 5; Fada'il-ul-Medina 11; Muslim, Hajj, 502)

On the words of the Prophet ﷺ, a salat offered at his Mosque reaps a reward a thousand times greater than that offered anywhere else, apart from Kaabah, the Sacred House. (Bukhari, Fadl'us-Salat, 1; Muslim, Hajj, 505-510)

According to the report of Anas ؓ, the Blessed Prophet ﷺ used to address the congregation inside the *Masjid* resting against a date trunk. The need for a *minbar* was glaring, so it was put up, on which the Noble Prophet ﷺ was to give his *khutbah* thereafter. But the moment the Blessed Prophet ﷺ ascended the *minbar* for the first time, as if to give vent to the agony of being abandoned, a groan resembling that of a camel was heard from the trunk. The Messenger of Allah ﷺ then immediately came down from the *minbar* and patted the trunk awhile. Only after that did the trunk stop groaning and find peace. (Bukhari, Juma, 26; Tirmidhi, Manaqib, 6/3627)

“It cried because of falling distant to the *dhikr* of Allah that was previously carried out close to it”, the Blessed Prophet ﷺ said. (Bukhari, Manaqib, 25; Ahmad, III, 300)

Reports vary as to where the trunk was placed after the incident. One account states it was buried in a ditch dug up underneath the *minbar*, while according to another, it was placed on the ceiling. Wherever it may have been placed, one thing is known. During the rebuilding of the *Masjid* in the time of Caliph Othman ؓ, the trunk



was taken by Ubayy ibn Kaab ؓ, who kept it in his house until it was entirely consumed by bugs.³⁷

In his *Mathnawi*, the great Mawlana Rumi makes the illustrious date trunk talk in a spiritual language:

“The Prophet ﷺ descended from the minbar and patting the date trunk with his blessed hands, asked, with the profoundest of insights:

‘What is that you want, date trunk? Why do you weep? What is wrong?’ The date trunk then began speaking in its own language, and shedding warm tears, said:

‘Your longing, Messenger of Allah, has burnt me to crisp...it has filled me with an incommunicable grief and yearning. The fortunate and happy pole against which you used to rest at sermon time was I. But now you have left me and ascended a *minbar*. The *minbar* is now your rest. But Messenger of Allah! Please acknowledge my pain, for which being on Earth could ever stand your separation?’

In response to the deep plea of love pronounced by the date trunk, the Prophet ﷺ said, soothingly:

‘Since you wail from the pain of separation, date trunk, wish from me whatever you please! Should I request Allah to turn you into a lusciously green and vibrant tree, providing fruits for entire mankind, East and West? Or should I ask Him to make you into a cypress sapling of Paradise where you shall remain forever young and ripe, like the most beautiful of bodies?’

Receiving these gratifying compliments, the trunk then made the following request of the Prophet ﷺ, manifesting its scorching love deep inside:

37. Ibn Saad, I, 251-252.



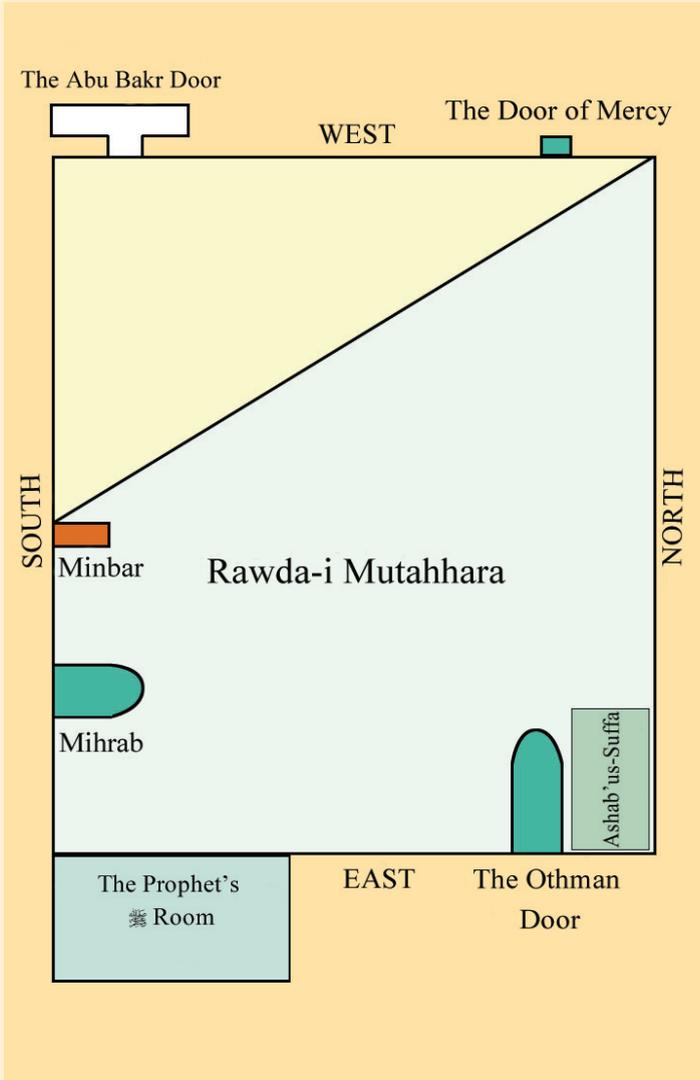
“I want neither, Messenger of Allah. My only wish is to annihilate in your existence...therefore I plea you to bury and dispose of me and save me from my mortal body. For no matter how luscious and beautiful a tree may be, it takes its nutrition from the sun and water. But my life has received its nourishment from your own light. It has tasted the zest of providing a rest for you, warming in your warmth and scorching in your love. I may no longer be separated from this sweet pleasure. I want that which is eternal. Bury and dispose of me in such a way that I will be able to revive with your one and only light and become eternal.’

That date trunk was buried so it could be resurrected on the Day of Judgment like a human being.”



Immediately after gracing Medina, one of the first initiatives the Blessed Prophet ﷺ took towards instituting a tight knit Islamic community was the building of the *Masjid*. Casting off differences of wealth and status and gathering at the house of Allah, glory unto Him, five times a day, no doubt plays an enormous role in establishing brotherhood among Believers. It is for no other reason that Muslim towns have generally been founded around mosques, which have acted as hubs for the neighborhoods around it, in a way accommodating an outward expansion of settlement.

Together with being a precinct of worship, the *Masjid*, during the Age of Bliss, was a school, an assembly for deciding matters at hand, a center for discussing administrative and military issues, a hospital and a place of leisure. The *Masjid* also provided boarding for unmarried or homeless Companions who frequented the lessons, talks and *dhikr* assemblies held there, effectively making it, at the same time, a guesthouse.



Encouraging Communal Salat

Social training comprises one of the most vital fundamentals of Islam. The opening phase of the social training a Muslim receives is through offering communal salat, in *jamaah*, the sturdiest pillar of deed that keeps Muslim society at its feet. Wherever it may be, communal salat serves to actualize the social spirit of Islam. Wanting to institute unity and solidarity among its members, Islam has thus desired the offering of salat, a trademark characteristic of a Muslim, in *jamaah*, and has considered attending mosques a testimony of being a Believer. The Blessed Prophet ﷺ states:

“When you see a person make a habit of attending mosques then bear witness to his *iman* inside, for Allah declares:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ

“The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day...’ (at-Tawba, 18)” (Ibn Majah, Masajid, 19)

The importance of maintaining mosques physically is equaled by maintaining them spiritually through attending communal salat, which is a crucial duty of servanthood. The words below, narrated through Abu Hurayra رضي الله عنه, declare:

“Truly strange on Earth are four things: The Quran in the memory of a tyrant, a mosque inside which salat is not offered despite being in a Muslim land, a Quran unread despite hanging on a wall inside a house and a righteous living amid the corrupted.” (Daylami, III, 108/4301)

Allah, glory unto Him, places so enormous an importance on offering salat in *jamaah* that He commands it even in battle and teaches the exact manner of doing it in the Quran.



Abu Hurayra رضي الله عنه explains:

“The Messenger of Allah ﷺ had once taken a break in his journey somewhere between Dajnan and Usfan. The idolaters conspired to:

‘...prepare and attack the Believers right at *asr* salat time, for it is a salat dearer to them than their children and parents!’ It was then that Jibril –upon him peace- came to the Messenger of Allah with the 102nd *ayah* of *surah* Nisa which explains the manner in which salat is to be offered during battle.” (Tirmidhi, Tafsir, 4/21)

No matter how unfavorable the conditions may be, a Muslim therefore must adjourn salat and suspend its offering in *jamaah*.

Some *hadith* of the Blessed Prophet ﷺ strongly encouraging communal salat are:

“Salat offered in *jamaah* is twenty-seven times more rewarding than that offered alone.” (Bukhari, Adhan, 30)

“Whoever attends the mosque day and night, for his every journey to and fro, Allah will prepare him a treat in Paradise.” (Bukhari, Adhan, 37)

“Each time one takes a thorough *wudu* and sets out for salat, Allah will give a reward every time he raises his right foot to take a step, and erase a misdeed every time he steps his left foot down, whether the mosque be near or distant. If he makes it to the mosque and offers the salat in *jamaah*, his sins will be forgiven...and this is valid even if he arrives at the mosque only to see some part of the salat already completed, given he joins them and completes the remainder on his own immediately after. The same goes even if he finds the salat entirely completed and therefore is made to offer the salat on his own.” (Abu Dawud, Salat, 50/563)

“A Believer who waits in a mosque for a salat to begin is considered to be in salat.” (Ibn Majah, Masajid, 14)



Abu Hurayra  narrates:

“The Messenger of Allah  once asked, ‘Should I inform you of the deeds through which Allah erases sins and increases ranks?’

‘Please do, Messenger of Allah,’ replied we.

‘Taking *wudu* despite all the trouble, increasing the steps to arrive at mosques and anticipating the next salat right after the other...Such are true *ribat*.³⁸’ (Muslim, Taharat, 41)

Yazid ibn Amir  recounts another occasion:

“I once arrived next to the Messenger of Allah while he was offering salat. I sat and did not join the *jamaah*. When the Messenger of Allah turned towards us after completing the salat, he noticed me sitting on the side:

‘Have you not become Muslim, Yazid?’ he asked.

‘Of course I have, Messenger of Allah’ I responded.

‘Then what is it that keeps you away from offering your salat in *jamaah*?’ he then inquired.

‘Supposing you must have already offered the salat,’ I said, ‘I offered it at home.’ Thereupon the Messenger of Allah advised:

‘If you come to the mosque and find people offering salat, join them. It will count as a bonus if you have already offered it; and what you have already offered will count as the obligatory (*fard*).’” (Abu Dawud, Salat, 56/577)

Uncompromising in making any allowances for communal salat, the Blessed Prophet  wanted Muslims to regulate their situations

38. *Ribat* carries meanings like bonding the ego to obedience, standing guard near the borders or struggling in the way of Allah, glory unto Him. A cause for great rewards, *ribat* has been emphatically praised in both the Quran and Sunnah.

and routines in accordance with the five daily *adhans*. Exemplary of this attitude is the case of Abdullah ibn Ummi Maq tum ﷺ, who came to the Prophet of Mercy ﷺ and asked:

“I am a blind man, Messenger of Allah, as you know, and my house is far from the *Masjid*. I do have a guide but he fails to help me. Can I have permission to offer my salats at home?”

“Do you hear the adhan?” then inquired the Blessed Prophet ﷺ to which Ibn Maqtum replied positively.

“I cannot”, then said the Noble Messenger, “think of any excuses for you to remain behind from the *jamaah*.” (Abu Dawud, Salat, 46/552)

Concerning the attendance of distant mosques, the Blessed Messenger ﷺ has additionally stated:

“To reap the greatest rewards from salat are those who come from afar by walking...and he who waits to offer the salat behind the imam in *jamaah* receives a far greater reward than he who quickly offers it at home and returns to sleep.” (Bukhari, Adhan, 31)

“The further the distance of one’s house is from the mosque, the greater are his rewards on his way thereto.” (Abu Dawud, Salat, 48/556)

The Noble Prophet ﷺ has issued various warnings to those who fail to attend communal salat. Explaining the following is Ubayy ibn Kaab ﷺ:

“On one occasion the Messenger of Allah ﷺ led us in *fajr* salat, before turning around and asking whether a certain person was present. It turned out he was not. The Messenger of Allah ﷺ then asked whether another person was present. It turned out that he, too, was also absent. Thereupon the Prophet ﷺ said:

‘Such are the two salats that are the most burdensome for hypocrites. Had you known of the enormity of their rewards, you would

have attended the *jamaah*, even if you had to crawl your way here. The first row is like that of the angels. Had you known of the virtue of lining up there, you would have competed with each other for a spot. A salat one offers with another is more propitious and has greater rewards than that he offers on his own. A salat one offers with two persons is likewise more propitious and superior to that offered with only one person. The more the amount of people there are, the more Allah is delighted.” (Abu Dawud, Salat, 47/554)

The Prophet ﷺ has said, in another *hadith*:

“The salat of a mosque’s neighbor is perfected only if he offers it at the mosque.” (Ibn Abi Shayba, I, 303)

When asked about who was intended by the expression ‘a mosque’s neighbor’, Ali ؓ explained:

“Everyone, who hears the call of *adhan*.” (Bayhaki, as-Sunanu’l-Kubra, III, 57)

The below words of the Blessed Prophet ﷺ in turn contain ominous threats for those who abandon communal salat:

“If in a village or in a meadow there are three people who do not offer their salat in *jamaah*, shaytan will besiege and defeat them. Therefore continue attending *jamaah*, for a sheep that abandons the flock is carried away by the wolf.” (Abu Dawud, Salat, 46/547)

“Either people stop abandoning *jamaah*, or Allah will seal their hearts and render them among the heedless.” (Ibn Majah, Masajid, 17)

The First *Adhan*

Only the words ‘*to salat, to salat*’ were called out in the beginning to inform Believers of the time of worship. The blessing of *adhan* was to come awhile after.



In the meantime, the Noble Messenger ﷺ was consulting his Companions about the ideal way of calling Believers to salat. “Let’s put up a flag at the time of salat”, some said, “...and Believers could notify each other as soon they see it.” But the Blessed Prophet ﷺ did not fancy the idea; neither was he keen on the proposal of blowing a horn, which he dismissed for being “an instrument of the Jews.” Again, the Blessed Prophet ﷺ, was not fond of the idea of ringing bells, which was also brought up in the discussion, as it was “a typical Christian practice.” Abdullah ibn Zayd ؓ³⁹, a Companion present throughout the discussion and able to empathize with the feelings of the Noble Messenger ﷺ, made his way back home. There, as he lay in a state between slumbering and wakefulness, he had a vision of the *adhan*. He immediately returned next to the Messenger of Allah ﷺ, telling him how he had been “taught the *adhan* as he was lying down.”

After finding out that Omar ؓ had also seen the same dream, the Prophet of Mercy ﷺ commanded Bilal ؓ to repeat aloud the words Abdullah ibn Zayd ؓ had heard. The echoes of *adhan* were thus heard for the very first time. (Abu Dawud, Salat, 27/498)

Adhan thus became a Sunnah, strong enough to be on level par with compulsoriness (*wajib*), for it is attested to by an affirmative dream, the practice of the Blessed Prophet ﷺ and Divine Revelation, which cites:

39. Abdullah ibn Zayd ibn Asim al-Ansari ؓ earned the Blessed Prophet’s ﷺ praises for closely defending him during the Battle of Uhud. Abdullah was not alone in his heroism during the battle; his entire family showed immense courage throughout, for which the Noble Messenger ﷺ prayed they be neighbors with him in Paradise. Time and again, the Blessed Prophet ﷺ would visit the house of Abdullah ibn Zayd, where he performed many a salat. Ibn Zayd al-Ansari ؓ was among the Companions imbued with the greatest affection for the Prophet of Allah ﷺ. Shaken upon receiving the news of the Prophet’s ﷺ passing away, Abdullah made a heartfelt plea, praying the Almighty to ‘...take away my sight so I do not get to see anyone after Muhammad ﷺ.’ His plea was accepted there and then, and Abdullah ؓ lived the rest of his years a blind man. (Qurtubi, V, 271) He was later martyred at Harra with his two sons.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ

“And when you call to prayer...” (al-Maida, 58)

Although it was Abdullah ibn Zayd ؓ who proved to be the medium in sanctioning the *adhan*, it must be borne in mind that it was always the Blessed Prophet ﷺ who was subject to Divine Revelation and heavenly inspiration. Only after his approval was the *adhan* established as the means of calling Believers to mosques. Once Bilal Habashi ؓ called the first *adhan*, the Divine invitation reached every corner of Medina and the Believers paced exuberantly towards the *Masjid* underneath skies shaking with the echoes of the *adhan*.

Despite the proposal of numerous means of inviting Believers to the mosque, the Light of Being ﷺ disapproved of all of them apart from the *adhan*, which he instated with great enthusiasm. The *adhan* is undoubtedly a precise summary of Islam’s conception of Allah, glory unto Him and the Prophet ﷺ, as well as its notion of worshipping and life in general, to all of which it then helps bond the Believer. It could be said that the Messenger of Allah ﷺ hence decided on the best option possible in inviting people to *salat*.

Confirmed by both the Quran and Sunnah, the *adhan* has continued for over the past 1400 odd years to give Muslims an invitation from the heavens. It is a universal and international call for *salat*, for which reason it cannot be recited in any other form than its original. Virtually the heavenly chant of the skies, it summons those who hear it to compliance.

The Blessed Prophet ﷺ has said:

“When you hear the *adhan*, repeat it with the *muaddhin*, word for word. Then send me a greeting, for the mercy Allah shows for it is ten times the amount of one’s greeting. Then pray that I get to





receive the *wasila*, a rank in Paradise that will be granted to just one servant of Allah. I anticipate that I shall be that one. I will consider myself obliged to intercede on behalf of each person who asks from Allah the *wasila* on my behalf.” (Muslim, Salat; Abu Dawud, Salat, 26/523)

In another *hadith*, the Blessed Messenger ﷺ explicitly assures Paradise for those who repeat the words of the *muaddhin* upon hearing the *adhan*.⁴⁰ And regarding the prayer to be made after, he has said:

“I will most definitely intercede on behalf of a person who repeats the following after hearing the *adhan*: O the Lord of this perfect invitation and the offered salat! Grant Muhammad ﷺ *wasila* and *fadila* and resurrect him upon the rank of *Mahmud* which you have promised!” (Bukhari, Adhan, 8; Abu Dawud, Salat, 37/529)

The virtues of *adhan* have been the subject of many *ahadith*, some of which are below:

“Two prayers are never or very seldom refused: The first is the prayer made following the *adhan*, and the second is the prayer made during battle, just when both sides launch into each other.” (Abu Dawud, Jihad, 39/2540)

“Had people known of the rewards awaiting those who call out the *adhan* and those standing in the first row during salat, and they had no other way to decide than to draw lots, they certainly would have.” (Bukhari, Adhan, 9, 32; Muslim, Salat, 129)

“Whenever the *adhan* is called for salat, Shaytan flees, noisily breaking wind, and escapes to a place where he cannot hear the *adhan*. Once the *adhan* comes to an end, he returns; and runs off once again when the *qamah* starts. He then returns once more,

40. Muslim, Salat, 12.



creeping into passage that runs to the heart of a person, whispering ‘think this, remember that’; things which were previously no way near one’s thoughts, to the extent that one taken in by these whispers can no longer remember which stage of the salat he is in.” (Bukhari, Adhan, 4; Muslim, Salat, 19)

The Suffa: The School of Knowledge and Wisdom

One part of the Masjid was reserved for a *Suffa*⁴¹, an arbour covered with date leaves lodging Muslims who were underprivileged or who had no families, known the people of the *Suffa*.⁴² Their numbers would vary depending on the death, the marriage or the departure of its members for reasons like relocation or going to battle; though at one stage it has been reported to have reached seventy. There are some sources which make mention of over a hundred Companions reportedly of the *Suffa*. Personally covering their living expenses was the Blessed Prophet ﷺ, who would also encourage well-to-do Companions to lend out their assistance.

Abu Hurayra رضي الله عنه, himself a member of the *Suffa*, recounts:

“The folk of the *Suffa* were guests of Islam. Neither did they have a family to take refuge in, nor anyone of close kin. The Messenger of Allah ﷺ used to forward every donation that came his way to them, never sparing any for himself. If what came was a present, he would then only take a portion for himself, and again forward the rest to the *Suffa*, sharing with them even the presents given to him.” (Bukhari, Riqaq, 17)

Abu Hurayra رضي الله عنه again describes:

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41. *Suffa* is a term used to refer to the part of old homes which was raised, like couches, for seating. *Sofa*, as used in Turkish, is a derivative of the term.
 42. Ibn Saad, I, 255.

“I myself saw seventy people of the *Suffa*. None of them had clothes to cover their entire bodies. They either had an *izar* to cover themselves from waist down, or a *rida* from waist up; so they would tie their clothes around their necks. Some of these used to reach half way between their thighs, while some to the soles on their feet, though still, to prevent their privates from being exposed, they used to hold their clothes in place.” (Bukhari, Salat, 58)

The following words are from Fadala ibn Ubayd ؓ:

“While the Messenger of Allah ﷺ would lead the salat, some would pass out behind him from excruciating hunger. These were none other than the people of the *Suffa*. Arabs of the desert who saw them used to think they were insane. After completing the salat, the Messenger of Allah ﷺ would go next to those who had passed out from hunger, and console them with the words, ‘If you knew the rewards prepared for you next to Allah, you would desire even greater poverty and neediness.’” (Tirmidhi, Zuhd, 39/2368)

Abdurrahman ibn Abi Bakr ؓ narrates the following incident:

“The people of the *Suffa* were extremely poor. I remember the Prophet ﷺ one day say, ‘Whoever has food for two, take a person from the *Suffa* as the third, and whoever has food for four, take a fifth, even a sixth from the *Suffa*.’

Abu Bakr, my father, brought three from among them to our house. And the Messenger of Allah ﷺ took ten of them. I assure you by Allah that the food increased with every bite we took. The guests eventually ate to their hearts content, yet the food was standing there even more than it was before. My father stared awhile at the food and then asked his wife what was going on, who could do so little as to remark, ‘I swear by the light of my eye that the food is three times more than it was before.’” (Bukhari, Mawaqit, 41; Manaqib, 25; Adab, 87-88; Muslim, Ashriba, 176-177)



This scene is an actual instance of the abundance that comes with being sincere and generous.

The members of the *Suffa* would work whenever the opportunity presented itself, and give themselves to worship and acquiring knowledge at all times else. Indeed, those with enough strength and vigor would do whatever they could, from carrying buckets of water or wood on their backs from the surrounding hilltops, purchasing food for their friends with the money they earned.⁴³ Cautious about preserving their dignity, they would refrain from all behavior that could cast a shadow on their character. They hence abstained from asking things of others.

The people of the *Suffa* were the closest to the source of the Religion, the most to breathe the atmosphere of the Blessed Prophet ﷺ. They were therefore educated quicker than others. Headed by the Noble Prophet ﷺ, their teachers also comprised of prominent Companions such as Ubayy ibn Kaab, Abdullah ibn Masud, Muadh ibn Jabal and Ubada ibn Samit ؓ.

The Companions of the *Suffa* were subjected to an advanced and an accelerated training, as testified by the fact that all of the *mukthirun*, Companions with the most number of *hadith* narrations, hailed from the *Suffa*. The most renowned of them Abu Hurayra ؓ is known to have commented:

“People are amazed that ‘Abu Hurayra narrates a lot of *ahadith*’. But while our brothers of the *Muhajirun* were occupied with trading in the bazaar and those of the *Ansar* were busy with ploughing their lands, Abu Hurayra was by the side of the Messenger of Allah, in return for nothing worldly, witnessing many things they were not able to witness and learning what they could not.” (Bukhari, Ilm, 42)

43. Bukhari, Maghazi 28, Jihad 9; Ibn Saad, III, 514.

Delegates temporarily visiting Medina for the purpose of learning Islam were simultaneously meeting with the Prophet of Mercy ﷺ and learning from the Companions of the *Suffa* what they knew not. Whenever the need of sending a teacher to tribes that had just recently entered Islam arose, they were almost always selected from among the ranks of the *Suffa*.

Virtue wise, the Companions of the *Suffa* are ranked only behind *Khulafaur-Rashidin*, or the Pious Caliphs, *Asharat'ul-Mubashshara*, the ten Companions promised with Paradise while still alive, and the *Ashab'ul-Badr*, the Companions who took arms at the Battle of Badr. The Almighty declares:

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ
لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

“Alms are for the poor who are confined in the way of Allah - they cannot go about in the land; the ignorant man thinks them to be rich on account of their abstaining from begging; you can recognise them by the mark in their faces; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.” (al-Baqara, 273)

Habbab ؓ describes:

“Aqra ibn Habis and Uyayna ibn Hisn, idolaters notorious for their conceit, once came next to the Messenger of Allah, finding him seated among poor and lonesome Muslims like Bilal, Suhayb, Ammar and myself. Looking down on us, they said to the Messenger of Allah, contemptuously, ‘We want you to reserve a separate place



for us, so that the other Arabs are made aware of our superiority over them. You very well know that many delegates from tribes all around Arabia come and visit us. We would feel embarrassed if they saw us in the same environment as these slaves. So send them away when we come...but you can, if you want, sit with them when we are not around!’

‘Very well’, said the Messenger of Allah ﷺ.

‘We cannot take that as an answer’, they retorted. ‘Put that pledge for us in written form.’ So the Messenger of Allah ﷺ sent for Ali ؑ and a leaf to record the agreement. In the meantime, we were still sitting in a corner. It was then that Jibril ؑ arrived with the Revelation:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا
عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ مَا مِنْ حِسَابِكَ عَلَيْهِمْ
مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

“And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.” (al-Anam, 52)

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ
عَلَيْهِمْ مَنْ بَيْنَنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ



“And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?” (al-Anam, 53)

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ
كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

“And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself...” (al-Anam, 54)

The Prophet of Allah ﷺ thereupon immediately put the leaf he had to record the agreement aside and called us next to him. When we went to him, we found him saying, ‘Peace be on you; your Lord has ordained mercy on Himself...’

We were sitting so close to him that our knees were resting against his. After the Revelation, we continued sitting with the Messenger of Allah ﷺ like old and he would leave whenever he wished. But after the Revelation:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

“And withhold yourself with those who call on their Lord, morning and evening, desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world’s life...” (al-Kahf, 28), he abandoned doing that, too. After that time we began to act considerably as well. After sitting with the Messenger of Allah for a considerable amount of time, we would show discretion by acting



first and leaving, so that he could feel at ease as he parted ways with us.” (Ibn Majah, Zuhd, 7; Tabari, Tafsir, VII, 262-263)

Once the above Revelation came, the Blessed Prophet ﷺ, immediately, got up and went searching for those poor Believers, soon finding them at the back part of the *Masjid*, worshipping. Setting his eyes on them, he then said, “Praise be to Allah who has commanded me to withhold myself with these people from my *ummah*! Now, my life and death shall be your side!” (Wahidi, p. 306)

Recounting the following is Abu Said رضي الله عنه:

“I was seated with a group of poor men from among the *Muhajirun*. Some of them, without adequate clothing to even cover their bodies, were ducking under the shadows of others for cover. Someone was reciting us some Quran. Suddenly, the Messenger of Allah ﷺ appeared and waited awhile, standing. Upon his arrival, the person reciting the Quran stopped his recital. Then the Messenger of Allah ﷺ greeted us and asked:

‘What are you doing?’

‘He is our teacher,’ we said. ‘He reads us the Quran and we lend ear to the Book of Allah.’

‘Thanks be to Allah who has created, among my *ummah*, those I have been command to bear patient with,’⁴⁴ then said the Prophet of Allah ﷺ.

Then with supreme modesty, the Messenger of Allah ﷺ sat amongst us. Signaling with his finger, he said:

44. The words of the Blessed Prophet ﷺ are an allusion to the 28th *ayah* of al-Kahf. There the Almighty commands the Prophet ﷺ to remain patient alongside the underprivileged few, who were the first to enter Islam, in the face of the possible hardships they may encounter and be sensitive in his treatment of them.

‘Form a circle like this...’

We thereupon formed a circle around the Messenger ﷺ, facing him. That was when he gave us the following good news:

‘Glad tidings to you, the poor folk of *Muhajirun*...I give you the good news of a full light in the Hereafter. You will enter Paradise half a day before the rich...a half a day that equals the sum of five hundred years on Earth!’” (Abu Dawud, IIm, 13/3666)

The Blessed Prophet’s ﷺ Marriage to the Honorable Aisha

The marriage between the Blessed Prophet ﷺ and the honorable Aisha ؓ was actually contracted in Mecca prior to the Hegira, actualized, however, afterward in Medina.

Aisha ؓ recounts the event as follows:

“When the Messenger of Allah immigrated to Medina, he left her daughters and me behind in Mecca. Later on, he sent Zayd ibn Haritha and Abu Rafi to Mecca, giving them two camels and 500 dirhams to cover their expenses of travel. Likewise, my father Abu Bakr sent Abdullah ibn Urayqit with them, with two or three additional camels, with the message telling my brother Abdullah to arrange for my mother Umm Ruman, my sister Asma and me to be sent on camelback to Medina. Abu Rafi sorted the camels for Fatima, Umm Kulthum and Sawda bint Zama, while Zayd saw to arranging mounts for Umm Ayman and her son Usama. So we all set out.⁴⁵ When we reached Bayz near Mina, our camel ran away, with my mother and I astride inside its *hawdaj*.⁴⁶ My mother was

45. Zaynab ؓ had to remain in Mecca for a little while longer, due to her husband Abu'l-As ibn Rabi' declining to give permission.

46. A *hawdaj* is a small, screened saddle used for sheltering females on camelback.

terrified; ‘pity on my daughter,’ I was hearing her say. But a short time later, Allah had our camel calmed, and we rejoined the rest.

We eventually made it to Medina safe and sound. Even though I had already been wed with the Messenger of Allah in Mecca, I continued to stay with my family. At that stage, the *Masjid* and the surrounding chambers had been built and the Messenger of Allah moved into his own room, as did his family. After awhile, my father asked the Messenger of Allah what was keeping him from actualizing the marriage.

“The *mahr*”, he replied.

Subsequently, my father lent a helping hand by sending him twelve-and-a-half *uqiyya*⁴⁷, with which in the month of Shawwal the Messenger of Allah actualized our marriage.⁴⁸ Neither a camel nor a sheep was slaughtered for the wedding; only Saad ibn Ubadah رضي الله عنه⁴⁹ sent food inside a large container.⁵⁰

47. An *uqiyya* is formerly used currency of silver coins. Also utilized as a unit of weight, an *uqiyya* approximately corresponds to 128 grams.

48. Ibn Saad, VIII, 58, 62-63.

49. Saad ibn Ubadah رضي الله عنه became a Muslim in the Second Aqabah Pledge. He was among the twelve representatives elected there. Matching his wealth with an amazing generosity, he used to send meals to the Blessed Prophet صلى الله عليه وسلم everyday during his seven month stay at the house of Khalid ibn Zayd. Not a day would pass without Ibn Ubadah holding a feast in his castle like house, where all were welcome. He fed the *Suffa* everyday. He carried the flag of Khazraj throughout many battles. During the Battle of Dhu Qarad, he donated ten camel loads of dates to the army, in satisfaction of which the Blessed Prophet صلى الله عليه وسلم prayed, ‘Allah, have mercy on Saad and his family!’ He fed the entire Muslim army during the campaign of Banu Qurayza. Both his life and wealth were virtually mediums for struggling in the way of Allah until the day he passed away. As his house was situated in outer Medina and therefore was distant to the *Masjid*, Saad had a small mosque built there. Following the election of Abu Bakr رضي الله عنه as Caliph, Saad ibn Ubadah رضي الله عنه relocated to Hawran, near Damascus, where he subsequently passed away in 635. He was buried in the small town of Ghuta.

50. Ahmad, VI, 211.

The Situation in Medina

The Medinan Era, when Islam and Muslims reigned sovereign, was a lively and vigorous period, replete with propitious activity, in which the universal principles of Islam gained an unshakable foothold; and the blood shed throughout a number of battles only served to reinforce that further.

At first, the situation in Medina was not entirely uncomplicated, despite the town having welcomed the incoming immigrants with an open heart. There were some ensuing dangers, aggravated primarily by the hypocrites and Jews, who owing to their dissident attitudes towards the rise of Islam, relentlessly sought to sow the seeds of enmity.

The hallmark of the hypocrites was their persistence with their idolater beliefs of old, despite appearing to have accepted Islam on the surface. Allah, glory unto Him, who would ultimately see his Light through, in the meantime, launched a menacing threat against them:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا
عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ
ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

“And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement.” (at-Tawba, 101)

So skilful were the hypocrites in their deceit that not even could the Blessed Prophet ﷺ sense their ways, gaining insight only

through a related Divine Revelation, and that, when it came. The hypocrites were exceptionally wary of engaging in behavior that could incur the least disapproval and were hence acting as covertly as one could.

The Meccan idolaters, who had forced the Muslims to immigrate, were meanwhile keeping busy with fanning the flames of malice sparked by the hypocrites of Medina. Corresponding with the hypocrites on a regular basis, terrified by the thought that Islam might flourish, the Meccans were inciting their comrades-in-arms to raise their swords against the Muslims and wipe them of the face of Medina. These provocations were echoing a threatening tone; should the Medinans shy away from dealing with Muslims, then the Meccan idolaters were assuring them that they would come, backed by the entire tribes of the peninsula, and do the job themselves, but with one difference of detail that they would put to the sword indiscriminately the entire population of Medina, Muslim and others alike. To show they were equal to the task, the idolaters even sent a mob to Medina, which looted their stock grazing in the outskirts of the town.

The situation had become delicate and danger was visible on the horizon. The Believers began to guard the streets at night, taking every preventative measure against a possible raid. On the end of sleepless nights was even the Blessed Prophet ﷺ. Small forces were being sent outside of Medina to keep an eye out over the town and not to get blind sighted in case of an attack.

On the other hand were the Jewish tribes, the archenemies of Believers, constantly on the prowl for the right moment to strike. Owing to their religious heritage, they had gotten themselves in the fiercest tug of war with the Muslims and were causing much headache. The first *surah* to be revealed in Medina, al-Baqara, had

thus put great emphasis in inviting the Jews to Islam. Following a general invitation handed to out to entire humankind, the Chapter makes elaborate mention of the ‘Children of Israel’ between its 40th and 162nd *ayah*, heightening its reference, in particular, in the 123rd, which in effect makes nearly more than half the *surah* reserved to them. The Divine expressions alternate from addressing the Jews directly to providing a description of them in the third person; and by virtue of refuting their claims and reminding them of the blessings they had been bestowed with, they seek to rekindle the light of *iman* in the hearts of Jews.⁵¹



The Jewish poet Kaab ibn Ashraf had made a habit of satirizing the Blessed Prophet ﷺ, spurring Meccans against him, under the influence of which the poets of Quraysh would follow suit. Hassan ibn Thabit ؓ, the greatest poet of the *Ansar*, thereupon asked the Noble Prophet’s ﷺ permission to retaliate. His permission was granted.⁵²

Poetry, then, had the force of what the media has today. The Noble Messenger ﷺ had placed a pulpit inside the *Masjid* especially for Hassan ibn Thabit, who would voice his poetic satires in defense of the malignant words leveled at the Messenger of Allah ﷺ.

“As long as he defends the Messenger of Allah”, the Blessed Prophet ﷺ would say, “the Holy Spirit shall be with Hassan.” (Abu Dawud, Adab, 87/5015)

At the face of Jewish and idolater persistence in meting out torment to both the Blessed Prophet ﷺ and the Believers, the Almighty

51. See, Draz, *an-Nabau'l-Azîm*, p. 178.

52. Bukhari, Manâqib, 16; Muslim, Fadailu's-Sahaba, 156-157.



was urging His Beloved with patience and forgiveness. A day before the Battle of Badr, the Blessed Prophet ﷺ, astride a donkey with Usama ibn Zayd behind him, went to pay the ill Saad bin Ubada a visit. On the way, he came upon a group, sitting around, which also included Abdullah ibn Ubayy ibn Salul, who still had not professed his 'outward' acceptance of Islam; he was openly proclaiming his non-belief. Also seated alongside him were some Believers, including Abdullah ibn Rawaha, as well as Jews and idolaters. The donkey, on which the Prophet of Mercy ﷺ was astride with Ibn Zayd, whirled up some dust as it passed, reaching the seated group. Covering his nose with the tip of his shirt, Abdullah ibn Ubayy retorted:

“Don't raise dust on us!”

Dismounting his ride, the Blessed Prophet ﷺ then greeted the crowd and reciting some Quran invited them to believe in Allah, glory unto Him.

“Why are you telling us these things?” Abdullah bin Ubayy retorted once again. “If the things you say are true, then leave us alone...go home and tell them to those who come to listen to you!”

“Much the contrary”, intervened Abdullah ibn Rawaha. “Visit our assemblies, Messenger of Allah, for we take much delight from hearing your words!”

This was followed by a heated, all-in dispute between the Muslims, idolaters and even Jews. They were on the brink of going at each others throats but the Blessed Prophet ﷺ managed to calm everybody down. Once things settled back to normal, the Blessed Prophet ﷺ mounted his ride and continued on his way, eventually arriving next to Saad ibn Ubada, telling him of the ordeal.

“Forgive them, Messenger of Allah; overlook their rudeness”, Saad ibn Ubada consoled. “I assure you by the One who has sent

you with the Book that right before you arrived as the Messenger of Allah, these people were getting ready to declare Ibn Ubayy leader and crown him as they crown kings. But when Allah sent you to us with the True Religion, his dreams of becoming a king were shattered and that left him in distress...it was like he could not even breathe anymore. His grudge is probably from that.”

The Blessed Prophet ﷺ thus forgave Abdullah ibn Ubayy over his antics. The below *ayah* was revealed in relation:

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا
وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

“Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.” (Al Imran, 186) Prior to the revealing of the *ayah* that have permission to take up arms, both the Blessed Prophet ﷺ and the Companions would forgive, as they had been commanded, the offensive and malignant behavior that came from the way of idolaters and Jews.⁵³

Permission for Battle: “Fight those who fight you!”

The Noble Messenger ﷺ had not been given permission at first to take up arms against the idolaters, responsible only with inviting them to believe in the unity of Allah, glory unto Him, and in turn

53. Bukhari, Tafsir, 3/15.

endure and turn a blind eye to the possible retaliations of their ignorant, in the form of torture and malignant behavior. Heartened, the idolaters of Quraysh were not letting the least opportunity go to exact torment on the followers of the Blessed Prophet ﷺ, in hope of turning them back to their pagan beliefs of old. And through persistently meting out the most ruthless forms of torture, they did succeed with some, while others were forced to leave their hometown for Abyssinia and then Medina, just for the sake of preserving their faith.

Events were taking such sharp turns for the worst that it had become almost impossible to maintain peace through the policy of 'endurance and patience,' observed by the Blessed Prophet ﷺ until then. Even the adoption of self-defense could not even stem the tides of agony, forcing the Blessed Prophet ﷺ to seek refuge in the Almighty, and anticipate a relieving Revelation.

Ultimately, as the idolaters were at an all-time low in their adamancy of denying all the blessings bestowed on them by the Almighty and of rejecting of the Noble Messenger ﷺ; and at a time, when they were a cause of anxiety for Muslims even after their immigration, the *ayat* giving Muslims permission to fight back were revealed, stressing the need of self-defense which had by now become a matter of immediate urgency:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ
 الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ
 وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ وَيَعٍ
 وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ
 يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ



“Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them. Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah’s repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah’s name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.” (al-Hajj, 39-40)

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

“And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.” (al-Baqara, 190)

And as for the legitimate reasons and purposes for fighting, the Almighty proclaims:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ
الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ

“And fight with them until there is no more persecution and religion should be only for Allah...” (al-Anfal, 39)

The permission to fight is a result of the hostile attitude adopted against Islam and Muslims. *Jihad* has thus been decreed obligatory in order to safeguard and defend, against assaults, the *daruuraat’ul-khamsa*, or five imperatives, values which are vital for the survival of

the existence of society. These are the protection of property, human life and progeny, reason and religion. The Divine Command carries the purpose of punishing those liable for the crime of swaying others away from the Truth and getting rid of all hindrances that stand in the way of its communication.

That Muhammad Mustafa, the pinnacle of all prophets ﷺ, sent as a mercy to entire humankind, had to engage in great and demanding battles despite nurturing an unfathomable compassion enough to take entire humankind under its shade, was necessitated by the need of establishing social peace and stability and consolidating the struggle for *tawhid*. The *hadith*, “I am a prophet of mercy and warfare”, (Ahmad, IV, 396) should therefore be understood along these lines.

Accompanying the *ayah* that gave permission to fight back were others encouraging the Prophet ﷺ and the Believers to act in accordance with the Divine sanction:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ
يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

“O Prophet! Allah is sufficient for you and for such of the believers who follow you. O Prophet! Urge the believers to war.” (al-Anfal, 64-65)

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ
بَدَوْوكُمْ أَوْلَٰ مَرَّةٍ اتَّخَشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ
مُؤْمِنِينَ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ وَيُدْهِبْ غَيْظَ قُلُوبِهِمْ



“What! Will you not fight those who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers. Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people. And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Knowing, Wise.” (at-Tawba, 13-15)

In addition, there came Revelations warning against falling behind from *jihad*:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا
شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“Warfare is ordained for you, though it is hateful unto you; but it may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you. Allah knows; you know not.” (al-Baqara, 216)

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا
عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

“It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs so stay behind the messenger of Allah and prefer their lives to his life.” (at-Tawba, 120)



قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى
يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth you have acquired, and merchandise for which you fear that there will no sale, and dwellings you desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah brings His command to pass. Allah guides not the wrongdoing folk.” (at-Tawba, 24)

Compliant with these Divine commands, following the lead of the Blessed Prophet ﷺ, the Believers began a serious preparation to combat the idolaters.

Jihad in the way of Allah

Jihad, taken in the general sense, is for a person to engage in a struggle to refine and cleanse his ego, to fulfill the commands of the Almighty with utmost sincerity, to refrain from the impermissible,⁵⁴ to enjoin his fellow Muslims with the good and hope for their best, to explain the principles of Islam to nonbelievers and provide a medium for their guidance⁵⁵ and to utilize all means, be it one’s life, wealth or speech, in protecting the religion and all that which is sacred and also in eliminating all barriers that prevent the commu-

54. Nasai, Hajj, 4.

55. Ahmad, III, 456.



nication of Truth, through a struggle of all kinds, certainly including, though not only, warfare.⁵⁶

The term *jihad* therefore extends to and comprises all individual and social struggles and actions that are aimed towards purifying each ‘self’, and instituting an Islamic way of life, only for the sake of Allah, glory unto Him, and in the way of glorifying His religion. One would be far from exaggerating in saying that the twenty-three year period of prophethood was an exclusive commitment to this purpose.

The Almighty has rendered one’s life and wealth means for tribulation, cautioning on many an occasion to use them instead as means for struggling in His Way, as elaborated in the *ayah* below:

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَأَوْلِيَّكَ لَهُمُ الْخَيْرَاتُ وَأَوْلِيَّكَ هُمُ الْمُفْلِحُونَ

“But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.” (at-Tawba, 88)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ
أَلِيمٍ تَقْرَمُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

56. For related Quranic *ayat* see, an-Nisa, 95; al-Anfal, 72; at-Tawba, 20, 41, 44, 81, 88; and for *ahadith*, Bukhari, Mazalim, 33; Muslim, Iman, 226; Abu Dawud, Sunnah, 28-29.

“O you who believe! Shall I show you a commerce that will save you from a painful doom? You should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if you did but know.” (as-Saff, 10-11)

The Companions one day asked the Blessed Prophet ﷺ to tell them of the most favorable person.

“A Believer”, he said, “who uses his life and wealth for *jihad* in the way of Allah.” (Bukhari, Jihad, Muslim, Imarat, 122)

Taking up *jihad* in the way of Allah, as commanded by both the Quran and Sunnah, does not only imply warfare; for taking up arms is the last resort, allowable only at times when there arises an immediate urgency to end oppression and instate justice. The ultimate *jihad* is that which aims at conquering hearts, which can be undertaken through various means, first and foremost through conveying the truth verbally or in writing.

Muslims had not yet acquired a serious power for warfare during the Meccan period, in spite of the revelation of numerous *ayat* on *jihad*. To comply with the Divine command at the face of the terror of the people of ignorance, Muslims were then simply embodying the character of a true Believer, in the name of advancing Islam and all notions signified by it, including truth and justice. Their approach is dubbed by the Quran as the ‘great strive/*jihad*’.

فَلَا تُطِيعُوا الْكٰفِرِيْنَ وَّجَاهِدُوْهُمْ بِهٖ جِهَادًا كَبِيْرًا

“So obey not the disbelievers, but strive against them herewith with a great strive.” (al-Furqan, 52)

The expression جِهَادًا كَبِيْرًا, ‘a great strive’, in the above *ayah*, alludes to communicating the word of the Almighty with both



speech and behavior and mobilizing all possible means to glorify the Truth, for the sake of uniting humankind with the guiding peace and happiness. Undertaking *jihad* by virtue of *tabligh*, or passing on the word of Truth, is doubtless more important and effective than taking up arms. Indeed, during the first few years, the Blessed Prophet ﷺ, himself, undertook his *jihad* simply with the Quran.

Motivated with the purpose of guiding humankind, the Quran encourages on numerous instances to undertake “*jihad* in the way of Allah”, only a section of which, however, pertains to *qital*, actual warfare, an option eligible only when the situation deems it necessary.

A majority of the battles in which the Noble Prophet ﷺ participated were defensive battles, as was the case in Badr, Uhud and Handak. Campaigns such as Muta and Tabuk were precautionary offensives taken to subdue probable attacks. The capturing of Mecca, on the other hand, took place only due to the Meccan violation of the treaty only recently made, actuated with the intention of restoring the breached rights of Muslims. Thus in effect, a profound notion of compassion and justice underpinned all the battles the Prophet of Mercy ﷺ waged and a sure mercy did they give rise to. In Islam, warfare is certainly not aimed towards taking lives,⁵⁷

57. The Blessed Prophet ﷺ, sent as a mercy to the worlds, followed such a policy of compassion throughout his entire 120 military campaigns -29 major battles (*ghazwa*) and 91 minor (*sariyya*)- that despite taking entire Arabia under his command, he never allowed the Muslim army to shed a drop of blood more than required. According to authentic reports, the number of Muslims martyred in the 120 military campaigns waged throughout 11 years, out of various reasons, is 340, in contrast to around 800 enemy casualties. This makes the number of casualties in the entire 120 battles less than 1200. Just to take the 29 campaigns personally led by the Blessed Prophet ﷺ; no swords were drawn in 16 of those, with the relevant purpose nonetheless realized. The remaining 13 saw an actual clash, leading to 140 martyrs and 335 enemy casualties.

seizing spoils, laying destruction on Earth, obtaining personal gains or giving vent to feelings of revenge; much the contrary, it carries the purpose of eliminating oppression, ensuring freedom of belief, leading mankind to guidance and purging all kinds of injustice.

An overview of the all the battles the Messenger of Allah ﷺ was engaged in, shows in no uncertain terms the fact that a legitimate war cannot waged unless with the purpose of self-defense and *ila'yi kalimatullah*, that is upholding the word of the Almighty. Wars waged simply for the purpose of annexing territories are a disgrace to humanity. So far as Islam is concerned, a war must be grounded in the sublime purposes of spreading justice, providing means for guidance and obliterating oppression. In the words of the Quran:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

Adopting a prudent and farsighted diplomatic approach, the Noble Messenger ﷺ was able to win the allegiance of many regions without needing to engage in battle. Many other places succumbed to him by virtue of accepting the word of guidance from beforehand. Considering this far more superior to fighting, the Blessed Prophet ﷺ refrained from resorting to the sword unless absolutely necessary. On other occasions, a prudent diplomacy matched with handy intelligence allowed him to dissuade the enemy from entering battle, ensuring thereby the amount of blood shed to remain at a minimum level. For a given campaign to culminate in favorable result, the Blessed Prophet ﷺ would prefer to elect a commander who was either from that area by birth, or better still, a native of the rival tribe. The Prophet ﷺ was always emphatic to command his the army to keep their words, keep aloof from excess and killing people for no good reason, not to touch slaves, children, women, the elderly and monks or hermits living in retreat in monasteries, not to lay waste to trees and buildings. (See, Elşad Mahmudov, *Sebep ve Sonuçları İtibâriyle Hazret-i Peygamber'in Savaşları*, 2005, Marmara University, Institute for Social Sciences, an unpublished doctoral thesis.)



“...whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind.” (al-Maida, 32)

All strivings undertaken by Muslims, be it with their lives or wealth, motivated strictly by Islamic concerns within the guidelines aforementioned, are therefore bound to purchase a Divine blessing as great as Paradise in return. But, sincerity is vital here, no less than it is in other matters. Abdullah ibn Amr once asked the Blessed Prophet ﷺ to enlighten him as regards *jihad* and warfare.

“If, Abdullah,” said the Blessed Prophet ﷺ, “you struggle only in hope of reaping the consent of Allah, then Allah shall resurrect you in the Hereafter as you are. But if you struggle out of pomp, to show off, you shall be resurrected as you are.” (Abu Dawud, Jihad, 24/2519)

Again, a Bedouin once asked the Noble Prophet ﷺ to comment on, “a person who fights for personal glory and praise, to get hold of spoils or just to show off.” Then another person interjected, insisting that the Prophet of Mercy ﷺ tell him just what it is “to fight in the way of Allah, as many a person fights to quell his anger or out of heroism.”

“Whoever fights to glorify Allah’s religion above any other”, replied the Blessed Prophet, “his *jihad* is in the way of Allah.” (Bukhari, Ilm, 45; Muslim, Imara, 149-150)

“If a man”, then another person began to ask, “wishes to fight in the way of Allah and at the same time attain something of the world...what would you say to that?”

“No reward shall await him”, said the Messenger of Allah ﷺ.



The answer proved excruciating for the Companions, simply due to the sheer difficulty of living up to that level of sincerity. So they urged the Companion, who had asked the last question to “Ask your question once more...it could be that you misunderstood the answer”. They were only in hope of receiving a relieving response. Yet, it was of no avail, as even after three attempts, the response of the Blessed Prophet ﷺ remained unchanged. (Abu Dawud, Jihad, 24/2516)

The Noble Messenger ﷺ is known to have articulated many *ahadith* with regard to the virtue of *jihad*, some of which are:

“Standing guard, for a day and night, on the border is better than a month whose days are filled with fasting and nights with worship. If one passes away while standing guard, then the reward of what he is doing shall continue to flow until the Last Day; and abounding in blessings as a martyr, he will be safe in his grave from the angels of interrogation.” (Muslim, Imara, 163)

“Standing guard on the border in the way of Allah just for a day is better than the whole world and what is within. Where your whip is destined to in Paradise is better than the world and what is within. An evening or an early morning stroll in the way of Allah is better than the world and what is within.” (Bukhari, Jihad, 6, 73; Riqaq, 2; Muslim, Imara, 113-114)

“Regarding a person who sets out to jihad in His way, Allah the Almighty says, ‘he has set out for no other way than Mine, with faith and affirmation of My prophets in his heart’, and becomes his guarantor....a guarantor for a place in Paradise if he ends up a martyr, or for rewards and spoils if he survives. By Allah, in whose Hand of Might Muhammad’s life resides, a wound opened up in the way of Allah will turn up in the Hereafter, in the same way it had been cleft, in the color of blood but smelling like musk.” (Muslim, Imara, 103; Nasai, Iman, 24)

“Nobody who is made to enter Paradise will wish to return to Earth, for Paradise has whatever the world may have and more. Except for the martyr, who because of the treats he is blessed with, will wish to return to Earth ten times over, and hope for martyrdom each time.” (Bukhari, Jihad, 21; Muslim, Imara, 108-109)

The Blessed Prophet ﷺ articulates the core objective for the struggles and battles he participated in, in the following:

“I have been commanded to struggle against people until they affirm that there is no god but Allah and that Muhammad is His prophet, offer salat and give alms. Once they embrace these, they will have saved their lives and property from me, except for the punishments decreed by Islam.” (Bukhari, Iman, 17)

In view of that, the Messenger of Allah ﷺ would never strike at night and wait until dawn, in case he might hear the calling of *adhan* coming from the town.⁵⁸ Before sending them out, he would emphatically command the units not to “...strike a place if you see a mosque or hear the *adhan* there.” (Abu Dawud, Jihad, 91/2635; Ahmad, III, 448-449)

Providing the below account is Muslim ibn Harith ؓ:

“The Messenger of Allah ﷺ had once sent a unit, of which I was also part, to a certain place. When we arrived at where we were supposed to strike, I sped up my horse, and got ahead of my friends. Soon I was met with some crying women and children.

‘Would you like to salvage your lives?’ I asked them. ‘Yes’, they ardently responded.

‘Then say *La ilaha ill’Allah Muhammadun Rasulullah* and save yourselves’, I then told them. And they did. But then a few of my

58. Bukhari, Adhan, 6; Muslim, Salat, 9.

friends began to criticize me, on grounds that I had prevented them from seizing the awaiting spoils. Once we returned to the Messenger of Allah ﷺ, they informed him of what had happened. The Prophet ﷺ called me next to him, and convincingly, said:

“Allah has most definitely rewarded you in abundance for each of them.” (Abu Dawud, Adab, 100-101/5080)

Burayda رضي الله عنه explains:

“Before sending a troop out to *jihad*, the Messenger of Allah ﷺ would always advise the commander to conduct himself with piety towards Allah, and with virtue towards his fellow Muslims and treat them with care, then say:

‘Fight in the way of Allah, in His name and battle with those who do not acknowledge Him. Do not be treacherous with spoils. Do not resort to brutality. Do not sever noses or ears. Do not slay the children. Once you encounter your enemies of nonbelief, invite them to accept one of three things: Invite them to Islam and let go of them if they accept. If they do not, then invite them to pay the tax of *jizya*, and again let go of them if they accept. If they reject that too, then trust in Allah and fight with them.’” (Muslim, Jihad, 3; Tirmidhi, Siyar, 48/1617; Ahmad, V, 353, 358)

Some Minor Campaigns

The Blessed Prophet ﷺ now wished to cut off the much used and vital Meccan trade route to Syria⁵⁹, and thereby throw the idolaters,

59. To curb Meccan enmity, the Blessed Prophet ﷺ initiated at first an economical and political embargo, for which purpose he began establishing diplomatical relations with neighboring tribes and organized military campaigns in pursuit of the trade caravans of Quraysh, which constituted virtually the heart of Meccan commerce and economy. Muhammad Hamidullah asserts, in relation,





still preoccupied with assaulting Muslims in Medina, denying them entrance into their hometowns and inciting the sentiments of hypocrites against them, into an unprecedented commercial and economical strife, and thus prevent them from gaining even further strength against Muslims.⁶⁰ With this intention in mind, seven months after the Hegira, the Noble Prophet ﷺ sent thirty men from the *Muhajirun*, under the leadership of Hamza ؓ, to Sif'ul-Bahr.⁶¹ (Rajab 8/November-December, 623)

Returning from Damascus, the trade caravan bound for Mecca had now made it to Sif'ul-Bahr, under the protection of three-hundred cavalrymen, including Abu Jahl. Just when two sides were getting in line in preparation for a seemingly inevitable clash, Majdi ibn Amr, an ally of both sides, intervened and dissuaded both sides from fighting. Upon hearing it, the Blessed Prophet ﷺ was pleased with Majdi's intervention and praised his negotiating skills; in appreciation of which he sent Majdi's delegates, who later arrived, away with many presents.⁶²

“The raids conducted against the caravans belonging to Quraysh should not be considered as plunder; for neither were Quraysh innocent, nor were the raiders a gang founded just for the purpose of pillaging just any caravan. A full fledged state of war, rather, had emerged between two city-states. A state of war hands over to each warring side the right to do damage to one another's life, property and other interests. The law of war had thus come into effect between both people. Such military expeditions are therefore certainly not simple interventions and plundering of caravans.”

Another aspect that needs to be considered here is the fact that in all the military expeditions, Muslims had only and strictly attacked Meccan caravans. Despite being non-Believers, other tribes of the peninsula remained safe from these raids. (See, Hamidullah, *Islām Peygamberi*, I, 219; *Hz. Peygamberin Savaşları*, p.56)

60. Bukhari, Maghazi, 2; Abu Dawud, Kharaj, 22-23/3004.
61. Sif'ul-Bahr, in the region of Iys, where the clan of Juhayna used to reside, was given the name owing to its location by the shore. (*bahr* means sea)
62. Waqidi, I, 9-10; Ibn Saad, II, 6.



For the same purpose, eight months after the Hegira in the first days of the month of Shawwal, the Blessed Prophet ﷺ deployed under the leadership of Ubayda ibn Harith ؓ sixty to eighty *Muhajir*, to Rabigh.⁶³

Lead by Abu Sufyan, Quraysh were around two-hundred in number. Apart from a light skirmish and the shooting of few arrows, both sides neither lined up nor drew their swords to fight. Shooting the first arrow that day was Saad ibn Abi Waqqas ؓ, who is therefore celebrated as the first arrow shooter of Islam. Fearing Muslims would be relieved with the arrival of back up forces, the idolaters retreated and both sides parted ways.

Although having become Muslim a while before, two Companions, Miqdad ibn Amr and Utbah ibn Ghazwan, who until then could not find the means to join the Blessed Prophet ﷺ in Medina, had joined the idolaters as a means to defect to the Muslim side and realize their wish. Immediately upon seeing the Muslim cavalrymen, they got away from the idolaters and sought refuge in Muslim ranks.⁶⁴

Nine months following the Hegira, in the month of Dhil'qadah, the Noble Messenger sent a squad of eight men, (twenty according to other sources), commanded by Saad ibn Abi Waqqas ؓ, to Harrar.⁶⁵ (Dhil'qadah 1/ May, 623)

Saad ؓ himself recounts:

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63. A valley passed by pilgrims on the way to Mecca, Rabigh is a valley located between Anwa and Juhfa, about a distance of 3 miles from the latter.
 64. Ibn Hisham, II, 224-225; Waqidi, I, 10; Ibn Saad, II, 7.
 65. Harrar is the name of a spring in Hijaz, near Juhfah. On the way from Juhfah to Mecca, it falls to the left of Mahajja near Ghadir'ul-Hum.

“The Messenger of Allah ordered me to, ‘...go until you reach Harrar, as the caravan of Quraysh will pass through there.’ So taking cover at day and moving at night, we reached Harrar in the morning, after five days. But the caravan had apparently passed a day before. Had not the Messenger of Allah ordered me not to go beyond Harrar, I perhaps could have caught up with them.”

The Companions returned to Medina, without coming to blows with the idolaters.⁶⁶

Around the start of the eleventh month of Hegira, in Safar, the Blessed Prophet ﷺ personally led the Campaign of Abwa (Waddan)⁶⁷ (Safar 2/August, 623). This was the first campaign in which the Prophet of Allah ﷺ took part. Saad ibn Ubadah ؓ, of the Ansar, was left in charge in Medina.

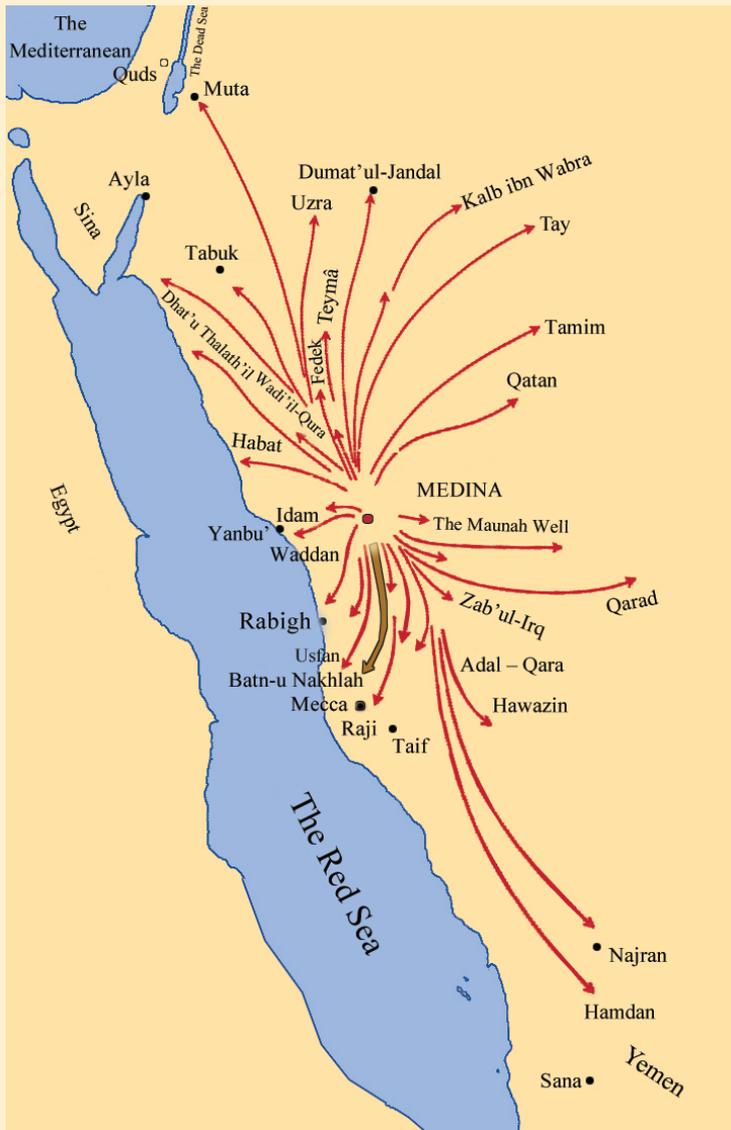
The Campaign saw no heated clash with the idolaters, though a peace agreement was reached with the Clan of Damra, from the Kinanah tribe, compliant with which both sides were not to attack each other, and they, in addition, were not to engage in any aggression against Muslims and refrain from lending aid to their enemies. The Messenger of Allah ﷺ had the pact confirmed in writing, ending the fifteen day Abwa Campaign⁶⁸. This is only one of the many instances in testimony of the Blessed Prophet’s ﷺ undying penchant for peace and his compassion towards other human beings.

66. Ibn Hisham, II, 238; Waqidi, I, 10; Ibn Saad, II, 7.

67. Abwa, a village between Furu and Juhfah, is around 23 miles away from Medina. The grave of the Prophet’s ﷺ mother, the honorable Aminah, is found there. Waddan, situated between Mecca and Medina, is 8 miles away from Abwa, and is part of the land near Juhfah which used to belong to the tribes Damra, Ghifar and Kinanah.

68. Ibn Hisham, II, 223-224; Waqidi, I, 12; Ibn Saad, II, 8.

THE FIRST YEAR OF HEGIRA



THE SECOND YEAR OF HEGIRA

The Batn'ū Nakhlah Campaign and Others

Undertaken thirteen months subsequent to the Hegira, in Rabi-ulawwal, the Buwat Campaign,⁶⁹ was motivated with the purpose of checking the 2500 camel caravan of Quraysh, traveling under the surveillance of 100 cavalymen (2 Rabiulawwal / September, 623). Leaving Saad ibn Muadh ؓ of the *Ansar* as deputy, the Noble Messenger ﷺ left Medina with a force of 200 Muslims. They eventually returned, however, without entering any conflict.⁷⁰

The Safawan Campaign⁷¹, also known as *Badr'ul-Ula*, or the Badr Minor, also took place around about the same time to bring to justice Qurz ibn Jabir, who seized and escaped with the local owned camels and oxen grazing near Mount Jamma, in the small town of Aqiq, approximately three miles away from Medina. (Rabiulawwal, 2 / September 623). Temporarily assigned as the deputy of Medina, was Zayd ibn Haritha ؓ. Despite reaching Safawan, the Blessed Prophet ﷺ eventually had to return to Medina, for Qurz had long fled. Qurz later became an eminent Muslim.⁷²

69. Buwat is a mountain among many others in the region formerly inhabited by Juwaynah, standing at a distance of 36 miles from Medina.

70. Waqidi, I, 12; Ibn Saad, II, 8-9.

71. Safawan is a valley in the vicinity of Badr.

72. Ibn Hisham, II, 238; Ibn Saad, II, 9; Ibn Athir, *Usdu'l-Ghaba*, IV, 468.



The month of Jamaziyalakhir saw the Dhu'l-Ushayra Campaign, (Jamaziyalakhir, 2 / November 623) leading to the signing of a peace treaty with the clan of Mudlij and their allies.⁷³

In the meantime, a unit commanded by the Prophet's ﷺ cousin Abdullah ibn Jahsh ﷺ, sent for exploration, struck a Meccan caravan near Batn'u Nakhlah. Rummaging for a while for the faintest excuse to raid Medina, the incident was enough to cause an upsurge of idolater emotion.

Galvanizing anti-Muslim sentiments in Mecca, the idolaters were moreover emphatically underlining the fact that the attack of their caravan had coincided with the month of Rajab, the sacred season of truce (*haram*), shouting, "Muhammad violated the months of truce...he shed blood, took hostages and seized our possessions!"

The Blessed Prophet ﷺ had in fact never ordered an attack against the caravan and admonished Abdullah ﷺ, by stating:

"I never ordered you to fight in the sacred months of truce!" What's more, the Blessed Prophet ﷺ desisted from taking anything of the spoils, which threw the Companions into a state of dejection, fearing that Divine punishment was imminent.⁷⁴ But the Meccan use of the incident as material for anti-Muslim propaganda brought about the following Revelation:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ
عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ

73. Ibn Saad, II, 9-10.

74. Ibn Hisham, II, 241.



مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ
يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا

“They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering men from Allah’s way and denying Him, and hindering men from the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion.” (al-Baqara, 217)

Relieved the most were Abdullah ibn Jahsh and his friends:

“Would we receive the same rewards, Messenger of Allah”, they asked, “as those reserved for fighters in the way of Islam?” This brought about the below Revelation:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.” (al-Baqara, 218)

Reinforcing the inner resolve of Muslims, such Divine declarations were at the same time infuriating idolaters and increasing their appetites for vengeance; though they really little needed Revelation, for they were already brimming over with hatred against Muslims, who were rapidly increasing by the day, adding further strength to the budding Islamic State. According to a census taken by the Blessed Prophet ﷺ, the number of male Muslims was reportedly



1500.⁷⁵ Considering that the number was only destined to further increase, it was an amount significant enough to give the idolaters plenty to think about. Medina was moreover situated by the Meccan trade route, the heart of Meccan life. Insofar as the idolaters were concerned, the danger needed subduing before it became too great to handle. So they resolved to attack Medina.



Hakam ibn Kaysan was among the prisoners taken in the attack at Batn'u Nakhlah. The Prophet of Mercy ﷺ invited him to Islam, explaining the way of truth many times over in all its detail, to quell any possible doubts that may arise in his mind. Annoyed at Hakam's tenacity in rejection despite all the trouble the Blessed Prophet ﷺ had gone through, Omar ؓ could not help himself:

“Why do you even bother with him, Messenger of Allah? By Allah, he will never become a Muslim. You may as well let me break his neck, so I can send him to Hell!” But the Noble Messenger ﷺ persisted in explaining Islam to Hakam, regardless. And this time, Hakam was all ears.

“What is Islam, again?” he asked.

“To be a servant of Allah, without ascribing any partners to Him, and to bear witness that Muhammad is His servant and Messenger.”

“Then I accept Islam”, Hakam then abruptly stated.

“Had I listened to you before”, the Messenger of Allah ﷺ commented turning to the Companions, “Hakam would have now been in Hellfire!”

Omar ؓ later said:

75. Bukhari, Jihad, 181.



“Seeing Hakam become a Muslim made me feel as if I had been overwhelmed by all past and entire future. I said to myself, ‘What was I thinking suggesting something to the Messenger of Allah, when he knew better?’ I then consoled myself, thinking my only intention all along was to gain the pleasure of Allah and His Messenger. Hakam did become a Muslim and what a perfect Muslim he was. He fought in the way of Allah and was martyred by the Mauna Well.” (Ibn Sad, IV, 137-138; Waqidi, I, 15-16)

Understood from this incident is the need to communicate Islam patiently, in a gentle manner, adorning it with wisdom and good advice.

The Changing of the Direction of *Qibla*

At the outset, Muslims continued offering their salat facing towards the *Masjid'ul-Aqsa*, in Jerusalem, something which continued sixteen or seventeen months into the Hegira. The Jews were using the practice as a pretext to verbally assert their supremacy over the Muslims, a cause of much grief for the Blessed Prophet ﷺ. All along, he had his heart set on the Kaabah as *qibla*, which could have provided the first step to the opening of Mecca to Islam. He was yearning to receive a Revelation in regard. And since the Divine permission had not yet come, the Blessed Prophet's ﷺ thought remained a mere wish, the realization of which he began patiently anticipating. Ultimately, on a Monday in mid Rajab, as the Noble Messenger ﷺ was offering the midday salat of zuhr in the small mosque in the quarters of the Salima clan, the Almighty revealed His tidings:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ



شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

“Indeed We see the turning of your face to heaven, so We shall surely turn you to a qibla which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do.” (al-Baqara, 144)

Meanwhile at the closing stages of the second *rakah*, the Prophet of Mercy ﷺ immediately turned his direction towards Kaabah, and so did the Companions who were following his lead. Together, they all began facing their new *qibla*, whereby the remaining two *rakahs* of the salat were completed facing Kaabah. The mosque has since been called *Masjid'ul-Qiblatayn*, the mosque with two *qiblas*.⁷⁶

A Companion who was present behind the Prophet ﷺ dropped in on another *masjid* after leaving, where he saw a group of people offering their salat together. They had just bowed to *ruku'*, when he exclaimed:

“By Allah, we just offered our salat with the Messenger of Allah towards Kaabah!” The group thereupon instantly changed their direction towards Kaabah.

As exuberantly welcomed as it was by the Believers, the changing of the *qibla* towards Kaabah enticed the idolaters, Jews and hypocrites to fabricate certain rumors and entertain themselves with unfounded claims, to which the Revelation below responded:

76. Ibn Saad, I, 241-242.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي
كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي
مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

“The fools among the people will say: What has turned them from their qiblah which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.”
(al-Baqara, 142)⁷⁷

Ibn Abbas ؓ affords the following:

“Upon changing the *qibla* to Kaabah compliant with the command of the Quran, the Messenger of Allah ﷺ was met with a question by Muslims:

‘What about the salats of our brothers, Messenger of Allah, who offered it to the direction of *Masjid’ul-Aqsa* and are now deceased?’

Thereupon the Almighty revealed the below *ayah*:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا
لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ
اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَّحِيمٌ

“Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the Messenger may be a witness against you. And We appointed the qibla which you formerly observed only that We might know him who follows the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah’s purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.” (al-Baqara, 143)⁷⁸

The change of *qibla* was indeed a significant event. The invalidation of the previous *qibla*, which the Divine command entailed, was a matter suitable to cause a stir of rumors that could have potentially tricked many away from the truth. The Divine commands regarding the new *qibla* have therefore been repeated a few times over, addressing the Blessed Prophet ﷺ in person, then the Believers and finally both, and confirming in no uncertain manner, that they were henceforth obliged to hold fast to their new *qibla*, both in residence and travel.⁷⁹

Elucidating to some extent the underlying wisdom of the change, the confirmation is virtually given an independent meaning in the *ayah* below:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ
مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمَتِي
عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

78. Tirmidhi, Tafsir, 2/2964.

79. See, al-Baqara, 148-149.



“And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.” (al-Baqara, 150)

From the Divine declaration, we can derive a number of underlying wisdoms:

1. The first wisdom underlying the change of *qibla*, according to the *ayah*, was to dispossess the People of the Book and the idolaters from any evidence they may have held against Muslims; for the changing of the *qibla* towards Kaabah was included among the feats of the Final Prophet mentioned in previous scriptures.

Indeed, the passages of the Book of Isaiah in the Old Testament forecasting the future of Mecca make explicit indications. That the Final Prophet ﷺ was still offering salat towards the direction of *al-Aqsa* when he was really supposed to turn towards Kaabah could have thus cast doubt on the minds of the People of the Book.

Moreover, defying the *qibla* of Prophet Ibrahim ؑ would have contradicted the Noble Messenger’s ﷺ contention of representing the Nation of Ibrahim, an argument which then could have been used as a sound objection by the idolaters. But after the actual change, such an objection could no longer be made, except by the obstinate, who had made a habit of obscuring the truth.⁸⁰

2. The Almighty’s fulfillment of His blessings upon Muslims is another wisdom underlying the change of *qibla*. Believers were thereby given the new *qibla* as a contribution towards their ultimate

80. See, Elmahlı, I, 537.



aim of perfection on the path of Truth, the actual blessing, of which the *qibla* constitutes a part.

3. One of the wisdoms that lay beneath the fact that the Blessed Prophet ﷺ offered his salats in the beginning months towards the *Bayt'ul-Maqdis* was to allude to the common source of all celestial religions and thus warm Jewish and Christian hearts to Islam. This approach could furthermore be considered to have at least reduced the Jewish and Christian dissent during the budding of the Islamic society and state.

At the same time, the incident serves as a proof, among many others, that the Noble Prophet ﷺ did not exercise an authority to intervene on the Holy Quran. In spite of nurturing a great desire for Kaabah to be the new direction of worship, the Blessed Prophet ﷺ nevertheless was made to wait a further sixteen months after the Hegira, which saw the relevant Revelation arrive.

Fasting, the Charity of *Fitr* and Alms

Strengthening its political existence through the minor campaigns, Islam at the same time continued to perfect its unique spiritual life. An important part of this was the requirement upon Muslims to fast during the month of Ramadan, proclaimed obligatory just after the change of *qibla*, eighteen months into the Hegira, in the month of Shaban.⁸¹

It was through the below *ayah* that the Almighty declared the fasting, or *sawm*, of Ramadan obligatory:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

81. Ibn Saad, I, 248.





“O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).” (al-Baqara, 183)

In connection are the words of the Prophet of Mercy ﷺ :

“Islam has been founded upon five principles: Standing witness that there is no god other than Allah and that Muhammad is His Prophet, offering salat, giving alms, pilgrimage and fasting in the month of Ramadan.” (Bukhari, Iman, 1, 2; Tafsir, 2/30; Muslim, Iman, 19-22)

Beautifully expressed are the virtues of fasting in the below hadith of the Noble Messenger ﷺ:

“Allah, the Mighty and the Glorious, has said, ‘Apart from fasting, all deeds of man are for himself. But fasting is for Me alone; thus I shall personally give its reward.’ Fasting is a shield. When fasting, one ought not to engage in foul words or quarrel. Should someone speak foul to him or provoke him, he should simply say, ‘I am fasting.’ By Allah, in whose Hand of Might the life of Muhammad resides, in the sight of Allah, the breath of a person fasting is sweeter than the fragrance of musk. Two moments of joy await one who fasts: One in which he breaks his fast, and the other, the moment he unites with his Lord with the rewards reaped from his fasting.” (Bukhari, Sawm, 9; Muslim, Siyam, 163)

“All deeds of man are amply rewarded; a good deed is multiplied from ten to seven-hundred times. Allah, glory unto Him, declares, ‘But fasting is different, and I shall reward it Myself...for one who fasts leaves his lust and appetite for Me.’” (Muslim, Siyam, 164)

“One who persistently gives charity in the way of Allah, will be called from the numerous gates of Paradise, ‘Come, beloved servant of Allah; through this gate awaits goodness and abundance!’ Those who persistently offer their salat continue being invited from the



gate of *salat*, strivers from the gate of *jihad*, fasters from the gate of *Rayyan* and the generous from the gate of charity.” Abu Bakr رضي الله عنه then asked, ‘May my all be sacrificed in your way, Messenger of Allah. Even though one who is called from either of these gates stands in no need of any other, still, will there be people who will be called from all of these gates?’

“Yes, certainly”, replied the Messenger of Allah ﷺ, “and I am hoping you will be among those fortunate.” (Bukhari, *Sawm*, 4 *Jihad*, 37; Muslim, *Zakat*, 85, 86)

Enabling us to realize the value of the innumerable blessings we have been endowed with, fasting is a deed of worship that awakens feelings of gratitude towards the Almighty; and through ridding the soul of egoistic desires and tendencies, it frees the heart from the shackles of matter and thereby guides one to patience, the highest moral characteristic attainable. Imparting a conscience of relating to the poor and underprivileged, fasting also fills the heart with feelings of compassion. Despite being given command over bountiful chests of treasures, Yusuf عليه السلام never ate to his stomach’s content, just so he would not remain ignorant, even for a moment, of the condition of the poor.

With all these underlying wisdoms, fasting is a Divine command that exercises the greatest influence in cleansing ill-feelings like malice and jealousy that suffocate society in their uproar. In fasting lies the key to the mystery of abandoning the temporary for the eternal. It is a shield that protects human dignity and honor against the never-ending desires of the self, in the way of consumption and lust.

Its days already revived through fasting, making the nights of Ramadan further prosper is the *tarawih* *salat*, a Sunnah of the Light of Being ﷺ.



“Allah the Mighty has made fasting obligatory in Ramadan; and I have made *tarawih* a Sunnah,” he has stated. (Ibn Maja, Salat, 173)

To reap the utmost benefit from Ramadan, it is necessary to accompany the day long fasts with deeds of worship in the night and, refraining from all kinds of vain behavior, cleanse the tongue with prayer and *dhikr* and the heart with tears of repentance. Entering *itiqaf* in the last ten days of the month is an equally important Sunnah of the Blessed Prophet ﷺ.

“Whoever”, he states “with faith in his heart, revives his Ramadan nights hoping its reward from Allah only, will have his entire past sins forgiven.” (Bukhari, Tarawih, 46)

Aisha ؓa recounts:

“During a Ramadan evening, the Messenger of Allah had offered a voluntary salat at the *Masjid*. Many people followed his lead behind him. Come morning, some Companions began talking about ‘the Prophet’s salat at the Masjid the night before.’

The Prophet of Allah ﷺ offered the salat the next night, too. People again spoke about it; the number of those who joined had increased even more. On either the third evening or the fourth, people again flocked together at the *Masjid*. So great were they in number that the Masjid could not fit them all. But the next evening, the Messenger of Allah ﷺ did not make an appearance. In the morning, he said:

‘I have seen what you have been doing. What held me back from coming next to you last night was the fear that this salat may be made obligatory.’” (Bukhari, Tarawih, 1; Muslim, Musafirin, 177)

The Noble Messenger ﷺ did not offer the *tarawih* salat communally, considering it more appropriate for each person to fulfill

the deed according to their capabilities. *Tarawih* continued being offered individually during the caliphate of Abu Bakr ؓ. Only during the caliphate of Omar ؓ did it begin to be offered communally.

The Prophet of Mercy ﷺ would enhance his devotion and deeds of worship in the month of Ramadan, entering an insatiable atmosphere of an intimate connection with the Almighty. Testifying this are the words of Ibn Abbas ؓ:

“The Messenger of Allah ﷺ was the most generous of all people. The time which his generosity seemed boundless was when he would meet with Jibril ؑ in the month of Ramadan. They would get together during each night of Ramadan and recite the Quran to one another. After meeting Jibril –upon him peace-, the Messenger of Allah ﷺ would hence become more generous than winds of mercy that continually blow.” (Bukhari, *Bad’ul-Wahy*, 5, 6; *Sawm*, 7; Muslim, *Fadail*, 48, 50)

Commanded not long after fasting were the salat of *eid* and charity of *fitr*. The Blessed Prophet ﷺ laid down the obligatory amount of *fitr* for every Muslim, young and old, male and female, free or slave, as a *sa*⁸² of dates or an equal measure of barley.⁸³ And concerning the underprivileged, he said, “Save them today (*eid*) from walking around on an empty stomach.” (Ibn Saad, I, 248)

If given before the salat of *eid*, the charity of *fitr* fulfils its purpose and is accepted. But if given after the salat, then though it is accepted as charity, does not count as *fitr*.⁸⁴

82. A *sa*’ is a volumetric scale that can fit approximately 1040 dirhams of wheat or barley. According to the *shari* dirham, a *sa*’ weighs 2,917 kgs, and 3,333 kgs according to the customary dirham.

83. Bukhari, *Zakat*, 70-78; Muslim, *Zakat*, 13.

84. Ibn Maja, *Zekât*, 21.



Anas ﷺ explains:

“At the time when the Messenger of Allah ﷺ arrived in Medina, the locals observed two festivals during which they held celebrations. The Prophet of Allah ﷺ then inquired as to the significance of these two festivals. ‘It was these two days we used to celebrate in the days of ignorance’, they replied.

‘Allah has replaced your two festivals with another two better than them’, then said the Messenger of Allah ﷺ. ‘Adha and Ramadan!’” (Abu Dawud, Salat, 239/1134; Nasai, Iydayn, 1)

After leading the *eid* salat for the first time on the 10th of Dhillhijah, the Blessed Prophet ﷺ ordered Muslims to slaughter stock for sacrifice. In his ten year stay in Medina, the Noble Messenger observed the sacrifice of *eid* every year.⁸⁵ Each year he would offer two sacrifices; one on behalf of the members of his *ummah* who lacked the means to do so, and the other for himself and his family.⁸⁶

Hanash ﷺ narrates:

“I saw Ali ﷺ slaughter two rams for sacrifice. When I asked him the reason, he replied, ‘before passing away, the Messenger of Allah ﷺ requested me to offer sacrifice on his behalf, too. So I’m slaughtering another to fulfill his request and will continue to do so each year.’” (Abu Dawud, Adahi, 1-2/2790; Ahmad, I, 107)

From the *fajr* salat of the eve of the *eid* of Adha until the *asr* salat of the fourth day of the *eid*, a total of twenty-three salats, all Muslims, male or female, residents or travelers, whether offering individually or communally, are required (*wajib*) to say the *takbir’ut-tashriq*.⁸⁷

85. Ibn Saad, I, 248-249.

86. Abû Dawud, Adahi, 3-4/2792; Ibn Saad, I, 249.

87. Muwatta, Hajj, 205.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

Shortly after the charity of *fitr*, there came the command for alms or *zakat*. The Quran proclaims:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

“And in their wealth the beggar and the outcast had due share.”
(adh-Dhariyat, 19)

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

“...who are active in deeds of charity.” (al-Muminun, 4)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا
وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

“Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them...” (at-Tawba, 103)

Zakat is mentioned twenty-six times in the Quran alongside *salat* and four times on its own. Among the latter is the *ayah* in *surah* al-Muminun, which although is given mention independent of *salat*, is only a continuing praise of Believers who uphold their *salats*. The reason for this joint reference is that among all deeds of worship, physical or financial, it is these two that are the most essential and are of equal importance. A *hadith* in fact declares:

“There is no goodness in the *salat* of one, who does not give alms despite offering *salat*.” (Haythami, III, 62)



Alms cannot be accepted by corporate entities such as schools or hospitals, insofar as its receipt remains the right of the eight groups of people determined by the Almighty.⁸⁸ Given they do receive *zakat*, such corporations may not spend it for any other cause than for the basic needs of the underprivileged. They may only use it on, say, needy students or those seeking knowledge simply for the pleasure of Allah, glory unto Him, and therefore devoid of the means to work for their living. Among the prerequisites of *zakat* is to give where it may best cover the basic needs (*hawaj-i asliyya*) of the underprivileged who cannot make ends meet, and to do adequate research to ascertain people in such conditions. Corporations given the duty of acting as mediums in delivering *zakat* must therefore approach this issue with utmost sensitivity, lest they are held responsible in the sight of the Almighty.

The Quran classifies the rightful recipients of *zakat* as follows:

أَنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.” (at-Tawba, 60)

Corporate entities like foundations and associations may thus only receive *zakat* on the condition that they deliver to any one of these eight groups. This is something of tremendous importance.

88. See, Tawba, 60.

Upon receiving the Divine proclamation concerning alms, the Blessed Prophet ﷺ had a manuscript written, spelling out which commodities came under *zakat*, of what ratio they were to be given and the minimum amount of wealth needed for obligation, which he then tied to his sword. He had the manuscript by his side till the day he breathed his last and acted in strict accordance with it. Both Abu Bakr and Omar ؓ followed the Blessed Prophet ﷺ to the letter.⁸⁹

Zakat is interwoven with numerous individual and social reasons of wisdom. Building a barrier against the probable transgressions of the rich who may come under the spell of their wealth, preventing the needy from fostering feelings of dissent against the rich, safeguarding social harmony and bonding its members together with love, are just to cite a few. In the Islamic social order, the deeds of *zakat* and *infaq*, or charity, are the keystones in maintaining balance and love between the rich and the poor.

Another wisdom underlying alms and charity is to thwart individual capital from excess growth and thereby protect the poor from exploitation before it ever happens and to eradicate the potential growth of hatred and dissent. Richness, taken as a means for pride and conceit, is only the precursor of a pitiful end awaiting the rich. The truth is that all members of a society, both the helpers and the helped, stand in a physical and spiritual need for each other.

It should be remembered that, in the absolute sense, wealth belongs only to Allah, glory unto Him. The power human beings exercise over wealth is analogous to time-sharing which has become fashionable of late. Simpler put, wealth is a trust handed over only temporarily by the Almighty. The manner of its use is therefore bound by certain Divine measures. It should be put to use appropri-

89. Bukhari, *Zakat*, 38; Ahmad, II, 14.

ate to the way commanded by its True Owner. Used defiantly against Divine commands, wealth becomes the ultimate means of driving one to deviation through conceit and indulgence in injustice. The love of wealth becomes entrenched in the heart of people steered into this tragic path. Among all the blessings on earth, the fact that Allah, glory unto Him, mentions only wealth and children as causes of *fitna*, or tribulation, is due to the ease with which they enter the heart and become idolized therein. Against those who have fallen in the depths of this misery, the Almighty delivers the below warning:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ
فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا
مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

“...and (as for) those who hoard up gold and silver and do not spend it in Allah’s way, announce to them a painful chastisement! On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.” (at-Tawba, 34-35)

The pitiful plight of those who neglect giving their *zakat* is also illustrated by the Noble Messenger ﷺ :

“Each piece of gold or silver whose alms were not given on Earth shall be heated in the Hereafter and brought in the form of a panel to their owners, and be used to scald their sides, foreheads and backs. Each time they cool down, they will be reheated to continue



the punishment. This will continue for a day equivalent to fifty-thousand years, until the verdicts of mankind are given. In the end, the person will see his path lead either to Paradise or Hell.’

‘What about the camels whose alms are withheld?’ the Companions present then asked.

‘Each camel owner who does not pay their camels’ due –and that includes milking them at waterheads and giving it to the needy- will be made to lie down on a straight, vast field,’ replied the Messenger of Allah ﷺ. ‘With not even a single calf left back, the camels will then come in their fleshiest conditions, and stomp on the person with their hoofs and gnaw away at him with their teeth. Once they are done, the other camels will follow. This will continue for a day equivalent to fifty-thousand years, until the verdicts of mankind are given. In the end, the person will see his path lead either to Paradise or Hell.’

When the Companions posed another question regarding the fate of cattle and sheep owners, the Blessed Prophet ﷺ gave similar responses.” (Muslim, Zakat, 24; Bukhari, Jihad, 48)

A polite approach when giving charity and alms, is just as important. One needs to abstain from behavior that could annul these deeds altogether, like insults or offering from low quality goods. The benefactor, especially, needs to be in a grateful state of mind towards the receiver, for providing him with an opportunity to fulfill an obligatory duty he otherwise would not have been able to fulfill. Charities at the same time act as impenetrable shields protecting the benefactor against illness and misfortune. The underprivileged are in fact a great blessing for the rich, for it is their prayers that open the gates of Paradise.

Spelling out the appropriate manners to adopt when giving charity is the *ayah* below:



الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا
 مَنًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ
 غَنِيٌّ حَلِيمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ
 كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“As for those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve. Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing. O you who believe! Do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day...” (al-Baqara, 262-264)

Itiqaf

Itiqaf literally means to detain oneself and wait in a certain place, as well as to hold fast to and stick by a certain thing. Technically, however, *itiqaf* denotes staying in a *masjid* for a specific amount of time, with the intention of gaining closeness to the Allah, glory unto Him. Because of the fact that no time limit has specifically been laid down, a stay of the kind, even if it be merely for an hour, counts as *itiqaf*, albeit a supererogatory one. Yet, the *ayah*:

وَلَا تُبَاسِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

“...but do not associate with your wives while you are in retreat in the mosques...” (al-Baqara, 187), indicates that fasting constitutes a necessary feature of *itiqaf*, suggesting therefore that the valid period of *itiqaf* may be no less than a day – and that is the *shari itiqaf*. *Itiqaf* has therefore generally been practiced during Ramadan, by virtue of staying inside a mosque in the state of fasting. *Itiqaf* is hence an immersion in servanthood through fasting during the day and spending the nights in the *masjid* worshipping and indulging in *dhikr*.

Itiqaf, as practiced during the final ten days of Ramadan, is a *muakkad sunnah*, (a strong sunnah that the Blessed Prophet ﷺ very rarely neglected) and at the same time a *fard’ul-kifaya* (an obligatory deed which, though not compulsory for all, nonetheless requires at least one person in a community to fulfill it, in order for all to become exempt from the responsibility). A vow to enter *itiqaf* necessitates its fulfillment. Entering *itiqaf* at times other than the month of Ramadan is recommended (*mustahab*).

Itiqaf compels one to be careful not to leave the *masjid* except to see to needs of necessity, like *wudu*, for instance.

The wives of the Blessed Prophet ﷺ used to enter *itiqaf* in their own rooms. Tents previously set up inside the *Masjid* to accommodate them during *itiqaf* were dismantled with the order of the Prophet ﷺ. Not mosques but their rooms at their homes serve Muslim women as the most appropriate places for *itiqaf*.

Aisha ؓ says:

“In the final ten days of Ramadan, the Messenger of Allah ﷺ would spend his nights worshipping; he would awaken his family, and commit himself entirely to worship, severing all relation with his wives.” (Bukhari, Fadlu Laylat’il-Qadr, 5; Muslim, *Itiqaf*, 7)





Again, according to the report of the Aisha ؓ, until breathing his last, the Blessed Prophet ﷺ continued to enter *itiqaf* in the last ten days of Ramadan, completing that to twenty in his final year. The practice lived on with his wives following his passing away.⁹⁰

The following incident gives a superb indication of the importance and value of entering *itiqaf*, underlining at the same time the need to be mindful with individual and social duties:

‘Ibn Abbas ؓ one day entered the *Masjid* for *itiqaf* and greeted another man, assuming a seat on the ground next to him.

‘You look tired and upset, my brother,’ said Ibn Abbas.

‘Yes, indeed so, cousin of the Prophet’ he replied. ‘So and so had set me free in return for which I am supposed to pay him a certain amount...but by the right of the man (the Prophet) lying in that grave over there, I cannot pay him back.’

‘Do you want me to have a word to him on your behalf?’ asked Ibn Abbas ؓ.

‘It is up to you,’ responded the man. Just as Ibn Abbas ؓ had grabbed his shoes and was making his way out the *Masjid*, the man called out to him:

‘Did you forget you are in *itiqaf*?’

‘I certainly did not. But let me tell you one thing I heard from the man lying in that grave’ said Ibn Abbas ؓ, with tears trickling from his eyes:

‘Pursuing and sorting out a brother’s need is better than a ten year *itiqaf*...and if one enters *itiqaf* for a day only for the pleasure of Allah, Allah creates between him and Hellfire three ditches...and

90. Bukhari, Itikaf, 1, 17; Muslim, Itikaf, 5.



width of each is as much as that between East and West.” (Bayhaki, Shuab’ul-Iman, III, 424-425)

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

Quraysh sent an enormous trade caravan in the second year of Hegira made up of a thousand camels strong, with an estimated worth of 50,000 dinars provided by the entire town, men and women alike, bound for the Gaza Fair in Damascus. Thirty to forty prominent idolaters took part in the journey, most notably Abu Sufyan, Muhammad ibn Nawfal and Amr ibn As.

The idolaters had already sensed that in retaliation to denying them entrance into Mecca, the Believers would in all likelihood try to cut off their vital trade route to Syria. Full-blown fear began caving in on their return from Damascus. Abu Sufyan hired Damdam ibn Amr, who was part of the caravan at the time, for 85 grams of gold, and immediately sent him from Tabuk to Mecca to report the urgency of the situation.⁹¹

Meanwhile, three nights prior to Damdam’s arrival in Mecca, Atiqah, the Noble Prophet’s ﷺ aunt, saw a frightening dream. She recounted the dream to her brother Abbas.

“The dream I saw rattled me”, she said. “I fear that something terrible might happen to your tribe. Keep what I am about to tell you a secret; do not tell anyone!”

“Go on...what did you see?”

“A man astride a camel came and stood at Abtah (between Muhassab and Mecca) and declared aloud, three times, ‘Listen up, you bunch of insincere people! Report within three days to the field

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





of battle, to the spots where you shall fall!’ People who heard him flocked around. The man then entered the courtyard of Kaabah and the others followed. With everyone swarmed around him, the man, again, repeated aloud the same words before, this time behind Kaabah. He then ascended Mount Abu Qubays and did the same thing there. Afterward, he grabbed hold of a rock and rolled it down. Rolling its way down the mountain, the rock then exploded tremendously near the base and there was neither a house, nor a spot left in Mecca left untouched by its pieces.”

“This sounds like an important dream, I swear”, commented Abbas. “Whatever you do, do not tell anyone about it!”

Later on, after parting ways with Atiqah ﷺ, Abbas ﷺ stumbled upon his friend Walid ibn Utbah. Abbas told him of the dream, nonetheless insisting him to keep a closed lid on it. But worried, Walid told his father and soon, the dream became the word on everybody’s lips in Mecca.

Abbas ﷺ recounts the developments thereafter.

“Abu Jahil was furious and asked me, ‘Since when have you also had a female prophet? Wasn’t a male prophet sufficient enough that your women also saw themselves fit for the role? Atiqah apparently heard someone telling Quraysh in her dream to report to where they shall fall within three days. We will wait three days. If what she heard is true, then certainly something will come up. But if three days pass and nothing comes up, then we will have it written down that your women are the greatest liars among the entire Arab women!’

Despite of the excruciating difficulty of denying it, I told him there was no such thing. On the third morning of Atiqah’s dream, infuriated, I headed towards Kaabah hoping to find Abu Jahl there and give vent to my frustration for having held back what he



deserved to hear over what he had said three days before. Just as I was entering, he was immediately making his way out, heading out from the Sahm gate of the Sacred House, which had me thinking, 'the scoundrel avoided me for he knew I wanted to have a go at him.' Little did I know that he had in fact heard the voice of Damdam. But soon I too found out, as I from a distance I saw Damdam, who, to draw attention to the urgency of the situation, had slashed his camel's nose, shredded his shirt and turned his saddle the other way round. He was in the middle of the valley of Mecca, screaming at the top of his shrill voice:

"The caravan, Quraysh, the caravan! Muhammad and his men have raided your properties you had left under the surveillance of Abu Sufyan! You have no time to waste in catching up with them... Help, help!' The shouting of Damdam made us forget about all rest else." (Ibn Hisham, II, 244-247; Waqidi, I, 29-31)

Quraysh wasted no time in getting prepared. It only took two or three days for them to be armed and ready. Weapons were purchased for those without, and the wealthy took great pains in aiding the weak in their preparation. Notables like Suhayl ibn Amr, Zama bin Aswad were animatedly proclaiming in the streets of Mecca:

"Camels and food are on us, more than you can ever imagine! All of you set out! Let there not be even a single person remaining back! If Muhammad seizes the caravan, he will most certainly use it to sponsor his march into Mecca!"

Almost the entire men of Mecca joined the crew and those who could not, hired and sent others in their place. Come the day when Abu Jahl ordered the troops to mount their rides and march, Umayya ibn Khalaf began dragging his feet, sensing deep inside it would be his final march out of Mecca, for the Blessed Prophet ﷺ, the Trustworthy, had already foretold of the doom awaiting him a while back.





“I swear, Muhammad never lies when he speaks”, he was saying, overcome with tremendous fear. Eventually, the persistent nagging of Abu Jahl persuaded him to set out.



When Utbah ibn Rabia and his brother Shaybah began grooming their weapons, their slave Addas asked him as to what they were getting ready for.

“Do you remember the man who you offered dates at our vineyard in Taif?” they asked.

‘Certainly, I do!’

“We are going to fight him!”

Addas fell at their feet and began pleading.

“Do not go! He is a prophet! You will only meet your doom!” Tears had trickled down to his cheeks. Utbah and Shaybah remained indifferent to the plea and left regardless.



The idolaters were nine-hundred and fifty to a thousand in number. A hundred or two-hundred of those were on horseback while the other seven-hundred were on camels. Most were armored. All the notables of Quraysh were there, accompanied by slave girls, playing their drums to the beat of anti-Muslim poems they were fervently chanting as they headed out of Mecca.⁹²

It was the second year of Hegira, the twelfth of Ramadan. The Messenger of Allah ﷺ left Abdullah ibn Ummi Maqum ؓ in

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



Medina to lead the salats and left Medina with an army of three-hundred and thirteen Believers, sixty-four of them from *Muhajirun* and the rest from *Ansar*. Three were on horseback, seventy were on camelback and the rest were on foot.⁹³

The Blessed Prophet ﷺ halted the army of Believers at Buyut'us-Suqya, a mile out of Medina, and commanded the return of the elderly and the juvenile. Saad ibn Abi Waqqas ؓ recounts:

“Moments before the Messenger of Allah ﷺ began ordering the youngsters to return, I saw my brother Umayr trying to hide.

‘What are you trying to do?’ I asked him.

‘I am worried the Messenger of Allah ﷺ might see me and tell me to go back’, he said, ‘but I so dearly want to come, in hope that I may perhaps be martyred!’

Indeed, upon catching a glimpse of him, the Messenger of Allah ﷺ saw that he was too young and advised him to go back. But then Umayr began to cry, so much that the Prophet of Allah ﷺ allowed him to remain. As he had a slender frame, I tied his sword around him. Umayr was around sixteen when he was martyred at Badr.” (Waqidi, I, 21; Ibn Sad, III, 149-150)

Owing to a shortage of camels, three people took turns to ride each camel. The Blessed Prophet ﷺ shared his with Ali and Abu Lubabah ؓ. When it was the Prophet’s ﷺ turn to walk, they insisted he remain on the camel and let them walk instead. But the Noble Prophet ﷺ said, “Neither can you handle the strain of walking more than I, nor do I stand in less need of gaining rewards than you!” (Ibn Sad, II, 21; Ahmad, I, 422)

93. Waqidi, I, 23-24; Ibn Hisham, II, 250-251; Ibn Saad, II, 12.



This attitude crystallizes the profound love for the Almighty the Blessed Prophet ﷺ nurtured inside and his enthusiasm in gaining an even greater closeness to Allah, glory unto Him, with each deed and moment. No less, he teaches the necessity of abiding by justice, no matter who the person is or what the circumstances may entail.

The Noble Messenger ﷺ later sent Abu Lubabah ؓ back to Medina to act as deputy until their return.⁹⁴

Recognizing no other refuge than Allah, glory unto Him, referring to Him all his needs and unable to bear seeing his *ummah* so weak and underprivileged on their way to Badr, the Blessed Prophet ﷺ uttered the following prayer:

“Allah...Give them their rides for they have none! Clothe them for they are naked! Feed them for they are hungry!”

Indeed, once victory at the field of Badr came, each Believer returned home with one or two camels, clothes and on a full stomach. (Abu Dawud, Jihad, 145/2747)

In these strenuous days which coincided with the month of Ramadan, the Blessed Prophet ﷺ ordered the Believers to break their fasts, for they needed all the physical strength they could garner prior to the battle. All Muslim men who took part in Badr adjourned their fasts until their return.

The first army of Islam was making its way towards Badr. They had arrived at the Valley of Aqiq when two men, Hubayb ibn Yasaf and Qays ibn Muharris, who wanted to join the army solely for the purpose of taking a share of spoils, caught upto them.

“Did you set out with us in the first place?” asked the Blessed Prophet ﷺ to Hubayb.

94. Ibn Hisham, II, 251.

“No”, replied he. “But you are our neighbor and cousin from your mother’s side. So we joined to aid our people and lay claim on the spoils!”

“Do you believe in Allah and His Messenger?” this time asked the Noble Prophet ﷺ. When Hubayb answered in the negative, he was met with the following response:

“Then return, for we do not want the help of an idolater!”

Hubayb would not take no for an answer. “Everybody knows how courageous I am on the battlefield and the amount of damage I can exact on the enemy!” he said. “Can’t I simply fight on your side in return for some spoils?”

“No. Become a Muslim first then fight!” replied the Messenger of Allah ﷺ, moments before he continued leading the army on their path.

But not long after, Hubayb caught up once again and restated his offer. The answer remained unchanged, however. Hubayb was confused. He after all had an illustrious reputation among Arabs for his gallant feats on battlefields. Still, the Blessed Prophet ﷺ was not allowing him entry, for the sole reason that he was not a Muslim. The Prophet’s ﷺ dignified attitude, in spite of the glaring difference between the strength of the Believers and the force the idolaters in all likelihood had mobilized, had shaken Hubayb to the core. For a moment, he let himself go in the depths of his inner world and was able to see the lights of a realm of truth he had never before seen. Then, getting up, he ran to the Blessed Prophet ﷺ. This time he had something else in mind.

“Yes”, he passionately exclaimed. “I believe in Allah and His Messenger!”



The Blessed Prophet ﷺ was visibly happy. “Now, you may join as you wish”, he said. (Muslim, Jihad, 150; Tirmidhi, Siyar 10/1558; Waqidi, I, 47; Ibn Sad, III, 535)

The incident provides a standard of *iman*, according to which irrespective of how demanding a given circumstance may be, a wrong means or method must never be utilized to achieve a right purpose. What one instead ought to do is take all the necessary precautions and then keep trust in the Almighty. By virtue of denying Hubayb from joining the Muslim army for the reason that he had not yet affirmed *iman*, the Blessed Prophet ﷺ has provided, for his *ummah* to come, an exemplary attitude that is motivated by a profound sensitivity of *iman*. The great Prophet ﷺ very well knew that all forms of help and grace came only from Allah, glory unto Him, in Whom he sought refuge in all circumstances and to Whom he turned to at all times. The approach is a quintessential example and a living case in point of the *tawakkul*, reliance in the Almighty only, made mentioned in the *ayah*:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Allah is sufficient for us; He is the best protector.” (Al’i Imran, 173)



Hudayfah ؓ narrates:

“We had set out with my father Husayl. The Qurayshi idolaters held us back, accusing us of ‘...wanting to join Muhammad’s ranks.’ But we assured them we were going to Medina to settle some other affair. Thereupon they made us swear an oath that we would not join the Messenger of Allah and fight by his side. Once we eventually arrived in Medina, we disclosed the matter to the Prophet of Allah ﷺ, he said:



“Then, return. We will keep the promise you made for you and seek the aid of Allah against them!’ That was the reason I was not present at Badr.” (Muslim, Jihad, 98). This incident is again a brilliant testimony to the magnanimous trustworthiness of the Blessed Prophet ﷺ that extended even to his enemies.

There were also women who wanted to take part in the Battle of Badr. One of them was Umm Waraqa, who had rushed to the Messenger of Allah ﷺ, and pleaded:



“Please, Messenger of Allah, allow me to join...I will treat the wounded and the ill, and Allah willing, I might even be given martyrdom!”

“Better you go and recite some Quran at your home”, the Blessed Prophet advised her instead, “and Allah will surely grant you martyrdom.”

Following this conversation, Umm Waraqa came to be called ‘*Shaheedah*’ (martyr) among the Companions. Bursting with an insatiable thirst for martyrdom, later on, when Omar ؓ was caliph, she was choked to death with a velvet blanket by her servants. Upon being informed, Omar ؓ remarked, “Allah and His Messenger spoke the truth”, immediately after which those responsible were caught and punished accordingly. (Abu Dawud, Salat, 61/591; Ibn Hajar, al-Isaba, IV, 505)



After being made aware that the Believers were headed towards Badr, Abu Sufyan, without delay, changed the direction of the cara-





van towards the coast, leaving Badr to his left.⁹⁵ Realizing he had saved the caravan, he then sent an envoy to the Quraysh Army, with the message:

“You had set out to protect your caravan, men and properties. But now that the danger has been repelled, you can return!”

Compliant with Abu Sufyan’s message and with the advice of Ahnas ibn Sharik, the clans of Ibn Zuhra and Ibn Kaab returned. But Abu Jahl was adamant.

“We will not return until we make it to Badr”, he bellowed. “We shall stay there for three days. We will slaughter camels and celebrate; the women will dance and sing. The Arabs around will hear us and fear us from here on end. Let’s march!”

When Abu Sufyan heard about the decision of the Meccans to march ahead regardless, he commented, “My sorry tribe...This must be Ibn Hisham’s (Abu Jahl) idea! His unwillingness to return is due his zeal to become the leader of the people...it is transgression! And transgression is a bad omen!” (Waqidi, I, 43-45; Ibn Hisham, II, 258)

Intimately following the turn these developments were taking, the Blessed Prophet ﷺ now realized they were facing an inevitable life or death battle. Gathering the Companions, he asked:

“What do you think is more appropriate: following the caravan or meeting the Qurayhs Army?”

Speaking on behalf of the *Muhajirun*, Abu Bakr and Omar ؓ assured that they were ready to face up to the army of idolaters. The Noble Messenger ﷺ wished to hear the opinions of the *Ansar*, too; and that was when getting up on his feet, Miqdad ibn Aswad ؓ made the following speech:

95. Ibn Hisham, II, 57.



“Rest assured, Messenger of Allah, that we will never say what the Jews said to Musa , ‘You and Your Lord go and fight!’ (al-Maida, 24). True to the word we gave you at Aqabah, we are ready at all times to fight the enemy on your right and left, in front of you or behind you, until the very end!”⁹⁶ (Bukhari, Maghazi, 4; Tafsir, 5/4)

Getting up after Miqdad  was Saad ibn Muadh :

“Messenger of Allah... We have believed you and borne witness to the truth of the Quran you have delivered. Do as you wish! If you were to dive into the ocean, we would follow from behind you. Not a single *Ansari* would even hesitate!”

These words of loyalty and submission put a comforting smile on the magnificent expression of the Prophet of Allah , and after a brief prayer for their wellbeing, he declared:

“Then, let’s march ahead with the blessings of Allah! Congratulations to you from now...for Allah has promised you one of two things, without specifying which one.⁹⁷ By Allah, it is as if I am seeing the exact spots where Quraysh will fall to their feet on the battlefield!” (Muslim, Jihad, 83; Waqidi, I, 48-49; Ibn Hisham, II, 253-254)

By the time the Muslim Army had arrived at Badr, Quraysh had already camped in Yalyal Valley, behind a sand hill, in the furthest distant side to Medina. The wells of Badr, on the other hand, stood on the side of the valley nearest to Medina.⁹⁸ When the

96. Ibn Masud  says, “I witnessed Miqdad utter words of such conviction that just to have uttered those words myself, I would be willing to forfeit saying all other words of worth...” (Bukhari, Maghazi, 4; Tafsir, 5/4)

97. One of the things promised in the 7th ayah of al-Anfal is Quraysh itself, that is, their defeat and ultimate detainment into captivity, while the other is the great caravan of Quraysh coming from Damascus.

98. Ibn Hisham, II, 259.





Blessed Prophet ﷺ reached the well nearest to Badr, he discussed with the *Ansar* the most favorable spot for encampment. Hubab ibn Munzir ؓ made his feelings explicit:

“This is not an appropriate spot to camp, Messenger of Allah. We should instead camp by the well nearest to the Quraysh Army and then shut off the remainder of the wells behind us, except for that one. We could then set up a pool around that well to collect its water.”

The Prophet of Mercy ﷺ concurred.⁹⁹ (Ibn Hisham, II, 259-260; Ibn Sad, II, 15)

A group of idolaters including Hakim ibn Hizam came to get some water from the well the Believers had set up camp by. Though the Companions wished to prevent them from doing so, the Blessed Prophet ﷺ intervened, saying, “Leave them alone; let them drink from the well.” Bar Hakim, all the others of the group ended up slain at the battlefield that day; and Hakim, in due course became a Muslim. Thereafter, whenever he wished to make an oath to reinforce the strength of his word, he would utter, “By Allah, who saved me from death at Badr and graced me with the blessings of *iman*...” (Ibn Hisham, II, 261)

By allowing the enemy to drink from the well, despite knowing that the same enemy would be looking to slaughter them only moments later, the Blessed Prophet ﷺ set a universal standard and a manner of extending guidance. Benevolent behavior of the kind has ended up softening many a heart of stone, subsequently opening a door therein to the guiding light of truth.



99. According to the reports of locals, even though the other sand hills at Badr shift every five or ten years owing to persisting winds, the sand hill on which the Blessed Prophet ﷺ set up camp has remained stable to this day.



Once the Muslim Army encamped, Saad ibn Muadh رضي الله عنه said:

“Messenger of Allah...Let’s put up a shade for you and keep your rides next to you. We will then go into battle with the enemy. If Allah grants us victory, then so be it. But in case He does not, you will then mount your horse and return to our brothers whom we have left behind. Prophet of Allah..! They love you as much as we do. If they knew you would end up fighting, in no way would they have remained behind! They, too, are bound to you from the bottom of their hearts and will fight by your side no matter what it takes!”

The Blessed Prophet صلى الله عليه وسلم praised Saad رضي الله عنه and prayed for his well-being. Saad رضي الله عنه then drew his sword from his scabbard and stood guard by the shade that was put up. (Ibn Hisham, II, 260; Waqidi, I, 49)

The Noble Messenger صلى الله عليه وسلم, for the last time, sent Omar رضي الله عنه to the Meccans, with the message, “Turn back...Fighting others is a lot more preferable to us!”

Hakim ibn Hizam was willing to take heed. “This is a considerate move; we better accept it”, he said. “We will not be given consideration by anybody after this point!”

His words of good intent were stifled by the doggedness of Abu Jahl.

“I swear, we shall not return until we have taken our revenge; especially after Allah¹⁰⁰ has put us on the verge of it. We will teach

100. Arabs during the Age of Ignorance accepted the existence of Allah, glory unto Him; yet worshipping other deities beside Him, they had deviated from the path of *tawhid* into *shirk*. It was thus habitual for them, as seen in this case in point, to mention Allah’s name and articulate His Divineness. Culpable for their falling into *shirk* were their worshipping of idols, motivated with the desire to attain closeness to Allah by using them as supposed intercessors and the belief that honor was to be gained by doing so. (see, al-AnKaabut, 61; az-Zumar, 3)



them such a lesson that they will no longer be able to stalk our caravans and hold them back!” The words galvanized Quraysh to fight. (Waqidi, I, 61-65)

The idolaters sent Umayr ibn Wahb and the prominent cavalryman Abu Usama to inspect the Muslim Army. After circling the stationed Believers once, they returned, commenting, “We saw no sterile and brawny camels or horses...nor were there large number of men, nor a great preparation for that matter. But we saw such a unit, who wish that they would rather be killed than return to their families! They have neither a shelter to take refuge in, nor anything to defend themselves apart from their swords!” (Waqidi, I, 62)

Omar ﷺ recounts:

“On the night prior to the Battle, the Messenger of Allah showed, on by one, the very spots where the idolater notables would fall. By Allah who sent him as the true prophet, none of them were able to flee from the spots they were shown. They were thereafter thrown in a well, piled up on one another.” (Muslim, Jannat, 76, Jihad, 83)

The surface where the Believers had encamped at Badr was sandy, making it difficult to walk. The declining amount of water had also meant they were facing shortage. It was becoming difficult finding enough water even for *wudu*. These constraints, added by the glaring superiority of the idolaters in terms of strength and number, gave Shaytan sufficient excuses to try and cast fear into Muslim hearts.

But that night it pelted down rain, enough to flood the valley. The Believers stored up the water and used it abundantly to take care of both their own needs and those of their animals. The rain, at the same time, had washed away the dust and settled the surface, making it firmer. It had forced the Meccans, on the other hand, to



a standstill; they could not move about from their encampments. Allah, glory unto Him, moreover granted the Believers a soothing state of sleepiness,¹⁰¹ all of which is recounted in the *ayah*:

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً
لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ
عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

“When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.” (al-Anfal, 11)

The Blessed Prophet ﷺ offered salat all throughout the night and prayed Allah, glory unto Him, as confirmed by Ali ؑ:

“I remember all too clearly that on the night of Badr all of us except for the Messenger of Allah slept. Until morning, the Prophet of Allah ﷺ offered salat and wept.” (Ibn Huzayma, II, 52)

At dawn, the Messenger of Allah ﷺ called out, “to salat, servants of Allah”. Leading the fajr salat, he then urged the Believers for *jihad*. (Ahmad, I, 117)

Prior to the idolaters assuming their positions against the Believers, the Blessed Prophet ﷺ, with an arrow in his hand, straightened out the Muslim ranks, making each Believer get in a straight line, subsequent to which he counted them. At that point, he slightly poked the belly of Sawad ibn Ghaziya, who had momentarily stepped out of line, telling him to step back in.

101. Tabari, *Tafsir*, IX, 256-261.



“You hurt me, Messenger of Allah”, said Sawad. “Allah has sent you with the Truth. So I want to get even, as is my right!”

The Messenger of Allah ﷺ, without further ado, lifted his shirt and exposed his abdomen. “But he is the Messenger of Allah, Sawad,” the Companions were saying in an attempt to dissuade him. But Sawad was adamant.

“No person is superior to another when it comes to justice”, he replied. The Messenger of Allah ﷺ told him to settle the scores. That was when Sawad stretched out and kissed the Blessed Prophet’s ﷺ abdomen.

“Why did you do that, Sawad?” asked the Messenger of Allah ﷺ.

“You see, Messenger of Allah, we are on the brink of going into battle. So I wanted my last moment to be a moment with you!” The Noble Prophet ﷺ then prayed for his wellbeing. (Ibn Hisham, II, 266-267; Ibn Sad, II, 15-16)

The two forces lined up against one another on the plain of Badr, on 17th of Ramadan. It was a very hot day. Arabs, until then, used to fight out of reasons tribal, motivated by protecting their kindred. Tribalism was now replaced by religion; religious spirit had dispensed with the strong solidarity of kindred of yesterday, such that fathers found themselves raising their swords against their own sons, uncles against nephews and brothers against each other. That day, Abu Bakr ؓ locked swords with his own son, Abu Ubaydah ibn Jarrah ؓ with his father and Hamza ؓ with his brother. It was an incredible scene.

Allah, glory unto Him, proclaims:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّاقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

“Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.” (Al’i Imran, 13)

Having arrived at the battlefield full of arrogance, the idolaters were lost in their own conceit as they considered themselves invincible. Their conditions are depicted in the Quran as follows:

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ
وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ وَإِذْ زَيْنَ لَهُمُ
الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي
جَارٌ لَّكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ
مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ

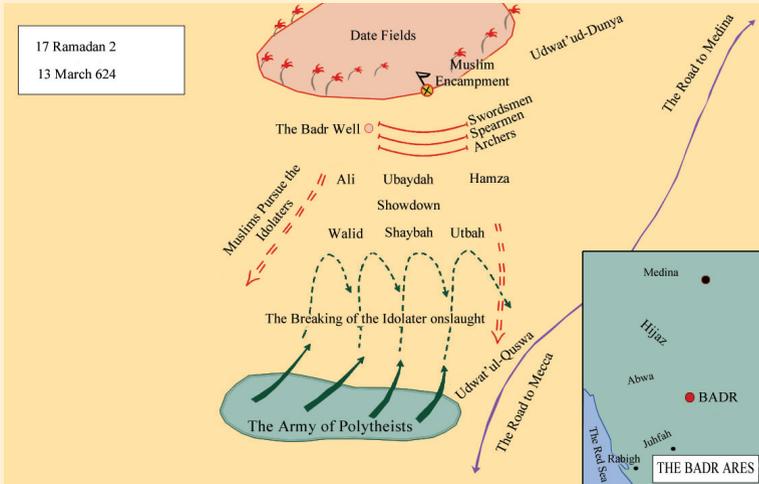
“Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do. And when Shaytan made their deeds seem fair to them and said: No-one of mankind can conquer you this

day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: I am guiltless of you; I see that which ye see not; I fear Allah. And Allah is severe in punishment.” (al-Anfal, 47-48)

Their conceit was, however, overturned, dashed against the rock of Divine Pride:

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ
فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا
إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

“Those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell.” (al-Anfal, 36)



The Aid of the Angels

The Blessed Prophet ﷺ threw his glance towards the idolaters; they were around a thousand in number. His Companions, on the other hand, were three-hundred and thirteen.¹⁰² Turning to the direction of Kaabah, he at once lifted his hands aloft and began pleading his Lord in the following:

“Allah...Fulfill the promise You made me! Grant me victory! My Lord...If You annihilate this community of Islam today, none will remain on Earth from now on to worship You!”

So fervently did the Blessed Prophet ﷺ continue pleading with his hands lifted up towards the skies that his *rida* (frock) fell off from his shoulders. Seeing this, Abu Bakr ؓ came next to him and putting his *rida* back over his shoulders, said:

“Messenger of Allah...You have pleaded your Lord as much as necessary. Allah will surely fulfill His promise to you!”

The hearts of all Believers, too, were in a rapturous state of pleading; and it was not long after that they were complemented with the grace of *Rahman*:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ
الْمَلَائِكَةِ مُرَدِّفِينَ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ
قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

102. Bara ؓ later said, “We used to tell each other that the number of the Believers at Badr was exactly the same as the number of those in Talut’s army to pass the river; that is three-hundred and thirteen.” (Bukhari, Maghazi, 6; Tirmidhi, Siyar, 38/1598)



“Remember ye implored the assistance of your Lord, and He answered you: “I will assist you with a thousand of the angels, ranks on ranks. Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is Exalted in Power, Wise.” (al-Anfal, 9-10)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ
 إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ
 مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ
 هَذَا يُمِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِي

“Allah had helped you at Badr, when you were a contemptible little force; then fear Allah; thus May ye show your gratitude. Remember thou saidst to the Faithful: “Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down? Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.” (Al’i Imran, 123-125)

Allah, glory unto Him, aided the Believers that day with angels;¹⁰³ and compliant with their sincerity, increased their number to a thousand, three-thousand and ultimately five-thousand.

Even though the Noble Messenger ﷺ had foretold the exact spots where each and every idolater would end up being slain and knew from beforehand, through Divine Grace, that he would be granted victory, he still pleaded the Almighty until the break of dawn, ardently praying to the point of almost laying waste to him-

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



self. This state is one of the most vital manifestations of servanthood. Allah, glory unto Him, expects nothing from us, apart from servanthood. There is no firmer way of gaining closeness to Allah, glory unto Him, than pleading Him, humbly and beseechingly.

On the day of Badr, the Blessed Prophet ﷺ was heard to have remarked:

“There is Jibril! He has seized his horse’s mane, equipped with his battle gear (and has come to your aid)!” (Bukhari, Maghazi, 11)

Huwaytib ibn Abduluzza confesses:

“I was with the idolaters on the day of Badr and I saw many amazing scenes and, above all, the angels. They were killing the men of Quraysh, between the skies and earth, and taking them prisoners. There and then I said to myself, ‘This man must be under the protection of Allah.’ But for a long time, I did not tell anyone about what I saw.” (Hakim, III, 562/6084)

Recounting below is Abu Dawud al-Mazini:

“I pursued an idolater on the day of Badr to strike and kill him. Before my sword even made contact with him, I saw his head tumble down on the ground. I realized somebody else, an angel, had struck him!” (Ahmad, V, 450)



According to the report of Anas ؓ, once the idolaters began approaching, the Blessed Prophet ﷺ said:

“Rise in preparation to enter Paradise whose breadth is as great as the distance between the skies and earth!” Umayr ibn Humam ؓ, from the *Ansar*, said:



“...Paradise whose breadth is as great as the distance between the skies and earth, Messenger of Allah?”

“Yes”, replied the Prophet of Mercy ﷺ.

“How wonderful”, then remarked Umayr.

“What makes you say that?” then inquired the Messenger of Allah ﷺ.

“By Allah”, said Umayr, “I only said it out of my desire to be among the dwellers of Paradise; nothing else!”

“Most definitely, you are one of them”, then assured the Blessed Prophet ﷺ.

Briefly after the Prophet’s ﷺ words, Umayr took a few pieces of dates from out of his bag and began eating them. Almost immediately, however, he remarked:

“If I live long enough to finish these dates, then that would surely be a long life”; and flinging the dates aside, he paced towards the battlefield. He fought gallantly until he was ultimately martyred. (Muslim, Imara, 145; Ahmad, III, 137)

The Battle of Badr began with a *mubaraza*, a one-on-one showdown. The three warriors nominated from the Muslim ranks, Hamza, Ali and Ubayda ؓ made light work of their enemies. Ubayda ؓ, however, returned with a fatal leg wound, becoming a martyr soon after hearing the soothing words of the Prophet ﷺ :

“You have made it!” (Waqidi, I, 69-70)

Thereafter, the forces moved closer towards one another. The Blessed Prophet ﷺ did not allow the Believers to launch an offensive straight away, for there were many among Quraysh who were tentative to fight, knowing that the caravan was no longer threatened; and



since the Muslims were taking their time to strike, their hesitation was increasing all the more, undermining the overall resolve of the Meccans. Besides, the slaying of the three warriors they had sent to meet the three Muslim challengers had sent shivers down their spines. Their silent moments of unease were broken, however, by the vile shriek of Abu Jahl:

“Do not be fooled by the death of a couple of people...March ahead!” (Waqidi, I, 71)

Spurred, the idolaters thereupon launched an all-out offensive. The genuine pleas coming from the Muslim ranks and the thunderous shouts of *Allahu Akbar* sending fear into idolater ranks were ceaseless, inciting hearts filled with *iman* into states of ecstasy.

The moment finally came and the Blessed Prophet ﷺ commanded the Believers to launch an offensive. The two sides locked swords. It began fiercely; and its ferocity only increased by the moment.

The Blessed Prophet ﷺ was running to and fro in Muslim ranks, seeking the aid of the Almighty and, to spur on the Companions, was constantly reciting:

“Soon shall the hosts be routed, and they shall turn (their) backs.” (al-Qamar, 45), proclaiming at the same time:

“Whoever patiently keeps his ground against the enemy and falls martyr, he will surely be placed in Paradise by the Almighty. The Paradise of *Firdaws* is awaiting those who fall martyr today. Make a move and attack!” (Ibn Hisham, II, 267-268)

Then turning to Abu Bakr ؓ, who was by his side, he said:

“Glad tidings...! Jibril and the angels have come to our aid!”



At one stage, he grabbed small pebbles from the ground and threw it towards the idolaters, saying “may their faces blacken”.¹⁰⁴ Right at that moment, a fierce wind began to blow towards the enemy, whirling up so much dust that they could hardly catch sight of each other.

The Lions of Badr

Ali ؑ has stated:

“On the day of Badr, we were taking refuge in the Prophet of Allah ﷺ. He stood closest to the enemy, and was by far, the bravest and most persistent of all men.” (Ahmad, I, 86)

Regarding the courage of the Noble Messenger ﷺ, Bara ؑ affords a similar view:

“By Allah, whenever the battle would get fierce, we would seek refuge in the Messenger of Allah ﷺ. The next most courageous person in our eyes was him who was brave enough to stand in the same line as him.” (Muslim, Jihad, 79)

The Companions showed great heroism and sacrifice throughout the Battle. The dauntless Hamza ؑ, ‘the Lion of Allah’, in particular, displayed a brilliant example of courage. Umayya ibn Khalaf later on asked Companion Abdurrahman ibn Awf of the identity “...of the man who wore an ostrich wing on his chest as a mark during the battle.”

“He was Hamza”, replied Abdurrahman; “Hamza ibn Abdul-muttalib”.

“Whatever it was that happened to us that day”, then remarked Umayya, “it was because of him.” (Ibn Hisham, II, 272)

104. Ibn Hisham, II, 267.

In the footsteps of his uncle Hamza رضي الله عنه, Ali رضي الله عنه, too, showed great valor, knocking out one idolater after another.¹⁰⁵

Repeating verses of *rajaz*¹⁰⁶ on horseback, Abu Jahl was claiming to be impervious to any attempt of taking revenge from him, in any battle, arrogantly boasting, “I was born for days like this!” (Ibn Hisham, II, 275)

Abdurrahman ibn Awf رضي الله عنه recounts:

“On the day of Badr, I looked to my right, then left, and saw that I was amid two *Ansari* youngsters, when in fact I would have preferred to be between stronger men. One of them, without making it audible to the other, asked me if I knew Abu Jahl.

‘Yes, I do’ I replied. ‘What about him?’

‘From what I heard, he apparently used speak ill of the Messenger of Allah! By Allah, in whose Hand of Might my life resides, if I see him, I will not part ways with him until one of us is killed!’

I was stunned by his words. The other youngster then spoke in a similar manner. I suddenly felt enormous satisfaction to be shoulder to shoulder with these youngsters. After the battle got under way, I

105. Ibn Athir, *Usd'ul-Ghabah*, IV, 97.

106. *Rajaz* is a name given to a *bahir* in Arabic prosody. Literally, it means to ‘quiver’, and its rhythm resembles a *rajza*, or a she-camel –hence the name-, which, from being overly delicate, quivers when rising. *Rajaz* also means to ‘roar’, in which the case the name could have been derived from the roar-like singing of battle anthems, for which *rajaz* has been preferred. (Cehande, A.-Çetin, N. *Milli Eğitim Bakanlığı, İslam Ansiklopedisi*, “recez” entry, IX, 657) The rhythmic and accented meeting therein of a slow and fast tempo enables it to be performed by a host of different instruments, evoking thereby the rallying of a variety of feelings. Making possible the expression of both joy and sorrow, *rajaz* is moreover said to contain around fifteen sub branches. (Tahir’ul-Mevlevi, *Edebiyat Lüğati*, p. 120, “recez” article.)





spotted Abu Jahl, circling the battlefield on horseback. I turned to the youngsters and said, ‘There he is...The man you are after!’

Hearing me, they drew their swords and ran towards Abu Jahl. After a brief scuffle, Abu Jahl ended up slain. The youngsters, as I later found out, were Muadh ibn Afra and Muadh ibn Amr.” (Bukhari, Maghazi, 10; Muslim, Jihad, 42)

Muadh ibn Amr ﷺ retells the incident:

“As I thrust my sword into Abu Jahl and gave him a fatal blow, his son Iqrimah struck me, all but severing my hand. It was left hanging merely on a skin! For the entire day, I continued fighting with my hand dangling behind me but it made it really difficult for me to fight. Once it got too uncomfortable, I stepped on it with my own foot, and severing completely, threw it aside!” (Ibn Hisham, II, 275-276)

In the aftermath, the Blessed Prophet ﷺ wondered about the whereabouts of Abu Jahl and sent Abdullah ibn Masud ﷺ to look for him. He found Abu Jahl lying on the ground. The conversation that followed is retold by Abdullah ibn Masud ﷺ himself:

‘Enemy of Allah...Allah has surely disgraced you and put you to shame, hasn’t He?’ I asked him as he lay in front of me.

‘Disgraced me and put me to shame...with what? Show me another person superior to me from among all the men your people have killed today!’ he replied, having lost nothing of his arrogance. Then making reference to the fact I had my foot placed on his chest, remarked, ‘You have reached a tough peak to climb, shepherd!’ After a brief pause, he asked, ‘Anyway, tell me...Who won today?’

‘Allah and His Messenger...!’ I said. Then, without further ado, I put him out of his misery with his own sword. Afterward, I made



my way back to the Prophet of Allah ﷺ and told him I had killed Abu Jahl. He thanked and praised Allah, glory unto Him, and said:

‘He was the Pharaoh of this *ummah!*’ (Bukhari, Maghazi, 12; Ahmad, I, 444; Ibn Hisham, II, 277; Waqidi, I, 89-90)

Ummu Haritha’s son was martyred at Badr with a random, stray arrow flung from the enemy ranks. She came to the Prophet of Allah ﷺ and said:

“If my son Haritha is in Paradise, Messenger of Allah, I will keep patient and anticipate its reward; but if not, I will cry my eyes out for him!”

She was, however, consoled by the wonderful words of the Noble Messenger ﷺ.

“There are many ranks in Paradise, Ummu Haritha; and your son has attained the highest of them, *Firdaws’ul-A’la*.” (Bukhari, Jihad, 14; Ahmad, III, 272)

As she was returning, Ummu Haritha had a radiant smile on her face, as she was saying to herself:

“Just look at what Haritha has been given!” (Ibn Athir, Usd’ul-Ghaba, I, 426)

Since it was a cut throat battle of do or die for the survival of Islam, the fortunate Companions who took part in the first major battle that was of Badr are, at the same time, privileged with the honor of being the most virtuous of all Muslims. Likewise, the angels mobilized by the Almighty for this battle, who took part in that inimitable wave of *iman* inspired enthusiasm, have attained an honor superior to other angels, as attested by the conversation between Jibril ﷺ and the Blessed Prophet ﷺ.



When asked by Jibril عليه السلام how he regarded those who took part in Badr, the Blessed Prophet ﷺ responded by saying, “We regard them as the most virtuous of all Muslims!” To this Jibril عليه السلام replied by saying something similar:

“We, too, consider the angels to have taken part in Badr as the best among all angels!” (Bukhari, Maghazi, 11)



The battle ended towards noon with a decisive Muslim victory. All up, fourteen Muslims were martyred, in contrast to which seventy idolaters, including Abu Jahl, had met their doom on the field. As courageous as they were in showing face at the field of Badr, the hapless idolaters nonetheless ended up drinking not the wine of victory as they had desperately hoped, but the venom of a miserable death. Instead of singing, their slave-girls mourned their deceased. Far from filling their appetites with the spoils they dreamt of seizing prior to a victory that was never to be, the idolaters instead ended up filling the pits of Hellfire.

Donned in his armor, the Blessed Prophet ﷺ made his way out of the shade, reciting:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

“Soon shall the hosts be routed, and they shall turn (their) backs.” (al-Qamar, 45), regarding which Omar رضي الله عنه said:

“When that *ayah* was revealed –and it was revealed in Mecca-, I wondered which hosts would end up being routed and defeated. But come the day of Badr, when I heard the Messenger of Allah ﷺ recite it, I realized it was Quraysh who were the group prefigured to suffer



a routing. For me, the meaning of the *ayah* transpired that day.” (Ibn Sad, II, 25; Ibn Kathir, al-Bidaya, III, 312)

In providing commentary for the *ayah*:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

“Have you not seen those who have changed Allah’s favor for ungratefulness and made their people to alight into the abode of ruin?” (Ibrahim, 28), Ibn Abbas رضي الله عنه has stated:

“By Allah, the reference there is to the idolaters of Quraysh. The grace returned with unthankfulness is no other than the Messenger of Allah ﷺ. The abode of ruin to which they steered their people is the fire to which they dragged their people at Badr.” (Bukhari, Maghazi, 8; Tafsir, 14/3)

The Battle of Badr, culminating in the triumph of Islam and *iman*, is replete with great instances bearing out how Allah, glory unto Him, aids His genuinely pious and sincere servants.

Following the massive victory, to prevent the Believers from getting carried away in a state of self-importance (*ujub*), Allah, glory unto Him, revealed the following:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ
رَمَىٰ وَلِيْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

“So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.” (al-Anfal, 17)





The power exercised by man is strictly within Divine Power (*taqdir*), owing to which it has been declared that ‘no-one has power apart from the Glorious and Exalted Allah’. What existent beings possess -beings which although did not exist in past-eternity have come to being solely through the grace and benevolence of Allah, glory unto Him- is from the Almighty. Thus the Universal Will of Allah, glory unto Him, encompasses and comprises all creation and occurrences. This means that the origin of will and power is in the Almighty. Yet because human beings have been sent into this world as part of a test, they have been endowed with a particular will and an aptitude for good and evil. Actualizing this aptitude through practice has been left to their will.

The Return from Badr

Remaining in close vicinity to the battlefield for a further three days after a given victory was something practiced by the Blessed Prophet ﷺ. Once three days had elapsed, the Blessed Prophet ﷺ ordered for his camel to be brought. The camel was geared up. The Noble Prophet ﷺ then began walking on foot. The Companions followed, supposing, ‘the Messenger of Allah ﷺ must have remembered something’. He ultimately stopped by the desiccated well in which the idolaters had been thrown; and called out to each of them by their names:

“Abu Jahl! Umayya ibn Khalaf! Utbah ibn Rabia! Shaybah ibn Rabia!” He then continued:

“Wouldn’t it have been better for you to obey Allah and His Messenger? We have found the promise of our Lord realized...and have you found the promise of your Lord realized?”

“Are you speaking to lifeless corpses, Messenger of Allah?” then asked Omar ؓ. “How will they hear you and respond when they have been reduced to mere carcasses?”



“By Allah, in whose Hand of Might Muhammad’s life resides, they can hear me better than you...only they cannot respond!”

(Bukhari, Maghazi, 8; Muslim, Jannat, 77)

When the battle came to an end, Jibril ﷺ came next to the Prophet of Allah, and said, “Allah the Almighty has sent me to you, Muhammad, and commanded me not to leave you until you are fully satisfied of our aid. Are you satisfied?”

“Yes, I am”, assured the Blessed Prophet ﷺ, upon which Jibril ﷺ departed. (Waqidi, I, 113; Ibn Sad, II, 26-27)

Breathing into Medina a breeze of joy, the enormous victory at Badr alternately sent Mecca into mourning; such that Abu Lahab died from unbearable grief.¹⁰⁷ The Divine promise was thus fulfilled.

The joy of the Believers was short-lived, however, due to the passing away of Ruqayya ﷺ, the honorable daughter of the Blessed Prophet ﷺ, soon after the battle.

The Treatment of the Captives

Upon his return to Medina following a three day stay at Badr, the Noble Messenger ﷺ discussed, with the Companions, and above all with Abu Bakr, Omar and Ali ﷺ, what the most appropriate approach of dealing with the captives would be. Abu Bakr ﷺ was the first to share his opinion.

“These are our relatives and our kin, Messenger of Allah. So I suggest we should exact ransom of them and set them free. What we receive from them will be a means of adding strength to us in our struggle against the nonbelievers. And, Allah willing, they too will perhaps be guided and wind up assisting us.”

107. Ibn Hisham, II, 289.

“What is your opinion, son of Khattab?” the Blessed Prophet ﷺ then asked Omar ؓ.

“No way, Messenger of Allah...I am in no way of the same opinion as Abu Bakr. Allow us to sever their heads. Allow me and I will personally finish off so and so from among my relatives. Allow Ali to finish off his brother Aqil and allow Hamza to finish off his brother Abbas...until Allah brings it entirely into light that there is not a trace of weakness and vulnerability in our hearts for the idolaters! These captives are the leaders of idolatry and oppression!”

As he carried the hope that they would eventually be guided and anticipated the issuing forth, through them, of generations who would worship Allah only, the Blessed Prophet ﷺ inclined towards the opinion of Abu Bakr ؓ. (Muslim, Jihad, 58; Tirmidhi, Siyar, 18/1567; Ahmad, I, 30-31, 383-384; Waqidi, I, 107; Ibn Saad, II, 22)

Consequent upon these discussions, the captives were set free in return for a certain amount of ransom. Those unable to pay were let go regardless, free of charge. But each of those, among them, who could read and write were made to pass on their knowledge to ten kids in Medina. Only then were they to be considered as having imbursed their ransom. Zayd ibn Thabit, the future scribe of the Quran who later was to end up being entrusted with the task of gathering the Quran, was among the children who learnt how to read and write from the captives. (Ahmad, I, 247; Waqidi, I, 129; Ibn Sad, II, 22)

Allah, glory unto Him, declared, with regard to the captives and the ransom exacted from them:

مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أُسْرَى حَتَّى يُشْخَنَ فِي الْأَرْضِ تُرِيدُونَ
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ لَوْلَا كِتَابٌ مِّن

اللَّهُ سَبَقَ لِمَسَّكُمْ فِي مَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ فَكُلُوا مِمَّا غَنِمْتُمْ
حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“It is not for any prophet to have captives until he has thoroughly subdued (the enemy) in the land. Ye desire the lure of this world and Allah desires (for you) the Hereafter, and Allah is Mighty, Wise. Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what you took. Now enjoy what you have won, as lawful and good, and keep your duty to Allah. Allah is Forgiving, Merciful.” (al-Anfal, 67-69)

Omar  recounts:

“When I went next to the Messenger of Allah  in the morning, I found him sitting with Abu Bakr. They were both shedding tears. ‘What makes you and your friend cry, Messenger of Allah?’ I asked him. ‘Tell me, so I can either join you, if I am able to identify with what it is you’re crying over. If not, I can at least try to join you!’

‘What am I to do know over the ransom these friends of yours received from these captives? I was shown that the punishment awaiting them is closer than that tree over there,’ said the Messenger of Allah . (Ahmad, I, 31; Muslim, Jihad, 58)

Allah, glory unto Him, was not pleased with the detaining and releasing of captives in return for ransom, given the enemy had not yet been decisively dealt with, and Islam had not yet attained the might it was destined for and before *fitnah* (mischief) had entirely been wiped out. He therefore issued a warning against the Believers. Accepting ransom carries the furthermore baggage of worldly desire, whereas the Almighty was willing the Muslims to take into consideration the Hereafter. Taking captives from the enemies of





Truth before they had been overwhelmed could have jeopardized the happiness of Muslims.

As there is no accrued liability in an error of legal opinion (*ijtihad*), coupled with the guarantee that the participants of the Battle Badr would not be subject to Divine punishment, reinforced all the more with the fact that there is no punishment for a deed that has not explicitly been prohibited from beforehand, the Almighty pardoned the Believers and declared permissible the ransom they had seized.



Allah, glory unto Him, has ordered that captives and slaves be treated with honor and kindness.¹⁰⁸ The Prophet of Mercy ﷺ has also many *ahadith* in regard. Indeed, his last words before his passing away, reportedly, were:

“Be attentive to salat and salat especially...And fear Allah for those under your care.” (Abu Dawud, Adab, 123-124/5156; Ibn Maja, Wasaya, 1)

Marur ibn Suwayd explains:

“I once saw Abu Dharr ؓ wearing precious clothes. His servant was also wearing the same clothes. I asked Abu Dharr of the reason. In reply, he told me that in the time of the Messenger of Allah ﷺ he had once cursed someone regarding the person’s mother and he was in turn admonished by the Prophet of Allah, who said, ‘It seems you still carry traces of the customs of Ignorance. They are your servants and at the same time your brothers. Allah has entrusted them in your care. Given you have a brother under your care, feed him what you feed yourself and clothe him in what you clothe yourself. Do not

108. See, an-Nisâ, 36.



burden him with more than he can handle; and if you do, help him!”
(Bukhari, Itq, 15; Muslim, Ayman, 40)

An evocative testimony is offered by Abu Aziz, brother of Musab ibn Umayr رضي الله عنه:

“I too had fallen prisoner in the aftermath of the Battle of Badr and was handed to a group of *Ansar*. The Prophet’s ﷺ command to treat the prisoners well was made known to everyone but the pains taken by the *Ansar* was something out of the ordinary. Day and night, they would give their share of bread to me, making do themselves with mere dates. Embarrassed, I would hand the bread back to one of them, only to have it returned to me, without anyone of them laying a hand on it.” (Haythami, VI, 86; Ibn Hisham, II, 288)

Such magnanimity by the Blessed Prophet ﷺ and his Companions, at a time when oppression and injustice ran rife, provides an exemplary pattern for entire mankind until the Final Hour. Approaching people with supreme and genuine goodness, the Prophet of Allah ﷺ would simply let his overall conduct (*hal*) do the talking in calling them to the path of Truth; and only after warming their hearts, would he begin to verbally explain Islam. Moved by a compassionate approach of the kind, many of the Badr captives in fact ended up accepting Islam.

Not only does Islam not advocate the institution of slavery¹⁰⁹, it also does not promote it. That said, Islam saw the practice as an entrenched social reality; and considering its sudden abolishment would cause mayhem in the social balance, it did not entirely overrule it all at once. But to prevent possible abuse and exploitation, it did regulate slavery, by virtue of binding it to certain principles, thereby perfecting the law of slavery, as best as could be.

109. Captivity and slavery are here evaluated together, for no other reason, than that the source of slavery is captivity; slaves are those who have fallen prisoner at war.





Since war is an existing actuality among nations that seemingly will not subside until the Final Hour, the need for laws protecting those who have lost their freedom as a consequence of it will always remain. Therefore, instead of abolishing it, which would have entirely overlooked the aforementioned matter of fact, Islam considered greater benefit in instating protective principles and regulating the law of slavery.

Through the principles it implements, Islam brings the slave and the master closer to each other, seeking, at the same time, the freeing of the former. In a case where a person accidentally kills another, for instance, Islam then necessitates, as compensation, first the freeing of a slave and then the payment of blood-money, valued in silver or camels, of an amount negotiated with the victim's family. Atoning for an error made during *hajj* likewise calls for, first of all, the freeing of a slave; and the same goes for failing to keep an oath, committing *zihar*¹¹⁰ and even breaking the fast of Ramadan. In praise of the greatness of certain deeds, it is not uncommon to see them compared to 'freeing such and such amount of slaves,' which places accent on the virtue in paving the way for the freedom of others. On the other side of the coin, unlawful enslavement of another is regarded as one of the greatest sins. It emphatically commands to treat in the nicest manner those who were previously enslaved for one reason or another.

Islam always counsels the master to feed the slave from what he would see fit to feed himself, to clothe him in the same manner, not to burden him with surplus work while he is fasting and see to his needs. Freeing a slave is always considered a better avenue of salvation for a Believer. Islam introduces such rights for slaves that

110. *Zihar* is the then prevalent practice among Arab men of resembling their wives to their mothers and thereby considering it no longer proper to continue marital relations with them. Islam prohibited this practice, holding accountable those who do so with compensation (*kaffarah*).



a strict abidance by them suggests that it is much more preferable to stay away from purchasing slaves, for it is no different than becoming enslaved.

Islam hence shut the doors on slavery as much as was allowed by the circumstances, fully opening, in contrast, its doors of exit, promoting at every given opportunity the freeing of the enslaved.



The Blessed Prophet ﷺ suggested to his uncle Abbas, among the captives of Badr:

“You are a wealthy man, uncle. Pay ransom for yourself, your nephew Aqil, Nawfal ibn Harith and also for your ally Utbah ibn Amr.”

“I am a Muslim, Messenger of Allah”, replied Abbas. “Quraysh made me come by force!”

“Only Allah knows the insight to that. If what you said is true, then Allah will surely reward you for it. But as far as appearances go, you took up arms against us and therefore you must pay your ransom”, stated the Blessed Prophet ﷺ after which he seized the 800 dirhams of gold Abbas had with him, as part of the spoils of the battle.

“At least, count that as ransom, Messenger of Allah”, pleaded Abbas.

“No”, replied the Prophet of Allah ﷺ. “Those are the spoils Allah has granted us!”

“It seems you are adamant to force me into begging in my remaining days”, then lamented Abbas.

“What about the gold you left with your wife Ummu’l-Fadl?” commented the Prophet of Mercy ﷺ.





“Which gold are you talking about?”

“I am talking about the gold you handed over to your wife Ummu’l-Fadl as you were leaving Mecca, telling her, at a place where nobody other than Allah could see or hear you, ‘I do not know what will happen to me this time...if something should happen to me, then take this much of the gold for yourself, and give this much to Ubaydullah, this much to Fadl, this much to Qusam and this much to Abdullah”.

Astounded by these words, Abbas could but say:

“By Allah who has sent you as prophet, no other person apart from Ummu’l-Fadl and I knew about that. There is no doubt that you are the Messenger of Allah!” (Ahmad, I, 353; Ibn Sad, IV, 13-15)

Among the captives of Badr was also Abu’l-As ibn Rabi, the husband of Zaynab ؓ and the son-in-law of the Blessed Prophet ﷺ. Abu’l-As was a highly regarded merchant in Mecca. His mother Hala bint Khuwaylid was the sister of the honorable Khadijah, the Prophet’s ﷺ wife, for whom Abu’l-As was more like a son than a nephew.

At the height of their enmity, the idolaters of Quraysh were inciting the Noble Messenger’s ﷺ son-in-laws to, “...divorce Muhammad’s daughters and send them back to him, so he has more to worry about!” Abu’l-As was the subject of similar provocations, with the idolaters promising him that they would have him married to whoever he wished if he did go ahead with the divorce. But Abu’l-As sternly rejected their offer, insisting he was going to remain by the side of his wife no matter what it took.

Once the Meccans began sending the required ransom to free their fellow tribesmen who had fallen captive at Badr, Zaynab ؓ, too, sent her necklace, given to her as present by her mother Khadijah ؓ



at her wedding. The Blessed Prophet ﷺ was overcome with emotion the moment he saw the necklace. He said to the Companions:

“You might consider freeing Zaynab’s captive and sending her ransom back to her, if you wish”.

The Companions agreed unreservedly, freeing Abu’l-As at that instant and arranging for the necklace to be returned to its owner immediately.

Before letting him go, the Noble Messenger ﷺ made Abu’l-As promise him he would send Zaynab to Medina, a condition of his release that nonetheless was to remain a secret between the two. (Ibn Hisham, II, 296-297; Abu Dawud, Jihad, 121/2692; Ahmad, VI, 276)



Wahb ibn Umayr was also among the captives of Badr. His father Umayr was among the most sharp-witted of all the idolaters of Quraysh and was also among their bravest. Back in the days, he was the man behind many assaults on Muslims. Expressing, in the aftermath, his grief over the fate of their fellow idolaters thrown in the pits of Badr to Safwan ibn Umayr, with whom he was sitting near Hijr, Umayr had Safwan tell him, bemoaningly:

“There is no point on living after hearing what happened to them!”

“You are right at that”, remarked Umayr. “If I had no debt and children for the wellbeing of whom I would fear should something happen to me, I would have surely gone and killed Muhammad. I even have an excuse to get them to allow me near. I will simply tell them that I have come for my captive son. Besides, from what I hear, he even walks the streets without fear!”



Safwan was happy just to hear these words.

“I will pay your debt. As for your children, I will take care of them as my own and tend for their wellbeing as long as I am alive”, he assured Umayr.

A man of his word, Umayr then immediately had his sword sharpened and smeared with poison. Safwan aided his cause further by having a camel and food for the journey prepared for him.

It was not long after that Umayr arrived at Medina. Stopping at the door of the Masjid, he dismounted his camel and girded his sword. His sight made Omar ؓ, who was the first to see him, furious, as he wondered to himself, “that is Umayr, the enemy of Allah... and by Allah, he could have only come with evil on his mind”, before storming inside the Masjid, where he found the Blessed Prophet ﷺ.

“Umayr has come, Messenger of Allah, with a sword in hand!” he said.

“Send him to me”, the Prophet of Allah ﷺ responded, calmly. So Omar ؓ went back to Umayr. Seizing him by the strap of his sword, he dragged Umayr inside the Masjid, telling the *Ansari* Companions around him to “be on your toes to protect the Messenger of Allah from this wicked man, for he is not to be trusted!”

“Let him go, Omar!” the Blessed Prophet ﷺ called out, noticing the scuffle. “And you Umayr...come closer!” He then asked Umayr the reason why he had come.

“I have come for my captive son. And I expect you to be generous in his release!” Umayr explained.

“Then what is with the sword around your neck?” inquired the Blessed Prophet ﷺ.



“To hell with swords...! Of what benefit have they been to us until now?” Umayr replied astutely.

“Tell me truth”, the Prophet of Mercy ﷺ however insisted. “Why have you come here?”

“For no other reason than for my son, who has fallen prisoner in your hands!”

“What was it that you said to Safwan at Hijr, then?”

“What is it that I could have said to him?” Umayr mumbled, astounded.

The Noble Messenger ﷺ then retold Umayr, word for word, his conversation with Safwan, adding, “Allah has come in between you and your plans and prevented you from what you had in mind of doing!”

Umayr then remarked, “I bear witness that you are most surely the messenger of Allah. We used to reject you regarding the revelation that came to you from the heavens. Nobody other than Safwan and I knew about that. Only Allah could have informed you of it. Thank Allah who has brought me here and given me guidance!” He then professed his declaration of *iman*. The Blessed Prophet ﷺ then told the Companions to:

“Thoroughly teach your brother Islam. Recite to him and teach him the Quran and release his prisoner!”

The Blessed Prophet’s ﷺ orders were carried out immediately. Umayr had more to say.

“Messenger of Allah...I was a man who used to take no pains in trying to snuff out the light of Allah and not shrink back in exacting the most ruthless torment to the Believers. I can, if you wish, go to



Mecca and invite the idolaters to Allah and His Messenger. Allah willing, it could be that they might just be guided!”

The Blessed Prophet ﷺ allowed him to go.

Without a clue as to how the events had unfolded, Safwan ibn Umayya was meanwhile telling the Meccan idolaters, “...you will be sent into ecstasy over the news you shall receive only within a few days; news that will make you forget the pain of Badr!”

Anxious, he was asking each and every caravan arriving at the town, of the news of Umayr’s whereabouts. Someone, on horseback, eventually informed him of Umayr’s acceptance of Islam.

Upon his return to Mecca, Umayr ibn Wahb ﷺ wasted no time in beginning to invite the idolaters to Islam. Idolater attempts of restraining him were without success. Many were guided through his call. Umayr ﷺ one day came across Safwan, near Kaabah, and said to him, “You are one of the most notables of Quraysh. Can’t you still see that it is stones that we worship and dedicate sacrifices for? How could that be religion?” Safwan could not say a word back, reduced to an unbreakable silence. (Ibn Hisham, II, 306-309; Waqidi, I, 125-128; Ibn Sad, IV, 199-201)

The whole incident has since been celebrated as an epitome of the saying, “breathe life into he who has come to kill you.”

The news that all the notables of Quraysh were slain at Badr and the sight of seventy other captives brought to Medina with their hands tied around their necks sent the idolaters, hypocrites and Jews in local Medina into despair. Lamenting that ‘the tide of victory had now turned towards the Prophet,’ Abdullah ibn Ubayy and his crew had no other option than to pledge their allegiance to the Blessed Prophet and state their affinities to Islam.¹¹¹

111. Bukhari, Tafsir, 3/15; Waqidi, I, 121.



The Verdict Regarding the Spoils

As a regulative principle regarding spoils had not yet been revealed, disagreements emerged over the distribution of the spoils seized at Badr. Amongst others that can be mentioned, Saad ibn Abi Waqqas رضي الله عنه, whose brother was martyred at Badr, came to the Blessed Prophet صلى الله عليه وسلم holding a sword in his hand he had seized from Said ibn As, who he killed during the battle, suggesting it should be given to him. Like incidents and requests brought about the revealing of the first *ayah* of al-Anfal, before the Believers had even left Badr and distributed the spoils:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ
وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ

“They ask you (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if you are (true) believers.” (al-Anfal,1)

The Blessed Prophet صلى الله عليه وسلم thus accordingly and in a just manner, apportioned the spoils to the fighters near Medina.¹¹²

Revealed afterward was an *ayah* which comprised more detailed rulings concerning spoils, the 41st *ayah* of the same *surah*:

“And know that whatever you take as spoils of war...A fifth thereof is for Allah, and for the messenger and for the kinsmen (who have need) and orphans and the needy and the wayfarer, if you believe in Allah and that which We revealed unto Our slave on the

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





Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.” (al-Anfal, 41)

In accordance with the *ayah*, a fifth of the spoils of battle are for Allah, His Messenger, his kinsman, orphans, the needy and the wayfarer.

After seeing to the needs of his family members with the portion of spoils that fell to his lot, the Noble Prophet ﷺ deposited the remainder in the Treasury, to be spent to cover the needs of Muslims and army expenses.¹¹³

Amr ibn Abasa ؓ narrates:

“The Messenger of Allah led us in salat with a camel, from among the spoils of battle, as *sutrah*¹¹⁴, placed in the direction of *qibla*. After completing the salat, he plucked a hair from the side of the camel, and holding it up in his hand, said, ‘Not even this much of your spoils, apart from the fifth, is permissible for me to take. Besides, even the fifth is ultimately returned to you (spent for your needs).’” (Abu Dawud, Jihad, 149/2755)

Whatever he had, the Messenger of Allah ﷺ would give to the needy among the Companions, despite the fact that many a time there would not be anything to cook in his own house, with the hearth remaining unlit for months on end. It is clear, from many similar narrations that he and his family would on most occasions be without a day’s supply of food. His conduct in this regard is vividly displayed in the subsequent incident narrated by Anas ؓ:

113. Bukhari, Faraid, 3, Khumus, 1, Nafaqat, 3; Muslim, Jihad 49.

114. A *sutrah* is a curtain or anything that could be used as cover. Specifically, it refers to what is placed in front of one performing salat for the purpose of preventing others from passing in front of him.



“Some goods from Bahrain were brought to the Messenger of Allah, who ordered them be temporarily dropped off inside the *Masjid*. Bay far, it was the most brought to the Messenger of Allah to date. The Messenger of Allah ﷺ went to offer salat did not turn his eye once towards the pile. After the salat, he came and stood by the pile and began giving it out to whoever he saw; he did not leave, until there was not even a dirham left that had not been given out.” (Bukhari, Salat, 42; Jizya, 4, Jihad, 172)



Surah al-Anfal was revealed in the second year of Hegira. As much of it provides detail on the Battle of Badr, coupled by the fact it was revealed during the few days prior to and after the battle, it has also been called the *surah* of Badr.

Martyrdom

Martyrdom is the most ultimate and sublime rank in the world that a Believer could ever attain to. Even though the lowest rank of Paradise is better than the entire world, a martyr, owing to the sublimity of his rank and greatness of his reward in Paradise, will want to return to the world over and over again to be martyred each time. Allah, glory unto Him, states:

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ
وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ

“And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.”

(Al'i Imran, 157)



Recounting the incident below is Saad ibn Abi Waqqas ؓ:

“Once a man came while the Messenger of Allah ﷺ was leading us in salat. Upon taking his place in the row, he prayed, ‘Allah... Give me the best of what you give your righteous servants!’

As soon the Prophet ﷺ finished his salat, he asked, ‘Who was the man who made that prayer before?’

‘It was me,’ said the man.

‘Then your horse will be made to fall’ said the Prophet of Allah, ‘and you will be martyred in the way of Allah.’” (Hakim, I, 325/748)

Together with heralding the future martyrdom of many of his Companions, those on behalf of whom the Blessed Prophet ﷺ prayed for forgiveness and wellbeing, also ended up being martyred. One such example is Amr ibn Aqwa ؓ, who a short time after the blissful privilege of being on the receiving end of the Prophet’s ﷺ prayer, was martyred at Khaybar.¹¹⁵

That the Blessed Prophet’s ﷺ plea for forgiveness manifested itself in the martyring of those on behalf of whom the Prophet ﷺ prayed, is another proof to the greatness of the rank of martyrdom. Accustomed to witnessing this sequence in many others, in time, the Companions, too, came to conceive these prayers as the fortunate news of their upcoming martyring.

According to a narration by Abu Qatadah ؓ, the Blessed Prophet ﷺ once stood up amid the Companions, and reminded them that “Believing in Allah and fighting in His way are the most worthy of all deeds!”

Thereupon a man stood and asked, “If I were to die in the way of Allah, Messenger of Allah, would that atone for my sins?”

115. Muslim, Jihad, 123, 132; Bukhari, Maghazi, 138.

“Yes. If you persevere on the front, hold out against the enemy, patiently and anticipating the rewards from Allah only and, in the end, are killed in the way of Allah, it will atone for your sins. But your debts are excluded. And that Jibril told me.” (Muslim, Ijarah, 117; Tirmidhi, Jihad, 33/1712)

And in another *hadith*, it is declared:

“All the sins of a martyr, except his violation of the rights of others, are forgiven by Allah.” (Muslim, Ijarah, 119)

At another time, the Prophet of Mercy ﷺ explained the following to the Companions:

“Last night in my dream I saw two men. They took me up this tree and then to a house, which was of a great beauty and worth I had never witnessed before. The two men then said to me, ‘This exceptional house is the palace of martyrs.’” (Bukhari, Jihad, 4; Janaiz, 93)

The Blessed Prophet ﷺ would compassionately counsel and support the families of the martyrs and, at the same time, hearten the Companions to attain the rank of martyrdom.

Jabir رضي الله عنه explains:

“My father’s corpse, subjected to *muslah*¹¹⁶, was brought and placed in front of the Messenger of Allah ﷺ. I made a move to uncover the shroud from his face but I was prevented by those around who thought the sight would disturb others. The Messenger of Allah ﷺ then said, ‘the angels are ceaselessly shading him under their wings.’” (Bukhari, Janaiz, 3, 35, Jihad, 20; Muslim, Fadail’us-Sahabah, 129-130)

116. *Muslah* is the act of mutilating the corpse of the deceased at battle in the form of severing the ears, nose and other bodily parts, and carving out the eyes. The Blessed Prophet ﷺ was emphatic to prohibit this ruthless practice, even banning its practice on animals. (Bukhari, Mazalim, 30, Dhabaih, 25; Abu Dawud, Jihad, 110)



Being martyred in the way of Allah is not death. It rather marks the receiving of eternal blessings in a life of whose nature we are unaware. Allah, glory unto Him, therefore prohibits the use of the term 'dead' to refer to martyrs. The Quran pronounces:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ
بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

“And say not of those who are slain in the way of Allah: “They are dead.” Nay, they are living, though you perceive it not.” (al-Baqara, 154)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ
يَلْحَقُوا بِهِمْ مَنْ خَلْفَهُمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ يَسْتَبْشِرُونَ
بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

“Think not of those who are slain in Allah’s way as dead. Nay, they live, finding their sustenance in the presence of their Lord. They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They glory in the Grace and the bounty from Allah, and in the fact that Allah suffers not the reward of the Faithful to be lost (in the least).” (Al’i Imran, 169-171)

On the Day of Judgment, martyrs will be recognized by the blood flowing freely from their wounds, giving the impression



they were seemingly opened just then, and the enchanting musk like fragrance emanating therefrom. Human beings will be made to stand witness to their honor and virtue. It is for that reason that unlike others, the corpse of a martyr is not given a wash before the funeral and the wound is left in tact as it is.

The Blessed Prophet ﷺ elaborates the compassion Allah, glory unto Him, shows martyrs during the moment they breathe their last:

“The pain one feels when bitten by an ant is the most pain a martyr feels during death.” (Tirmidhi, Fadail’ul-Jihad, 26/1668; Nasai, Jihad, 35; Ibn Majah, Jihad, 16)

In encouraging Believers to martyrdom, the Allah, glory unto Him, states:

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

“Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fights in the cause of Allah, whether he is slain or gets victory, soon shall We give him a reward of great (value).” (an-Nisa, 74)

Expressing his sincere yearning to become martyred is also the Blessed Prophet ﷺ:

“Were it not to be a burden upon my *ummah*, I would not remain behind from any campaign (*sariyya*) and would take part in all of them. I would have wanted to be martyred in the way of Allah, then be revived and be martyred once again, and then again.” (Bukhari, Iman, 26; Muslim, Ijarah, 103, 107)

The Noble Messenger ﷺ one day saw Omar رضي الله عنه in a shirt.



“Is the shirt new or has it just been washed?” inquired the Blessed Prophet ﷺ.

“It is not new, Messenger of Allah; it has just been washed”, Omar ؓ replied.

“(May you) wear it new, live in gratitude and die a martyr!” (Ahmad, II, 89)

The Blessed Prophet ﷺ was thus effectively heralding martyrdom for Omar ؓ.

On an other occasion the Prophet of Mercy ﷺ was standing on Mount Uhud, accompanied by Abu Bakr, Omar and Othman ؓ, when suddenly the mountain began to quake. Stomping his feet on the ground, the Blessed Prophet ﷺ then said:

“Calm down, Uhud. For standing on you are none other than a prophet, a *siddiq* and two martyrs.” (Bukhari, Ashab’un-Nabi, 6; Tirmidhi, Manaqib, 18/3703; Nasai, Ahbas, 4)

Omar ؓ, too, used to constantly pray, “Allah; grant me martyrdom in your path and the joy of dying in the land of your Messenger!” (Bukhari, Fadail’ul-Medina, 12) Allah, glory unto Him, did indeed grant his burning wish. His daughter Hafsa ؓ says:

“When I heard my father’s prayer, I was taken aback and remarked, ‘How will that be; you want to be martyred and in Medina, too?’ But all he said was, ‘If Allah wishes, He will make it happen.’”

The amazement of people, in relation, and their curiosity as to how it would take place remained, up until Omar ؓ was eventually martyred. (Ibn’ul-Hajar, Fath’ul-Bari, IV, 101)

In pointing to the need for each Muslim to eagerly desire martyrdom, the Blessed Prophet ﷺ states:

“One, who wholeheartedly wishes martyrdom from Allah, will be the granted that rank, even if he dies in his bed.” (Muslim, Ijarah, 157; Nasai, Jihad, 36)

“A person who sincerely desires martyrdom will be given its reward, even if he does not end up being martyred.” (Muslim, Ijarah, 156)

Additionally, the Prophet of Allah ﷺ considered other types of death under martyrdom. He in fact once asked his Companions, “Who do you consider to be martyrs?”

“Whoever dies in the way of Allah, Messenger of Allah, is a martyr”, they replied.

“In that case, the martyrs of my *ummah*”, said the Blessed Prophet, “are very few.”

“Then who is a martyr, Messenger of Allah?”

“One, who is killed in the way of Allah, dies in the way of Allah, dies from a contagious disease, from diarrhea and dies from drowning, is a martyr”, explained the Blessed Prophet ﷺ. (Muslim, Ijarah, 165; Ibn Majah, Jihad, 17)

In other narrations, the Noble Messenger ﷺ also designates those who die in self-defense or defending their families and properties as martyrs.¹¹⁷

The Arrival of Zaynab ؓ in Medina

Now granted release, the first thing Abu'l-As, the Prophet's son-in-law who had fallen captive at Badr, did as soon as he returned to Mecca was to allow Zaynab ؓ to leave to Medina. Around a month after Badr, the Blessed Prophet sent Zayd ibn Haritha and another

117. See, Bukhari, Mazalim, 33; Muslim, Iman, 226; Abu Dawud, Sunnah, 28-29; Tirmidhi, Diyat, 21.





Companion from the *Ansar*, towards Mecca, telling them to, “wait at the Valley of Yajij until Zaynab comes there and accompany her until you all arrive in Medina”.

Abu'l-As thus told Zaynab ﷺ she could go to Medina, to her father. She wasted no time preparing. Kinanah, Abu'l-As's brother, arranged for a camel with a *hawdaj*, in which she would travel. Flinging his bow and bag of arrows around his shoulder, Kinanah then grabbed the reins of the camel as they headed out of Mecca during the day.

The news spread fast among the idolaters, however, and a mob set out to turn her back, catching up to them near Zituwa. Out of nowhere, Habbar ibn Aswad struck the *hawdaj* in which Zaynab ﷺ was seated, causing her to fall on a rock nearby. Pregnant at the time, Zaynab ﷺ had a miscarriage there and then, as she lay bloodied and bruised. She was in enormous pain. In defense, Kinanah crouched and placed an arrow in his bow; and pointing it towards the idolaters, shouted:

“Do not take another step or I will shower you in arrows!”

After a moment's hesitation, the pursuers made tracks. But a while later, accompanied by another group of idolaters, Abu Sufyan arrived, telling Kinanah to put his bow and arrow aside, as they only wanted to have a word. After Kinanah laid down his bow and arrow, Abu Sufyan said:

“You made a wrong move by taking her out of Mecca in broad daylight, knowing all the trouble we have gone through and what we have been made to suffer because of Muhammad! By taking her daughter to him, blatantly, for all to see, you are only giving people reason to believe that it is a sign of our weakness and helplessness that you are able to take her out of town with such ease and that



it is a consequence of our shameful defeat that you are doing so! I swear by my own life that we could not care less whether Zaynab is taken to her father or whether she remains here. Nor could such a thing provide us incentive to take revenge! Now listen to me... Take her back to Mecca. Once people quieten down and are convinced we were able to persuade you to take her back, secretly take her out of Mecca, to her father!”

Kinanah did just that. After spending a few more nights in Mecca, waiting for things to quieten down, he set out once again with Zaynab ؓ, this time at night. He handed her over to Zayd ibn Haritha and his friend who had been waiting at Yajij Valley, who then accompanied her to Medina, where she was eventually reunited with her father.¹¹⁸

In the sixth year of Hegira, heading a caravan of Quraysh, Abu'l-As was to once again fall captive. At dawn, he sent a message to Zaynab ؓ, pleading her to seek pardon from the Blessed Prophet ﷺ on his behalf. As the Blessed Prophet ﷺ had just completed leading the *fajr* salat she stuck her head out of her chamber, and said:

“People... I am Zaynab, the Messenger of Allah’s daughter; and I have taken Abu'l-As under my protection!”

“We take under our protection, too, the person you have taken under your protection!” the Blessed Prophet ﷺ responded.

“He is a relative, and besides, the father of my children; so that is why I took him under my protection”, Zaynab later explained to her father. The Blessed Prophet, addressing the Companions, then said:

“If you deem it appropriate to return his property to him then do so, but if not, you have rights over it anyhow!”

118. Ibn Hisham, II, 297-299; Ibn Abdilbar, IV, 1854; Ibn Kathir, *al-Bidayah*, III, 362-363.



The Companions agreed, with ease, to return the property to Abu'l-As. Having retrieved the goods, Abu'l-As returned to Mecca; and after giving each shareholder of the caravan his due, called out:

“Is there a person left whom I have not given his due?”

“No”, replied those around.

“Have I fulfilled my duties to you?”

“For sure”, they said. “May you be rewarded in plentitude for you are an honorable and loyal man!”

“By Allah”, then Abu'l-As began to confess, “the only thing that held me back from accepting Islam in Medina was the fear that you might have been led to think that I only accepted Islam to seize your properties. But since that is done, I bear witness that there is no god but Allah and Muhammad is His servant and messenger!”

Abu'l-As then returned to Medina, where the Blessed Prophet had Zaynab and him remarry. (Waqidi, II, 553-554; Ibn Sad, VII, 32-33)

The Jews and the Battle of Banu Qaynuqa (Shawwal, 2/ April, 624)

Forming a significant community in and around Medina, the Jews used to constantly tell their Arab neighbors of the coming of a prophet in the offing. Their genuine belief that the prophet would hail from among their community meant they did not shy away from eagerly spreading the news. Once the awaited prophet did in fact arrive, not from their own people, but from among the Arabs, their feelings of enthusiasm gave way to jealousy. Immediately changing their tune, their rejected his prophethood. Allah, glory unto Him, pronounces, in relation:



وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ

“And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.” (al-Baqara, 83)

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ
يُنزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا
بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ

“Evil is that for which they have sold their souls- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.” (al-Baqara, 90)

Another reason for Jewish bitterness was their love of the world, depicted in the Quran as follows:

وَلْتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ وَمِنَ الَّذِينَ
أَشْرَكُوا يَوْمَئِذٍ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ

“And you will most certainly find them the greediest of men for life (greedier) than even those who are idolaters; every one of them loves that he should be granted a life of a thousand years...” (al-Baqara, 96)

Moreover, their monopoly of commercial life gave the Jews an air of superiority, aggravated by their seeming power, which led them to believe:

نَحْنُ أَوْلَادُ اللَّهِ وَأَحِبَّاءُهُ

“We are God’s children and His beloveds...” (al-Maida, 18)

When reminded of Divine Retribution for their mischief, they would reply, with confidence:

لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً

“Fire shall not touch us but for a few days...” (al-Baqara, 80)

But Allah, glory unto Him, declared otherwise:

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ
فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Nay! Whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.” (al-Baqara, 81)

Regardless of their pact with the Blessed Prophet ﷺ, the Jews were fostering inveterate feelings of hostility against him, which lead them to reignite old rivalries between clans and fan the flames of mischief. Allah, glory unto Him, exposed them to His Messenger and the Believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ
 خَبَالًا وَدُوًّا مَا عَنْتُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
 صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ. هَآأَنْتُمْ
 أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا
 لَقَوْكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ
 مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ. إِن تَمَسَسَكُمْ حَسَنَةٌ
 تَسُؤْهُمْ وَإِن تَصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا
 يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

“O you who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if you will understand. Lo! You are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts. If a lucky chance befalls you, it is evil unto them, and if disaster strikes you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is surrounding what they do.” (Al-i Imran, 118-120)

The Jews, who, as declared by the *ayah*, were nursing a covert yet irrepressible grudge against the Believers, were visibly discomfited following the Muslim victory at Badr. The Jews of Banu Qaynuqa,

in particular, decided take their feelings of discomfort a step further and take on the Believers in battle. This was a prelude to their violation of the pact they had made with the Prophet of Allah ﷺ.

The Jews, aided by their close ally in Abdullah ibn Ubayy, the chief hypocrite, had virtually turned the Medinan Market into a witch's cauldron for devising plots against the Believers. These plots had threatening consequences for Muslims; they even included a plan of assassinating the Blessed Prophet ﷺ.

By now, the Jews were recognizing no limits in their mischief and their impudence reached an extreme. One day, a Jew assaulted a Muslim woman doing trade in their market, throwing vile insults at her. Her scream for help did not fall on deaf ears, as another Muslim, who happened to be passing by at the time and had witnessed the whole saga, intervened, and charged at the Jew to fend him off. After a brief but violent scuffle, the Jew wound up dead, upon which other Jews around ambushed the Muslim, martyring him. It was a chaotic scene. This meant that the Jews had violated their pact with the Believers. So the Blessed Prophet ﷺ gathered their leaders immediately and addressed them:

“Jews; fear Allah! Fear Him lest you become overwhelmed by the doom that overwhelmed Quraysh! After all, you know very well that I am a true prophet...it is written in your Scriptures and known through the promise Allah made you!”

The Noble Messenger ﷺ thus implied that the Jews would be bound to pay the penalty of their transgression, but at the same time, he little wanted the pact broken. He thus offered a renewal of the pact. Yet, the Jewish response oozed with arrogance:

“Do you think we are group like the Quraysh, Muhammad, who know so little of warfare? Once you draw your sword on us, you will know what warfare really means!”

Allah, glory unto Him, thereupon revealed the following:

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ
وَبِئْسَ الْمِهَادُ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا

“Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place. Indeed there was a sign for you in the two hosts (which) met together in encounter.” (Al’i Imran, 12-13)¹¹⁹

It was none other than the Jews, who, in the past, had remonstrated against Musa عليه السلام, exclaiming:

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

“So go; you and your Lord and fight! We will sit here.” (al-Maida, 24) Having previously refused a battle sanctioned by the Almighty, which was sure to reap them unimaginable rewards, they had now assumed a converse position, hiding behind a false bravado to take up arms in a battle that was clearly against their benefit.

Having declared war on the Muslims, the Jews had effectively violated their pact. They had now become open with their malicious intentions. Assigning Ali عليه السلام as the flagbearer, the Blessed Prophet ﷺ therefore marched on the Jews of Banu Qaynuqa, who in turn, retreated into their castle. In spite of having made numerous plots with the hypocrites to repel the Believers, the Jews could not even shoot an arrow, let alone take a step out of their castle. Together with having laid an unbreakable siege on their castle, the Prophet of

119. Ibn Hisham, II, 422-423; Waqidi, I, 181-182; Ibn Saad, II, 30.



Allah ﷻ had at the same time taken all the safety measures possible in preventing a possible hypocrite uprising from behind them.

It was the chief hypocrite Abdullah ibn Ubayy who had advised them to withdraw into their castle, assuring the Jews he would run to their aid. But he never did. Fear held him back from keeping his word.

The siege lasted fifteen days. By now, the fear already running rampant in Jewish hearts had become unbearable. Laying salt to their wound was that the aid they had been anticipating from the hypocrites never came. No other option now remained other than to surrender. So they surrendered, prepared for whatever verdict the Blessed Prophet ﷺ would pass on them.

Banu Qaynuqa had a pact of allegiance with the Khazraj before the Hegira. So Abdullah bin Ubay, the Khazraj leader now turned hypocrite, pleaded for their pardon; for according to custom, they had to be killed.

Consequent upon a series of unrelenting pleas for their pardon, the Blessed Prophet ﷺ did not kill them but instead exiled them towards Syria. The Jews of Banu Qaynuqa, on the way, stopped off at Wadi'il-Qura, where they received some support from local Jews. Though they did proceed forth, the lives of the Jews of Banu Qaynuqa were similarly short-lived there as well.¹²⁰

The Conflict of Sawiq (Dhil-hijjah, 2/ May, 624)

Abu Sufyan assumed leadership of Quraysh following the death of Abu Jahl. Vowing to take the revenge of Badr, he timidly left Mecca with a force of two hundred cavalymen on horseback. They eventually got within an hour's distance of Medina; and taking full

120. See, Abu Dawud, Kharaj, 21-22/3001.

advantage of the dark, Abu Sufyan was able to reach the quarters of the Jews of Banu Nadir. There, he went to the house of Sallam ibn Mishkam, their leader and treasurer, who hosted his guest in the best way possible, during which he gave Abu Sufyan some inside information on the Muslims.

Leaving the Banu Nadir quarters, Abu Sufyan returned to his friends, martyring meanwhile Saad ibn Amr of the *Ansar* and setting fire to a few date gardens on the way. With these acts, Abu Sufyan now considered himself as having taken revenge of the Muslims and without delay turned his troops back to Mecca, rapidly, from fear of being followed. Soon becoming aware of the situation, the Blessed Prophet ﷺ headed out in pursuit of the idolaters. They found that in order to make a swifter get away, the idolaters had dropped sacks of fried flour or *sawiq*, which hence gave its name to the conflict.¹²¹

The Marriage between Ali and Fatimah ﷺ

The second year of Hegira also saw the marriage between Fatimah ﷺ, the Blessed Prophet's ﷺ daughter, and Ali ﷺ.

Many notables of Quraysh, including Abu Bakr and Omar ﷺ had previously proposed to take her hand in marriage but the Blessed Prophet ﷺ did not give consent, telling them, 'he was waiting for a Divine verdict on her.' For that reason, despite the encouragement of his relatives, neither could Ali ﷺ make a proposal. But a while later, with the insistence of his kin, Ali ﷺ made his presence next to the Blessed Prophet ﷺ.¹²²

The rest of what happened is recounted by Ali ﷺ:

121. Ibn Hisham, II, 426-429; Waqidi, I, 176-180; Ibn Saad, II, 28-30.

122. Ibn Saad, VIII, 19.



“At long last, I went to the Messenger of Allah ﷺ. He, as usual, was there with his entire majestic presence. I sat in front of him and kept silent. I could not say a word.

‘Why have you come; do you need something?’ he asked. ‘It appears you are here to ask for Fatimah!’

‘Yes,’ was all I could say.” (Ibn Kathir, *al-Bidayah*, III, 379)

With the blessings of the Noble Prophet ﷺ, Ali ؑ sold some of his property and prepared a *mihir* of 480 dirhams. The Blessed Prophet ﷺ advised him to spend two thirds of it on purchasing fragrances and the remaining one third on clothes.¹²³

As trousseau, the Noble Prophet ﷺ presented Fatimah ؑ with a linen cover, a water bottle and a cushion stuffed with the grass-like *idhir*.¹²⁴ To Bilal, he then said:

“I want it to become Sunnah for my ummah to serve food during their weddings”, asking him to organize the preparation. Ali ؑ then pawned his shield to a Jew and bought half a scale of barley, from which a sweet dish called *hays*¹²⁵ was prepared as *walimah*, or the wedding feast. The *Ansar* and *Muhajirun* arrived in groups to attend the meal. (Ibn Sad, VIII, 23; Abdurrazzaq, V, 487; Diyarbakri, I, 411)

Afterward, sending for a jug of water, the Blessed Prophet ﷺ took *wudu*. He then called Ali ؑ next to him and sprinkled some of the water on his chest and between his shoulders. Then he also called Fatimah ؑ and did the same to her, remarking he had wed her to the best of their kin. Then to their faces and also behind them later on, the Blessed Prophet ﷺ prayed:

123. Ibn Saad, VIII, 19.

124. Nasai, *Nikah*, 81.

125. *Hays* was a dish made from dates, pure oil and sifted yoghurt. Sometimes *sawiq*, or fried flour, was also added to it.

“Allah...I seek refuge in you, from the banished Shaytan, on behalf of them and their progeny!” (Ibn Sad, VIII, 24; Diyarbakri, I, 411)

The Blessed Prophet ﷺ then advised Fatimah ﷺ to attend to household chores and Ali ﷺ to earn for his family.¹²⁶

Zayd ibn Haritha ﷺ explains:

“I was sitting with the Messenger of Allah ﷺ when Ali and Abbas ﷺ came and asked permission to enter.

‘Do you know why they have come?’ the Messenger of Allah ﷺ asked.

‘No I don’t, I replied.

‘But I do’, said the Messenger of Allah ﷺ, ‘allow them to enter.’ So I let them in.

‘Messenger of Allah... We have come find out who the dearest to you from your kin is’, they said.

‘Fatimah bint Muhammad’, responded the Messenger of Allah ﷺ.

‘We do not mean your immediate family, Messenger of Allah!’

‘Then then my dearest kin is Zayd, whom Allah has favored through guidance and I have cared for.’

‘And then?’

‘Ali!’ replied the Messenger of Allah ﷺ.

‘You have relegated your uncle to last’, complained Abbas ﷺ.

‘But Ali acted before you in Hegira’, he then explained.” (Tirmidhi, Manaqib, 40/3819)

126. Kasani, IV, 24.

Narrating the below is Ibn Abbas ؓ:

“The Prophet of Allah ﷺ drew four lines on the ground and asked us why he had done so.

‘Allah and His Messenger know best’, we said. Thereupon the Messenger of Allah ﷺ said, ‘The most virtuous of the women of paradise...Khadijah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint Imran and Asiyah bint Muzahim, the wife of the Pharaoh.’” (Ahmad, I, 293)

The Blessed Prophet ﷺ was sensitive in attending to the education of his family members, nurturing them spiritually and preparing them for the eternal life. Following the revelation of the following *ayah*, for instance, from al-Ahzab:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا. وَقَرْنَ فِي
بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ
الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good

word. And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying..." (al-Ahzab, 32-33), the Blessed Prophet ﷺ continued every morning for six months to stopover at the door of Fatimah to call out, "Wake up for salat, People of the House, for Allah only desires to keep away the uncleanness from you and purify you a thorough purifying" (Tirmidhi, Tafsir, 33/3206)

Similarly, to remind them of *tahajjud* salat, one of the most important guarantors of a blissful eternal life, the Blessed Prophet would sometimes knock on the door of Ali and Fatimah, and gently say, "Are you going to offer salat?" (Bukhari, Tahajjud, 5)

In relation, Ali ﷺ recounts the striking incident below:

"Out of all the members of their family, the dearest to her father was Fatimah. Her hands would develop scars from spinning the grinder and her neck from carrying the waterskin. Sweeping around the house would moreover leave her in dust. Some slaves had been brought at one stage to the Blessed Prophet ﷺ.

'You should ask for a slave from your father,' I suggested to her.

So Fatimah went, but seeing her father talking with some other people, she turned back. The next day, the Prophet of Allah ﷺ returned the visit.

'What was it that you needed?' he asked. Fatimah kept silent and did not answer.

'Let me explain, Messenger of Allah...' I then broke in and began to explain the matter.





‘Fear Allah, Fatimah, and carry out what He has commanded!’, then said the Messenger of Allah ﷺ. ‘Attend to your family and before you go to sleep, say *Subhanallah* thirty-three times, *Alhamdulillah* thirty-three times and *Allah-u Akbar* thirty-four times; all of them add upto a hundred. This is better for you than a servant.’

‘I am pleased with Allah and His Messenger’, said Fatimah. Thus the Messenger of Allah ﷺ did not give her a servant.” (Abu Dawud, Kharaj, 19-20/2988)

In another narration, the Blessed Prophet ﷺ is also reported to have said, “By Allah, I cannot give you a servant while the people of *Suffa* tie stones around their bellies to quell their hunger and I cannot find anything to spend on them. I intend on seeking ransom in return for those captives and spend what I receive for the *Suffa*!” (Ahmad, I, 106)

Sawban ؓ, formerly a slave freed by the Noble Messenger ﷺ, explains:

“Fatimah ؓ would be the last person the Messenger of Allah ﷺ would bid farewell with upon embarking on a journey. She would likewise be the first person whom the Messenger of Allah ﷺ would visit upon return. The Messenger of Allah ﷺ had again returned from a journey. Fatimah ؓ had hung a drape over her door and had made Hasan and Husayn wear two silver bracelets. Though he had come to the threshold, the Messenger of Allah ﷺ did not enter the house. Fatimah immediately sensed that it was those things that he saw that prevented the Messenger of Allah ﷺ from entering. So she tore down the drape and removed the silver bracelets from the wrists of her children. Hasan and Husayn, crying, went to the Messenger of Allah ﷺ with the bracelets in their hands. Taking hold of the bracelets, he then said:



“Take these bracelets to the family of so and so Sawban. Hasan and Husayn are of my own (*Ahl’ul-Bayt*)...I do not want them to consume in this life the goodness Allah will bless them with in the Hereafter. Then purchase a necklace made of bone for Fatimah and bracelets of a similar kind for Hasan and Husayn.” (Abu Dawud, Tarajjul, 21/4213)

Ahl’ul-Bayt and the Love of Ahl’ul-Bayt

Ahl’ul-Bayt denotes the members of a family living under the same roof. In the technical sense, it covers the entire members of the Blessed Prophet’s family, as well as his extended family; hence the families of, first and foremost, the Prophet of Allah ﷺ, and then of Ali, Jafar, Aqil and Abbas. Just as praying for and sending greetings (*salat’u salam*) to the Noble Prophet ﷺ is a duty for all Muslims, so is respecting and adhering to the *Ahl’ul-Bayt* with love.¹²⁷

It is impermissible for the *Ahl’ul-Bayt* to receive alms (*zakat*). Seeing on one occasion the little Hasan ﷺ take a piece of date from the pile reserved for *zakat* in the Treasury to his mouth, the Blessed Prophet ﷺ quickly made him spit it out and said:

“Don’t you know that Muhammad’s family does not receive *zakat*?” (Bukhari, Zakat, 57; Ahmad, I, 200)

Recounting the following is Zayd in Arqam ﷺ:

“One day, by the Hum Creek between Mecca and Medina, the Messenger of Allah ﷺ stood and gave us a talk. After praising and glorifying Allah, he gave us some advice, which he followed up by saying:

‘People...! I, too, am but a man. Soon the messenger of my Lord will come and I will accept his invitation and leave. I leave you two

127. Ahmad, VI, 323.





important things. One of them is the light and guide that takes one to the truth, which is the Quran. Stick to it and do not let go!

He then gave some advice regarding holding fast to the Quran and adhering to it. He then continued with the words:

‘And I leave you my *Ahl’ul-Bayt*. Fear Allah and show them respect! Fear Allah and show them respect!’”

Zayd ibn Arqam ؓ was then asked as to who exactly *Ahl’ul-Bayt* was and whether or not the Prophet’s ﷺ wives were also included.

“His wives are also included”, replied Zayd. “But his real *Ahl’ul-Bayt* are those for whom alms are impermissible even after the Messenger of Allah ﷺ.”

“And who are those?”

“They are the families of Ali, Aqil, Jafar and Abbas.” (Muslim, *Fadail’us-Sahabah*, 36)

The Blessed Prophet ﷺ has stated:

“Love Allah for having showered you with His blessings. Love me for the love of Allah. And love my *Ahl’ul-Bayt* for the sake of my love!” (Tirmidhi, *Manaqib*, 31/3789)

Again, one day holding his dear grandchildren Hasan and Husayn by the hand, the Blessed Prophet declared:

“Whoever loves me, them and their parents shall be in my company on the Day of Judgment.” (Tirmidhi, *Manaqib*, 20/3733)

The Companions had great love and respect for the family and relatives of the Blessed Prophet ﷺ. Naturally, one nurtures feelings of affection not only for the beloved but, to the extent of the love felt, also for his or her friends and moreover every little thing that helps remind of the beloved, like the clothes worn, foods eaten, and so



forth. The deeper the love grows, the deeper it permeates everything that surrounds the beloved.

The Companions would let their love bursting forth from the depths of their hearts for the Blessed Prophet ﷺ show with various acts, like holding the stirrups of a horse or a camel a relative of the Blessed Prophet ﷺ was to mount.¹²⁸ Profoundly conscious that on the Day of Judgment all other ties of blood would be severed except for the bond one had with the Blessed Prophet ﷺ, they were eager to marry one of his relatives to reinforce their bond of love with a bondship of kin.¹²⁹

The descendants of the Noble Messenger ﷺ today survive in various parts throughout the Muslim world. The term *Sayyid* is used in reference to those to have descended through the line of Husayn ؑ, and *Sharif* for the descendants of Hasan ؑ. The Ottomans referred to *sayyids* as *amir*, and the turban they wrapped around their heads as *amir* turbans. Women of the Noble Prophet's ﷺ lineage would also carry a green mark on their hijabs.

Serving the *Ahl'ul-Bayt* was considered by the Ottomans a duty, to the point where they even found an official institution for the purpose. Officials exclusively entrusted with the duty of seeing to this service were called *naqib'ul-ashraf*, also chosen from among the members of the *Ahl'ul-Bayt*. Among the various aspects of their needs the *naqib'ul-ashraf* dealt with included registering their lineage, births and deaths included, preventing them from entering any old profession, distributing among them their share of taxes and spoils and precluding their women from marrying men not their equal.¹³⁰

128. Haythami, IX, 348.

129. Haythami, IX, 173.

130. Haythami, IX, 173.





Being successors of the children of the Blessed Prophet ﷺ and owing to the honor of the duty they carried out, the *naqib'ul-ashraf* were given the one of the highest official ranks, second behind the Caliph in protocol. The *naqib'ul-ashraf* would be the first to officially pledge allegiance to the sultan upon his ascension to the throne and pray for his wellbeing, only after which the remainder of the protocol would follow. Priority of congratulation during eids also belonged to the *naqib'ul-ashraf*, for whom the sultan would rise to greet during the proceedings of both eids.

A *sayyid* or a *sharif* found guilty of committing a crime or acting in an unacceptable manner would be dealt with by the *naqib'ul-ashraf*, if in Istanbul, or by the official head of a district, if elsewhere. Before the actual punishment, the official would remove the green turban from their heads and kiss it; and eventually restoring it once the punishment came to an end.



THE THIRD YEAR OF HEGIRA

Uhud: A Battle Underlain by Wisdom

Like Badr, the Battle of Uhud¹³¹ was a fierce conflict with the Meccan idolaters, which took place in the third year of Hegira, in the month of Shawwal.

The idolaters of Mecca were overcome with enormous grief following their demise at Badr. All of them had lost someone close in the battle, which only served to aggravate their insatiable desire for vengeance. Burning to settle the scores most was Hind, the wife of Abu Sufyan, the recently instated leader of Quraysh. Soon, they were able to prepare an army of three-thousand idolaters, all of whom were desperately aching for retribution. Goods from the caravan Abu Sufyan had managed to salvage in the lead up to the Battle of Badr were used to fund the army. Neighboring Arab tribes were also called to help.¹³²

In the meantime, Abbas, the uncle of the Blessed Prophet ﷺ, informed Medina of the proceedings.¹³³ The Prophet of Allah ﷺ thereupon immediately gathered the Companions to discuss whether they should remain in Medina and adopt a defensive strategy,

131. Uhud is approximately a mile to the north of Medina.

132. Waqidi, I, 199-203.

133. Ibn Saad, II, 37.



or set out from the town as part of an offensive line of attack. The Noble Messenger ﷺ himself wanted to go defensive.¹³⁴

In the end, however, compliant with the desires of the youth too young to take part in Badr, who therefore pleaded on the grounds that ‘they had been waiting for this moment all along’, and with the opinions of other warriors lead by Hamza ؓ, it was decided that they were to meet the idolaters outside of Medina in an offensive.¹³⁵

The Blessed Prophet ﷺ then entered his room and wore his armor. Meanwhile, those wanting to wage a defensive war in Medina, led by Saad ibn Muadh and Usayd ibn Khudayr, had persuaded the others, telling them they were “wrong to insist leaving Medina, when the Blessed Prophet ﷺ wished otherwise. What he is commanded with comes from the heavens; so leave this matter to him, and do as he tells you!” (Waqidi, I, 213-214)

Without wasting time, they rushed to the Blessed Prophet ﷺ and said, “We will never defy your opinion, Messenger of Allah. Do whatever you feel is right!”

But the reply was crystal clear:

134. This was because of a dream the Blessed Prophet ﷺ saw, which he later explained: “In my dream, I was swinging a sword around; its head had been broken off. It turns out that this referred to the troubles the Muslims were inflicted with at Uhud. Then, I swung the sword around once more. The sword was now in a better condition than even before. That referred to the blessing of Allah the Almighty in the form of conquests and gathering the Muslims together. In the same dream, I also saw cattle and another blessing given by Allah. The cattle became manifest in a group of Muslims on the day of Uhud (in their becoming martyred). The blessing I saw became manifest through the conquests Allah gave us following Badr and the rewards Allah blessed us with in return for the perseverance of Badr.” (Bukhari, Tabir, 39, 44; Manaqib, 25; Muslim, Ruya, 20)

135. Ibn Hisham, III, 6-7.



“Once he has worn it, a prophet removes his armor only after the battle! You now concern yourselves with doing as I tell you to! Now let’s set out in the name of Allah! If you keep patient and stick to your duties, then Allah the Almighty will grant you victory!” (Waqidi, I, 214; Ibn Sad, II, 38)

Following the Friday salat, leaving Abdullah ibn Maqum as deputy, the Blessed Prophet ﷺ departed Medina with a thousand man force. But with the turning back of Abdullah ibn Ubayy, the chief hypocrite, with his three hundred men on the way, the number was reduced to seven hundred, consequent upon which Allah, glory unto Him, revealed the following:

وَمَا أَصَابَكُمْ يَوْمَ التَّتَى الْجَمْعَانَ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ .
 وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ
 أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ
 يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ
 مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

“And what befell you on the day when the two armies met (at Uhud) was with Allah’s knowledge, and that He might know the believers. And that He might know the hypocrites; and it was said to them: Come, fight in Allah’s way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.” (Al Imran, 166-167)



وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ. إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا
 وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing. When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.” (Al Imran, 121-122)

The departure of the hypocrites from the Muslim army proved to be a blessing in disguise, as, far from weakening the army, it served to reinforce and invigorate it spiritually, by virtue of cleansing it from the double dealing, cowardly men. A possible betrayal in the heat of the battle, in hindsight, could have been more disastrous, shaking Muslim confidence.

The Companions' Passion for Martyrdom

Amr ibn Jamuh, the leader of the Salimah clan of the *Ansar*, was a lame man, whose four sons used to participate in battles alongside the Blessed Prophet ﷺ. Right when the Believers were about to leave Medina for Uhud, Amr expressed his desire to join, too.

“You are not obliged to go to battle”, said his sons. “Allah considers you to have a legitimate excuse. We are going in your place, anyhow.”

“You stood in the way of me entering Paradise on the day of Badr”, he responded. “Even if I survive today, by Allah, I will definitely become a martyr one day and enter Paradise!” Amr then turned to his wife:



“Do you expect me to sit with you while everyone else vies for Paradise through martyrdom?” Then grabbing his shield, he made his way out of the house towards the Prophet of Mercy ﷺ, praying, “Allah...Do not grant me a return to my family!”

He soon arrived next to the Noble Prophet ﷺ.

“My sons wish to leave me behind in Medina. They are preventing me from setting out for battle with you, whereas I, by Allah, am eager to enter Paradise in spite of my lame leg!” he said to the Messenger of Allah, who said:

“Allah has excused you. *Jihad* is not obligatory for you.”

“But Messenger of Allah,” replied Amr, “wouldn’t you also wish to see me fight in the way of Allah until the very end and walk to Paradise with this lame leg of mine?”

“I would”, replied the Blessed Prophet ﷺ. Then turning to Amr’s sons, he said, “Withhold your father from battle no more. Perhaps Allah will grant him martyrdom!”

Amr turned to the direction of *qibla*.

“Allah, grant me martyrdom and do not make me return to my family deprived and grieved!” he prayed.

Ending up taking active part at Uhud, Amr was noted to have kept on saying during the battle, “Paradise, by Allah, is what I miss”. Consequently, he became a martyr along with one of his sons who was trying to protect him. Later, the Blessed Prophet ﷺ said, regarding him:

“By Allah, in whose Hand of Might my life resides, I saw Amr limping in Paradise.” (Waqidi, I, 264-265; Ibn Athir, Usd’ul-Ghabah, IV, 208)



Inspecting the army just before their march to Uhud, the Blessed Prophet ﷺ was refusing to admit those who were too young to take part. Among those deemed too young were Samurah ibn Jundab and Rafi ibn Hadij. Zuhayr ibn Rafi intervened on Rafi's behalf, stating, "Rafi is a skillful archer, Messenger of Allah!" The rest is explained by Rafi himself:

"I was standing on my toes in order to look tall. The Messenger of Allah ﷺ eventually allowed me to remain. Hearing that, Samurah said to Muray ibn Sinan, his foster father, 'The Messenger of Allah has given Rafi permission to stay and told me to return, yet I am a better wrestler than Rafi!' So Muray ﷺ told this to the Messenger of Allah, who, then looked at both Samurah and I, and told us to lock arms in wrestling. We wrestled and Samurah beat me. As a result, he was allowed to remain, too. (Tabari, Tarih, II, 505-506; Waqidi, I, 216)



Upon reaching Uhud, the Blessed Prophet ﷺ took Mount Uhud behind his army of Believers and placed fifty archers on Aynayn Hill fifty in case the enemy would attempt an incursion through the valley in between. He designated Abdullah ibn Jubayr as their commander, and stressed them to, "...cover our backs and regardless of an enemy win or loss, do not leave your place before I tell you to!" (Ibn Hisham, III, 10; Ahmad, I, 288)

As was custom, the Battle, again, got under way with a one on one challenge, a *mubaraza*. It only took one swift strike for Ali ﷺ to take care of the idolaters' flagbearer, Talha. His brother Othman, who took the Quraysh flag after Talha, did not trouble Hamza ﷺ. Neither did their third flagbearer cause much worry for Saad ibn Abi Waqqas ﷺ.



The Battle then began with all its intensity. Right before the ferocity of the battle reached its highest pitch, the Messenger of Allah ﷺ, holding aloft a sword in his hand, inscribed on which were the words, “There is shame and disgrace in cowardice, while honor and dignity in courage”, asked:

“Who is willing to take this from me?”

The Companions all put their hands up, competing for the coveted sword.

“Who will take this sword from me in return for paying its due?” then asked the Blessed Prophet ﷺ, after which they began feeling a little uneasy about taking it. But Abu Dujanah ؓ, from the *Ansar*, asked:

“What is its due, Messenger of Allah?”

“...for you to fight with the enemy until it becomes bent and twisted!” said the Blessed Prophet ﷺ.

“I will take it and I promise to pay its due!” said Abu Dujanah.

Taking the sword and with a red turban around his head, Abu Dujanah ؓ began swaggering amid the ranks, with a seeming look of arrogance. Seeing his boastful demeanor, the Blessed Prophet ﷺ remarked, “That is the kind of walk Allah hates, except in situations like this!” (Ibn Hisham, III, 11-12; Waqidi, I, 259; Muslim, *Fadail’us-Sahabah*, 128)

Just before the Battle, Muhayriq, a Jewish scholar, accepted Islam. He very well knew that the Blessed Prophet ﷺ perfectly corresponded with the attributes disclosed in the Torah; yet he could not make a clear breast of it until the day of Uhud. As the Blessed Prophet ﷺ was leaving for Uhud, with the Companions behind him, Muhayriq snapped at his fellow Jews:





“I am certain that you are very well aware of Muhammad being a prophet and that you are obliged to help him!”

The Jews were sarcastic:

“Today is Saturday... We cannot do anything!”

“There is no such thing as Saturday for you!” answered angrily Muhayriq, as he grabbed his sword and what else he may need. Before leaving, he left the following message to one of his relatives:

“If I am killed today, Muhammad is to take all my inheritance. He will make use of it in the best possible way as shown by Allah.” It did turn out to be his will, as he was martyred at Uhud. The date garden he left behind was taken by the Noble Messenger ﷺ and made into a *waqf*. The Blessed Prophet ﷺ complemented him with the words:

“Muhayriq is the best of Jews!” (Ibn Hisham, III, 38; Waqidi, I, 263; Ibn Sad, I, 501-503)

Amazing scenes followed one after the other at Uhud.

A Medinan by the name of Quzman after having killed seven idolaters in the Battle died as a result of a fatal wound. In spite of this, the Blessed Prophet ﷺ declared:

“Quzman is Hell bound.” This was for no other reason than when congratulated, by Qatadah ibn Numan, during his final breaths, over the blessing of being martyred in the way of Allah, glory unto Him, Quzman had replied:

“I fought for my tribe, not for martyrdom”, after which he pushed his weight onto his sword and committed suicide. (Waqidi, I, 263)



In contrast, Usayram, who later felt remorse over his initially stern opposition to his people's decision to enter Islam, came to the Blessed Prophet ﷺ armed from head to toe, and asked:

“Should I join you in the Battle or first accept Islam?”

“Accept Islam then join us”, responded the Noble Messenger ﷺ, whereupon Usayram became a Muslim, before a battle which was to see him fall martyr. Regarding Usayram, the Blessed Prophet said, “He worked little, but gained a lot!” (Bukhari, Jihad, 13; Muslim, Ijarah, 144)

His final words to the curious onlookers, as he lay among the wounded, were, “I only came for Islam, fought in the way of Allah and His Messenger; and I lay wounded as a consequence.”

Abu Hurayrah ؓ later subjected him to a riddle where he would ask other Companions to tell him “the person who entered Paradise without offering salat even once in his life.” It was, of course, none other than Amr ibn Thabit, better known as Usayram. (Ibn Hisham, III, 39-40; Waqidi, I, 262)

During the Battle, Abdullah ibn Jahsh's ؓ sword was broken. The Prophet of Allah ﷺ gave him a date branch in its place, which, in Abdullah's hands, turned into a sword. Abdullah ؓ used the sword until he was martyred. Called *Urjun*, while with the inheritors of Abdullah ؓ, the sword was later purchased by a Turkish chieftain for two-hundred dinars.¹³⁶

The Muslim onslaught of never before seen enthusiasm brought victory in a short amount of time; the idolaters, despite an evident superiority of numbers and weaponry, began to flee. Pursuing the idolaters for some time, the Muslims, beginning to feel certain that battle was now well and truly won, left the chase and instead turned

136. Ibn Athir, *Usd'ul-Ghaba*, III, 195; Diyarbakri, I, 433.





towards collecting the wealth of spoils the idolaters had left behind in concern for their lives. Not only that, even a bulk of the archers, despite being desperately reminded of the Prophet's ﷺ instructions against leaving the hill until they were told, left their positions in pursuit of spoils. Only Abdullah, the commander of the archers, and seven others were left standing on Aynayn Hill.

That proved to be the turning point. Khalid ibn Walid, the shrewd commander of the enemies, had now found the opportunity he had been waiting for with his cavalrymen all along. In a swift raid around the back of the hill, they were able martyr the eight archers left high and dry on the hill, who could not stand the ferocity of the incursion. The ferocity would soon extend to the entire battlefield; the Believers busy with collecting the spoils were awoken to a brutal raid behind them, made worse moments later when the fleeing idolaters took notice of the turn of the tide and ran back to the battlefield to complete the ambush. The Muslim Army was now wedged in a crossfire. They found themselves in a chaotic frenzy.

Hamza the King of All Martyrs

The swing of fortune towards the way of Quraysh saw the martyring of Hamza ؓ, the gallant warrior of Islam running to and fro in the ranks, by the spear of Wahshi. Still a slave, Wahshi had executed the task only to gain the freedom promised him by Hind. Burning inside with malicious feelings of vengeance for a while now, Hind was brutal enough to take out Hamza's liver and dig her teeth into it. She was thus labeled *akilat'ul-akbad*, the liver eater.

The fall of Hamza ؓ sent the Muslim ranks into a wave of mourning. Already in turmoil, the Muslims now entirely disintegrated, a scene described by the Almighty in the following:



وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ
 وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ
 مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
 لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

“And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.” (Al Imran, 152)

Allah, glory unto Him, admonishes the archers who deserted their spots, referring to them as ‘desiring the world’, praising at the same time those who stood their grounds, referring to them as ‘desiring the Hereafter.’



The idolaters, that day, martyred many Muslims. A group of them even undertook an onslaught that only had the Blessed Prophet ﷺ in mind and not long after, attacks targeting the Prophet of Allah ﷺ became more frequent. Talha ibn Ubaydullah ؓ says:

“When the Companions disintegrated, the idolaters mounted an onslaught and surrounded the Messenger of Allah ﷺ from all sides; so much that I did not know whether to defend him from the front, the back, the left or the right. So I swung my sword both to



the front and the back, relentlessly, until they ultimately withdrew.”
(Waqidi, I, 254)

Malik Ibn Zuhayr, the idolaters’ sharpshooter, shot an arrow at the Blessed Prophet ﷺ. Instantaneously realizing that the arrow would collect the Blessed Prophet ﷺ, Talha ibn Ubaydullah ؓ stuck out his hand. Piercing his finger, the blow ended up leaving Talha crippled.¹³⁷

Certain Companions of both the *Ansar* and *Muhajirun* encircled the Blessed Prophet ﷺ, vowing to defend him until death, to be human shields in protecting his life and never to leave his side. (Ibn Sad, II, 45; Waqidi, I, 240)

Abu Talha ؓ was a powerful archer, who could put great force behind his arrows. Two or three bows were smashed through the sheer force of his arms that day. Whoever he saw pass by him with a bag of arrows, the Blessed Prophet ﷺ was telling them to:

“Empty the bag next to Abu Talha!” Each time the Blessed Prophet ﷺ would raise his head to catch a glimpse of the idolaters who had them ambushed from behind, Abu Talha ؓ would plea:

“May my parents be sacrificed in your way, Messenger of Allah; do not lift your head, for an arrow flung by the idolaters might strike you. Allow my body to act as your shield...Let whatever is bound for you, strike me instead!” (Bukhari, Maghazi, 18)

To protect the Blessed Prophet ﷺ, Qatadah ibn Numan ؓ stood in front of him and shot arrows at the idolaters until his bow was disfigured. More still, in the process he was struck with an arrow right in his eye; his eyeball began to slide down his cheek. Moved, the Blessed Prophet ﷺ took Qatadah’s eyeball and inserted it back

137. Ibn Saad, III, 217.

in its place. That eye, thereafter, had a clearer vision and looked distinctively better than his other eye.¹³⁸

The female Companion Umm Umarah رضي الله عنها is among those who gallantly repelled the enemy with her bow and arrows. Upon returning to Medina after the Battle, the Noble Messenger صلى الله عليه وسلم is known to have stated:

“Whenever I looked to my left and right during the Battle, I saw Umm Umarah fight alongside me.” (Ibn Hajar, *al-Isabah*, IV, 479)

Heartened by the many praises and prayers the Blessed Prophet صلى الله عليه وسلم said with regard to her, Umm Umarah furthermore insisted him to:

“...pray Allah so we can be your neighbors in Paradise!”

So the Prophet of Mercy صلى الله عليه وسلم prayed, “Allah...make them my neighbors and friends in Paradise!” Excited, Umm Umarah رضي الله عنها then said, “I could not care less, from now, whatever kind of troubles were to come to me in this life!” (Waqidi, I, 273; Ibn Sad, VIII, 415)

At the heat of the Battle, during one of the violent attacks aimed at the Prophet of Allah صلى الله عليه وسلم, Utbah, Saad ibn Abi Waqqas’ رضي الله عنه idolater brother, threw a rock at the Blessed Prophet صلى الله عليه وسلم. The impact sent two loops from the Prophet’s صلى الله عليه وسلم helmet flying forth, piercing through his cheek and breaking his tooth; an incident that shook the earth and heavens.¹³⁹ To make matters worse, the Blessed Prophet صلى الله عليه وسلم fell into a ditch dug by the sordid Abu Amir to ensnare the Believers. Ali رضي الله عنه took the Blessed Prophet صلى الله عليه وسلم from one hand, Talha ibn Ubaydullah رضي الله عنه from the other and they pulled him out of the ditch. Abu Ubaydah ibn Jarrah رضي الله عنه pulled out one of the loops that had punctured the

138. Hakim, III, 334/5281; Haythami, VI, 113; Ibn Saad, III, 453.

139. The front teeth of all the offsprings of the treacherous Utbah ibn Abi Waqqas, as a Divine sign, came out naturally broken. (Ramazanoğlu Mahmûd Sâmî, *Uhud Gazvesi*, p. 26)



Blessed Prophet's ﷺ cheek, with his teeth, and in the process broke one of his own front tooth. In pulling out the other loop, he broke yet another. That sight was enough to depress and demoralize the entire Companions, even the angels. The Companions were deeply hurt in witnessing something so difficult to bear, and urged the Blessed Prophet ﷺ to:

“...curse the idolaters of Quraysh!”

But the Noble Prophet ﷺ replied:

“I have not been sent as a curser, but as a mercy and an inviter to the path of truth. Allah...Guide my tribe for they do not know!”
(Bukhari, Maghazi, 24; Haythami, VI, 117; Waqidi, I, 244-247; Qadi Iyad, I, 95)

The moment he became wounded, the Prophet of Allah ﷺ remarked:

“Allah has become very angry with the people who have wounded the face of His Messenger!”

Saad ibn Abi Waqqas ؓ has said:

“By Allah, the moment I heard the Messenger of Allah ﷺ say those words, I never felt greater anger, neither before nor after, in wanting to kill my brother Utbah for what he had done.”

Saad ؓ, in fact, repeatedly did break through the enemy ranks vying for his brother's blood, only to be prevented by the Blessed Prophet ﷺ from carrying the execution through.¹⁴⁰

Saad ibn Abi Waqqas ؓ was meanwhile showering the idolaters in arrows, with the Noble Prophet ﷺ persistently encouraging him with the words, “Shoot your arrows, Saad; may my parents be sacrificed for you!” Ali ؓ who had witnessed the scene, later on remarked:

140. Waqidi, I, 245.

“I have never heard the Messenger of Allah say, ‘may my parents be sacrificed for you’, for anyone, except for Saad.” (Tirmidhi, Adab, 61, Manaqib, 26; Ahmad, I, 92)

Even amid this whirlwind of turmoil, relying on the Almighty with an irrepressible fortitude of *iman*, the Blessed Prophet ﷺ was, on the one hand, wiping the blood of his face, and on the other, seeking refuge in Allah, glory unto Him, was continuing to pray:

“Allah...My people are ignorant; they do not know what they are doing...Guide them!”

Sahl ibn Saad رضي الله عنه recounts:

“When the Messenger of Allah ﷺ became wounded at Uhud, Fatimah رضي الله عنها began to wash the blood of his face, while Ali رضي الله عنه was pouring water for her. Seeing that the water was only increasing the blood flow all the more, Fatimah رضي الله عنها got hold of a piece of cane, burnt it until it turned into ash, and then began to dress the wound. The blood eventually stopped.” (Bukhari, Jihad, 80; Maghazi, 24; Muslim, Jihad, 101)



The Battle of Uhud thus became a stage for scenes of such sorrow. The upper hand the Believers had at the outset had switched over to the idolaters, for defying the instructions they were given. Only fourteen people remained around the Blessed Prophet ﷺ. To the others, who had now found themselves in a deep state of panic, the Prophet of Mercy ﷺ began calling out:

“Servants of Allah...! Come to me, I am the Messenger of Allah!” (Waqidi, I, 237)

The Quran presents a picture of the scene in the following words:



إِذْ تَصْعِدُونَ وَلَا تُلَوْنَنَا عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
 أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِّكَيْلًا تَحْزَنُوا عَلَيَّ مَا فَاتَكُم
 وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

“When you climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefore He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what you do.” (Al-i Imran, 153)

Another portion of Muslims, who had heard the fast spreading rumor that the Blessed Prophet ﷺ was martyred, were rattled to their marrows; such that some of them, thinking ‘...there was no point in remaining especially after even the Prophet of Allah was martyred’, began leaving the field. They only had the protection of Medina in mind as they were turning back, though they were nonetheless dissuaded from doing so by the women of Medina.

Another group, thinking ‘...even if the Messenger of Allah is dead, Allah is immortal’, lost none of their composure and continued fighting. One certain Companion belonging to this group was Anas ibn Nadr ؓ, the uncle of the more renowned Anas ibn Malik. After receiving the horrible rumor that the Blessed Prophet ﷺ, too, had been martyred, from certain Muslims, who had given up all hope, not knowing what to do in a state of utter despair, Anas ibn Nadr ؓ shouted the following words, personifying the immense fortitude and reliance in Allah he had deep inside:

“What is the point of living after the Messenger of Allah? Come on, fight like him and be martyred!” He then plunged towards the



idolaters, moments after which, inflicted with over eighty wounds, he ended up a martyr. (Ahmad, III, 253; Ibn Hisham, III, 31)

Anas  explains the following:

“My uncle Anas ibn Nadr could not take part at Badr, something he found very hard to cope with. He even told the Messenger of Allah that ‘...Allah will surely see what I will do if granted opportunity to fight in a battle against the idolaters!’

So he took part in Uhud. Once the Muslims began to disintegrate, implying his fellow Believers, he said, ‘O my Lord! I apologize to You on their behalf’; and implying the idolaters, he said, ‘...and I am distant from what they are doing, Allah’. He then advanced forward and came across Saad ibn Muadh, to whom he remarked, ‘Paradise is what I am after, Saad; and by the Lord of the Kaabah I can smell its scent coming from the skirts of Uhud!’

Later, when recounting the incident to the Messenger of Allah, Saad confessed:

‘I was not able to do what he did!’

We eventually found our uncle martyred. His body carried over eighty sword, spear and arrow wounds. The idolaters had mutilated their body. Many of his parts were missing, for which reason nobody could identify him at first. Only his sister was able to, and that from his fingertips. This *ayah* was revealed in celebration of my uncle and those alike:

‘Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least.’ (al-Ahzab, 23)” (Bukhari, Jihad, 12; Muslim, Ijarah, 148)



An overwhelming majority of those, who began fleeing from the battlefield once the tide of victory turned, had the intention continuing the battle away from the field. Allah, glory unto Him, addressed them in the following:

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن
تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ

“And certainly you desired death before you met it, so indeed you have seen it and you look (at it).” (Al-i Imran, 143)

Those, who despite assuring they were ready to die, turned away after hearing the unfounded rumors of the death of the Blessed Prophet ﷺ, were more sternly rebuked by the Almighty:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ
قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَن
يُضِرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

“And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.” (Al-i Imran, 144)

In defiance of all the adversities, the Blessed Prophet ﷺ unwaveringly stood his ground like the North Star and resisted the onslaught with a prophetic resolution; a heroic courage that set an exemplary pattern for his Companions, in virtual echo of the words of the Almighty:



وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ
 إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ
 الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا
 وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

“Faint not nor grieve, for you will overcome them if ye are (indeed) believers. If you have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers.” (Al-i Imran, 139-140)

By the grace and mercy Allah, glory unto Him, extended to His Messenger and His Believers, in spite of all the turmoil that emerged on the day of Uhud, the idolaters could not reach their aim. The Companions, in the meantime, began regrouping around the Blessed Prophet ﷺ and warded off the idolater assault, protecting the Messenger of Allah ﷺ with an epic defense, soon inflicting the idolaters with great casualties as before. Taking advantage of the regained stability, the Noble Messenger ﷺ retreated to Mount Uhud. Although Abu Sufyan, this time tried to mount an offensive from the upper end of the mountain, his effort proved fruitless.

At that very frightful moment, the Almighty overtook the Believers with a calmed feeling of drowsiness and they soon found themselves dosing off, on the spot, into a peaceful sleep. They were hardly managing to even keep a grip on their swords, repeatedly dropping them on the ground. Only the Muslims were overcome with sleep; the few doubting hypocrites among them could not blink

an eye, faltering from one state of fear into another, terrified that the idolaters would then come and put them to the sword.¹⁴¹

There was a brief war of words, at one stage, between Abu Sufyan and Omar ؓ.¹⁴² Making a move to withdraw afterwards, Abu Sufyan, disgruntled at not having achieved the decisive result he had wished for, shouted:

“Let’s meet again next year at Badr!”

Omar ؓ waited to see what kind of a response the Blessed Prophet ﷺ would give. He then told Omar ؓ to say, “Allah willing, that shall be our meeting place next year!” (Ibn Hisham, III, 45; Ibn Sad, II, 59)

The idolaters were turning back for no other reason than that the seeds of fear had, once again, crept up their spines. One of the miracles the Blessed Prophet ﷺ was blessed with, after all, was that he would cast fear into the hearts of the enemy, regardless of the extent of their distance away from him. Allah, glory unto Him, says:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ
يُنزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ

“We will cast fear into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority and their abode is the fire, and evil is the abode of the unjust.” (Al-i Imran, 151)

Thus the idolaters, affected by the fear cast into their hearts, could not even dare to invade the defenseless Medina, in spite of the

141. Bukhari, Maghazi, 18, 20; Waqidi, I, 295-296.

142. Ibn Hisham, III, 45.

temporary upper hand they enjoyed against the Believers. Moreover, they were returning with not even a single Muslim captive. This was surely a blessing of Allah, glory unto Him, upon His Messenger and the Believers.

As the idolaters were retreating from Uhud, the Blessed Prophet ﷺ commanded the Muslims to line up in rows, so he could ‘... praise and pray to Allah.’

The Companions lined up in rows behind the Prophet of Allah ﷺ, who then prayed:

“Allah...All thanks and praises are for you! Allah...There is nobody to constrict what you have extended and prospered and nobody to extend and prosper what you have constricted! There is nobody to straighten what you have deviated and deviate who you have guided! There is nobody to give what you have withheld, and prevent what you have given! There is nobody to bring near what you have banished, and banished what you have brought near!

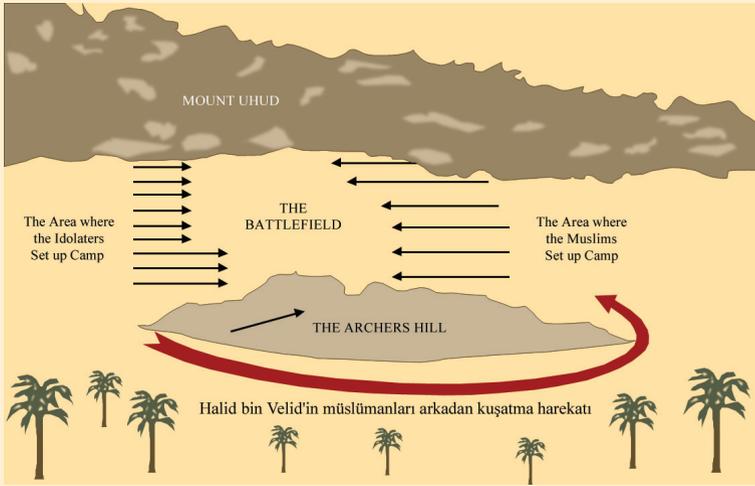
O my Lord! Sprinkle us with Your mercy and abundance, Your grace and benevolence! O my Lord! I ask from You eternal blessings that will never change and wither away! O my Lord! I wish from You blessings in the day of poverty and security in the day of fear! O my Lord! I seek refuge in You from the evils of both what You give and what You have not given!

O my Lord! Endear *iman* to us; adorn our hearts with it! Make us hate *kufr*, transgression and rebellion! Render us among those who know what is beneficial for Here and the Hereafter, those who have been guided to the right path!

O my Lord! Take our lives as Muslims and make us live as Muslims! Incorporate us into the group of the righteous, without us loosing our honor and dignity and becoming subject to tribulation!



O my Lord! Crush the nonbelievers who deny Your prophets and distract people from Your path! Engulf them in Your tribulation and punishment! O my Lord! Crush the nonbelievers whom You have given Books, too! The Lord...who is the True and the Real... Amin!” (Ahmad, III, 424; Hakim, I, 686-687/1868; III, 26/4308)



Saad ibn Rabi': The Companion who closed the Door of Excuse

The Blessed Prophet ﷺ sent a companion of his to the battlefield in hope of finding out the whereabouts of Saad ibn Rabi'. No matter how thoroughly he searched, the Companion could not find Saad ibn Rabi'. All his shouts returned unreplied. Losing hope, he called out one last time:

“Saad! I have been sent by the Messenger of Allah to see if you were among the alive or the martyrs!”

Meanwhile, living his final moments and without the least energy to respond, hearing it was the Blessed Prophet ﷺ himself

who was curious as to his wellbeing, Saad gathered all his remaining energy, and replied, with a frail moan:

“I am now among the dead!” Evidently, he was now gazing at beyond. The Companion ran towards Saad رضي الله عنه. His body vividly exhibited countless sword wounds. Saad had one last stock of energy to whisper the incredible words below:

“By Allah, so long as your eyes are moving, if you do not protect the Messenger of Allah صلى الله عليه وسلم from his enemies and allow something bad to happen to him, you have no excuse that you shall put forth in Divine Sight!” (Muwatta, Jihad, 41; Hakim, III, 221/4906; Ibn Hisham, III, 47)

Saad ibn Rabi' رضي الله عنه bade farewell to the life of the world after bequeathing these words, a legacy for the whole *ummah* to uphold.

The Martyrs of Uhud

Once the idolaters left the field of Uhud in their entirety, the Prophet صلى الله عليه وسلم and the Believers descended to the field to bury their martyrs. There were exactly seventy of them, including the fearless Hamza and Musab ibn Umayr رضي الله عنه.

Musab ibn Umayr رضي الله عنه, the flagbearer of the Muslim army, was martyred while trying to defend the Blessed Prophet صلى الله عليه وسلم. An angel, thereupon, assumed the appearance of Musab and seized the flag; and the Noble Prophet صلى الله عليه وسلم, not yet aware of the fact that Musab was martyred, commanded him to:

“Advance, Musab, advance!”

The flagbearer, then, turned around and threw a glance at the Blessed Prophet صلى الله عليه وسلم, who, recognizing the angel, realized Musab had been martyred. Though his body was later found, the Believers could not get hold of a large enough shroud to cover his corpse. (Ibn Sad, III, 121-122)



Covering his upper body with the clothes he had on, meant his lower body was exposed; and covering his lower body, left his upper body out in the open. So the Companions resorted to the Blessed Prophet ﷺ to determine how they were to take care of his corpse. The Prophet of Mercy ﷺ advised them to cover Musab's upper body using his clothes and to use nice smelling weeds for his lower body.

In retrospect, Musab was born to one of the noblest and richest families of Mecca. Almost the entire youth of Mecca were envious of him. It is even said that girls would sprinkle roses on his path. But he, in spite of all the pressures of his family, chose to be by the side of the Blessed Prophet ﷺ, brushing aside all their worldly fortunes. It was a homage to the immense passion with which was he attached to the Noble Prophet ﷺ that an angel assumed his appearance as he lay martyred on the field of Uhud. It was a tribute, by the Almighty, for all the sacrifices Musab had made.

This moving scene made a long-lasting and profound impact on Muslim hearts. Years later, when the Muslims had strength and reigned sovereign, a few different kinds of dishes was brought in front of Abdurrahman ibn Awf ؓ, among the wealthier Companions, by his son, to break his fast. Becoming emotional, however, he said:

“Musab was martyred at the Battle of Uhud. He was more virtuous than I. But as a shroud, he had only a mantle. If we were to cover his head with it, his legs would lay bare; and his head, if we covered his legs. Then afterward, we were given all the riches of the world...and I fear we have been rewarded for all our deeds on Earth.” Abdurrahman ؓ then broke down in tears and left the food without touching it. (Bukhari, Janaiz, 27)

Among all the martyrs of Uhud, it was Hamza ؓ, the outstanding hero of the Muslim Army that sent the hearts of the Blessed Prophet ﷺ and Believers into the most unspeakable grief.

Safiyya رضي الله عنها rushed towards the martyrs to identify her brother Hamza رضي الله عنه. She was met by her son Zubayr ibn Awwam رضي الله عنه.

“The Messenger of Allah commands you to return”, he told her.

“Why?” she exclaimed. “So I don’t see my brother? I have already heard he has been butchered. But he has been inflicted with this, only for the sake of Allah. Nothing short would have consoled us, anyway. *Inshallah* I shall bear patient and anticipate its rewards from Allah.”

Zubayr went to the Blessed Prophet صلى الله عليه وسلم and conveyed to him the words of his mother.

“Then, allow her to see him!” the Prophet of Allah صلى الله عليه وسلم then said. Safiyya proceeded to stand and pray next to Hamza’s corpse. (Ibn Hisham, III, 48; Ibn Hajar, al-Isabah, IV, 349)

Zubayr ibn Awwam رضي الله عنه narrates what unfolded thereafter in an emotional scene, exemplary of Muslim brotherhood.

“My mother took out the two mantles she had brought with her and said, ‘I have brought these so you can use them as shrouds for Hamza.’ So we got the mantles and returned next to Hamza’s corpse. Next to him, however, was another martyr, from the *Ansar*, without a shroud. We felt ashamed to wrap both mantles around Hamza at the expense of leaving the Ansari shroudless, so we decided to shroud them with one mantle each. But because one mantle was bigger than the other, we drew lots to decide between them.” (Ahmad, I, 165)

This emotional account verifies that feelings of kinship had well and truly made way for the brotherhood of *iman*.

Nine martyrs, at a time, were brought next to the corpse of Hamza رضي الله عنه, and buried after their funeral salat, with Hamza رضي الله عنه remaining for another nine to be brought. That way, the Blessed





Prophet ﷺ eventually offered multiple funeral salats for his beloved uncle, the king of martyrs.¹⁴³

According to the report of Jabir ؓ, the Noble Messenger ﷺ brought the martyrs of Uhud together in pairs, placing to the *qibla* side of the grave whichever one of them knew and lived a more enhanced Quranic way of life. (Bukhari, Janaiz, 73, 75)

To gather news from Uhud, Aisha ؓ set out from Medina with a group of women. Near Harra, she came upon the righteous Hind bint Amr ؓ, who, having loaded a camel with the corpses of her husband Amr ibn Jamuh, her son Khallad and brother Abdullah, was making her way back to Medina.

“What is the latest at Uhud?” Aisha ؓ asked her anxiously.

“All is well”, she replied. “The Messenger of Allah is alive and well. Nothing else matters!”

“Who are they?” then asked Aisha ؓ, pointing to the corpses on camelback.

“My husband Amr, my brother Abdullah and my son Khallad”, replied the righteous Hind.

“Where are you taking them?”

“...To Medina, where I shall bury them.” Hind then tried spurring the camel, which was beginning to lose pace, to advance, but the camel came to a complete halt and crouched.

“Is it because it has too much to carry?” asked Aisha ؓ.

“I do not know. It is odd for normally it is able to carry twice as much as any other. It seems something strange has come over it now!”

143. Ibn Majah, Janaiz, 28.



Forced to get back up, the camel rose, only to crouch back down once made to turn to the direction of Medina. When steered towards Uhud, however, the camel began to gallop. Hind informed the Blessed Prophet ﷺ of the situation, seeking advice.

“The camel is on duty. Did Amr leave a will at all?”

“Just before Amr left for Uhud”, she explained, “he turned to *qibla* and prayed, ‘Allah, grant me martyrdom; do not make me return to my family deprived and grieved.’”

The Blessed Prophet ﷺ thereupon stated, “That is why the camel does not proceed. Whoever from among you, *Ansar*, has made a vow to Allah, should stick by his word. Your husband Amr is among the righteous, Hind. From the moment he was martyred, angels shaded him under their wings and looked for the best place to bury him. Your husband Amr, your son Khallad and your brother Abdullah shall unite in Paradise as friends.”

Upon hearing these words, desiring to be together again in the eternal life with her righteous husband Amr, Hind insisted:

“Please, Messenger of Allah, pray to Allah so I am united with them, too.” (Waqidi, I, 264-265; Ibn Hajar, *Fath’ul-Bari*, III, 216; Ibn Abdilbarr, III, 1168)

There was yet another stirring scene.

On the Day of Uhud, Medina trembled with the news that the Prophet ﷺ had been martyred. Panic broke loose as screams reached the Heavens. Such that despite being told that her husband, two sons, father and brother had been martyred on the battlefield, Sumayra ؓ, an *Ansari* woman, remained indifferent, concerned only to be comforted with the news of the Blessed Prophet’s wellbeing, as she continuously kept on asking:





“Is *he* all right?”

She eventually got the reply she was hoping for, from the incoming Companions:

“Yes. *Alhamdulillah* he is alive and well!”

But Sumayra ؓ was little contented.

“Show him to me so my heart rests at ease”, she implored. When they did, she rushed to the Prophet of Allah ﷺ, and holding him by the edge of his shirt, exclaimed:

“May my parents be sacrificed for you, Messenger of Allah... I have nothing to worry about so long as you’re alive!” (Waqidi, I, 292; Haythami, VI, 115)

Recounting the following is Bashir ibn Aqrabah ؓ:

“Upon finding out that my father Aqrabah was martyred at Uhud, (still a child) I went to the Messenger of Allah, in tears. ‘Why do you cry my dear?’ he said. ‘Would not you want me as your father and Aisha as your mother?’

‘May my parents be sacrificed for you, Messenger of Allah; of course I would’, I replied. Thereupon the Messenger of Allah ﷺ caressed my head. And to this day, even though my hair has become all gray, the spot touched by the Messenger of Allah still remains black.” (Bukhari, at-Tarikh’ul-Kabir, II, 78; Ali al-Muttaqi, XIII, 298/36862)

Another scene bearing out the Companions’ thrill of prospective martyrdom is given below by Jabir ؓ:

“The night before Uhud, my father called me next to him and said, ‘I have a feeling I might just be the first martyr, tomorrow, among the Companions of the Messenger of Allah. Apart from the Messenger of Allah, you are the dearest person I will be leaving



behind in this life. I have debts; pay them off. Always treat you siblings with great care!

As it turned out, my father was indeed the first to be martyred at Uhud. I placed him in a grave with another martyr. Later on, I wanted to bury him in a separate place. So six months later, I unearthed him; and behold, his entire body, except for a portion of his ear, was in the same condition as I had placed him. I went ahead and place him in a separate grave.” (Bukhari, Janaiz, 78)

Once, when the martyrs of Uhud were mentioned, in underlining the ranks of those gallant martyrs the Blessed Prophet ﷺ remarked:

“By Allah, how I also would have loved to have fallen martyr and spent each night beneath Mount Uhud!” (Ahmad, III, 375)

The Prophet of Mercy ﷺ, during another of his visits to the martyrs of Uhud, avowed:

“I am witness to their *iman* and integrity!”

“Are not we their brothers, Messenger of Allah?” asked Abu Bakr ؓ. “We became Muslim, just the way they did, and undertook *jihad*, in the same manner as them.”

“That is true”, replied the Blessed Prophet, “but I do not know of the kind of innovations you might produce after me.”

Abu Bakr ؓ grieved and cried at length, asking, “So we are still to remain after you?” (Muwatta, Jihad, 32)

Abu Bakr’s ؓ concern testifies to his intense love for the Prophet of Allah ﷺ and shows why he has been labeled by the Holy Quran as ‘the second of the two, the third of who is Allah’.





The Companions loved the Blessed Prophet ﷺ more than anyone else, including themselves. While, say, sitting at home and they suddenly began to think about the Prophet of Allah ﷺ, they would no longer be able to remain there; the place would feel too constricted. Instead, they would immediately get up and rush to the Blessed Prophet ﷺ, in order to find satisfaction in his beautiful presence, and peace in his talk.¹⁴⁴ Given they could not see him, they could hardly be contained. The fear of falling distant from him in Paradise was more than enough to make them pale and take their consciousness away.¹⁴⁵ In fact, all Rabia ؓ could wish for, when insisted by the Blessed Prophet to ask something from him, was the wish to be with him in Paradise.¹⁴⁶ In their final moments, the Companions used to feel an enormous satisfaction to be reuniting with the Blessed Prophet.¹⁴⁷ Such was the reason that their greatest reason for joy, second only to Islam, was the *hadith*, “One is with whom he loves.”¹⁴⁸



Sixty *ayat* of Al-i Imran are about the Battle of Uhud. When asked by Miswar ibn Mahramah to recap the Battle, Abdurrahman ibn Awf ؓ, replied:

“Recite from the 120th ayah of Al-i Imran onward and it will be as if you were with us at Uhud!” (Ibn Hisham, III, 58; Waqidi, I, 319)

144. Kastallani, II, 104.

145. Qurtubi, V, 271.

146. Muslim, Salat, 226; Ahmad, III, 500.

147. Ahmad, I, 8; Ibn Majah, Janaiz, 4.

148. Bukhari, Adab, 96.



We Love Uhud and Uhud Loves Us

Uhud occupied a special place in the heart of the Blessed Prophet ﷺ. Throughout his remaining years, he frequently visited both Uhud and the martyrs buried there, commenting, from time to time:

“We love Uhud and Uhud loves us!” (Bukhari, Jihad, 71; Muslim, Haji, 504)

Consecrated with these words of compliment by the Noble Messenger ﷺ, soaked up with the Prophet’s ﷺ love, Uhud, the haven of martyrs, has gained prominence as a generous and vivid exhibition of the memories of the Battle, for the entire *ummah* to come until the Final Hour.

It was because of a wariness that Uhud might come to be regarded a place of bad luck among Muslims as a result of the Battle and perhaps to thwart feelings of enmity for Uhud before they ever developed that the Blessed Prophet ﷺ expressed his love for the place by saying, ‘we love Uhud and Uhud loves us.’ Thanks to the grace of the Prophet’s love, Uhud has not been considered a site of defeat, but a shrine boasting in its depths the living corpses of the celebrated heroes of Uhud.

On the other hand, that Uhud recognizes and loves the Blessed Prophet ﷺ provides clear evidence in support of the fact that the entire creation, in fact, knows and affirms his prophethood. The Noble Messenger ﷺ has in fact stated:

“Except for the rebellious among the *jinn* and humans, everything between the earth and the skies knows that I am the Messenger of Allah.” (Ahmad, III, 310)





Lessons of Wisdom to be drawn from the Battle of Uhud

An enormous level of maturity was demanded from the Believers during the Battle of Uhud, in responding prudently to the tremendous agony they were made to experience after the momentum shifted to the side of Quraysh. Once their brilliant initial display of trust in Allah, commitment and patience dwindled away in a moment's lapse and a love of the world, the Believers were forced to undergo painful and bitter experiences.

Neglect in properly carrying out the command of the Blessed Prophet ﷺ changed the destiny of the Battle in the blink of an eye; victory was suspended, making way for clear manifestations of Divine warning. The entire Believers paid the price for the mistake of a few, finding themselves amid an almost irreversible routing. Such is *sunnatullah*, or the Law of Allah. That His Beloved Messenger was among the Believers could do little to alter it.

Yet, the Companions were in a state of unconditional obedience to the Blessed Prophet ﷺ as confirmed by their words of trust: "We have believed you, Messenger of Allah...we have sincere faith in the truth of the Quran that you have brought, and we vow to obey and follow you. Do as you wish; just command us and we will be by your side. For the sake of the One who has sent you, even if you were to plunge into sea, we will follow and not even a single one of us will lag behind!" (Ibn Hisham, II, 253-254). This was the peak of sincere enthusiasm.

The Divine tribulation at Uhud carried the impetus of sending out a warning to the Believers, over their momentary ignorance regarding certain sensitive and significant responsibilities.

One of the greatest wisdoms underlying the ordeal of Uhud was to cleanse the Believers of the hypocrites that had mixed into their ranks.



Equally, Uhud instilled the idolaters of Quraysh a false sense of a victory that was to carry no practical import, and thus reduced them to a state of immobility. The false victory toned down the hate and anger that had accumulated in the hearts of idolaters since their defeat at Badr, gradually reducing, over time, their coldness towards Islam.

It is striking to see the Companions, from their youngest to their eldest, virtually compete with each other to participate in the Battle and fall martyr. Fifteen year old kids were resorting to all means possible just to be part of the Prophet's ﷺ army. The secret behind them running to death lay in the fullness of their hearts with *iman* and their deep love for the Blessed Prophet ﷺ, the reason for the existence of the universe. Whenever *iman* unites with love, there is to be found all kinds of otherwise unthinkable feats of bravery; and wherever that unity is nowhere to be found, there arises laziness, indecision and fear. The way to enhancing this love is to increase *dhikr*, and *salawat* for the Blessed Prophet ﷺ, to contemplate the blessings of the Allah, glory unto Him, and to engage in a struggle to wholeheartedly adopt the ways of the Prophet of Allah ﷺ.

That the Light of Being ﷺ was wounded at Uhud, which lead to the circulation of the rumor that he had been martyred, carries a fundamental lesson for the Believers. They were subjected to a test of *iman* and will. Their hearts were effectively prepared, from beforehand, for the truth that the Messenger of Allah ﷺ, too, was after all a human being who was to return to the presence of his Lord when the time came, and that they needed to stick to the path shown by him and not turn back on their heels after his passing away.

Abounding in such meaning laden lessons, the Battle of Uhud also taught the road to triumph, and the way to avert the danger of disorder and defeat.



Hamra'ul-Asad (8 Shawwal, 3 / 24 March 625)

The idolaters had immediately set out on the road back to Mecca, trembling with a fear cast into their hearts that did not allow them to even think twice about returning home. Coming to their senses on the way, however, the idolaters begun feeling somewhat resentful at not having finished off the Believers. So they decided to return for a second onslaught.

The Blessed Prophet ﷺ, who had in the meantime arrived at Medina, felt a similar need to intimidate the idolaters, at the exact time in which the Almighty revealed the *ayah* advising against being lax in relation.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“And slacken not in following up the enemy: If you are suffering hardships, they are suffering similar hardships; but you have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom.” (an-Nisa, 104)

The Noble Prophet ﷺ asked for volunteers, among his Companions, willing to take on the task of pursuing the enemy. Without further ado, a unit which included Abu Bakr and Zubayr ؓ in its ranks, was prepared. Nearly all the Companions taking part in the pursuit were carrying the fresh wounds of Uhud. Gearing up nonetheless, the wounded Companions joined the Prophet's ﷺ troops near the Abu Inabah Well.¹⁴⁹

149. Waqidi, I, 334-335.

Even Usayd ibn Khudayr ؓ, busy with treating the wounded at the time, dropped what he was doing, grabbed his weapons and made his way to join the Blessed Prophet ﷺ.

Getting ready without wasting any time was also Saad ibn Ubadah ؓ, who ordered his clan to follow suit.¹⁵⁰

Commanded by the Blessed Prophet ﷺ himself, the unit then immediately followed the trail of the enemy.

Abdullah ibn Sahl and his brother Rafi ؓ had fought alongside the Prophet of Allah ﷺ at Uhud and had returned to Medina wounded. Upon hearing the Noble Messenger's ﷺ call for pursuing the enemy, they exclaimed:

“By Allah, we do not have anything to ride and we carry serious wounds. But how can we ever miss out on a campaign led by the Messenger of Allah?” They thus set out, at times helping each other walk, and at others, taking turns in carrying each other on their backs. They ultimately made it next to the Blessed Prophet ﷺ, unable to bear the thought of leaving him on his own.¹⁵¹

The Believers who showed such sacrifice received the following Divine compliments:

لَّذِينَ اسْتَجَابُوا لِّلَّهِ وَالرَّسُولِ مِّنْ بَعْدِ مَا أَصَابَهُمُ
الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ

“Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward.” (Al-i Imran, 172)

150. Waqidi, I, 334-335.

151. Ibn Hisham, III, 53.



The unit advanced until reaching a place called Hamra'ul-Asad, around eight kilometers away from Medina. The flag was in the hands of Ali ؑ. At night, the Blessed Prophet ﷺ ordered bonfires to be started in five hundred separate places. The sight was spectacular. To onlookers, it appeared as if an enormous army had encamped in the area. In fact, a man by the name of Mabad, still not a Muslim at the time, happened to see the Muslim fires on his way to Mecca. A while later, he encountered the idolaters, hurriedly informing them they were under close Muslim pursuit.

“I have never, ever seen such a massive army”, he said to them, to draw emphasis to the colossal size in which they appeared from a distance. The news was more than enough for their hearts to give in to fear once more.

“The Muslims did not have enough power to even move their fingers; so how can that be?” they began asking each other, staggered. Then, for some unknown reason, they unanimously decided to, “...leave before disaster strikes!”

Unable to face up to the prospect of fighting the Believers once again, they moved their pace up another notch as they swiftly made their way back home. Finding out about their retreat, the Blessed Prophet ﷺ, too, led his Companions back to Medina.¹⁵²

The Question of Inheritance

Certain *ayat* had in the meantime been revealed concerning the issue of inheritance, as some confusion had emerged following Uhud. Following the martyring of Saad ibn Rabi ؑ at Uhud, in accordance with the practice common to the Age of Ignorance, his brother seized all of whatever remained of his wealth, without

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

leaving anything to Saad's two daughters. Considered of little worth during the time of Ignorance, females were not given rights over inheritance; an unjust practice put an end to by Islam:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ
 نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
 النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ
 وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ
 إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ
 وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ
 إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا

“Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.” (an-Nisa, 11)



Thus the first ever distribution of inheritance in Islam was made between the inheritors of Saad ibn Rabi ﷺ.¹⁵³

The Islamic law of inheritance seeks a just balance between the allotted shares and the responsibilities of the inheritor. Men, who, come under heavier financial responsibilities, ranging from the wedding expenses and the payment of *mahr* to supporting the family economically thereafter, have thus been allotted a greater share than women. In other words, the difference between males and females existent within the considerations of Islamic law are strictly consequent upon their difference of duties and responsibilities. Owing to their role of keeping an eye over the young and the connected need of taking care of the children and the family, women are exempt from supporting the family financially. For that reason, their share of inheritance is half of that of men. Behind the share of inheritance women receive is a consideration of what personal needs they may have; like supporting unmarried or divorced women in making their ends meet.

Women have been furthermore blessed with a depth of feeling, sensitivity, mercy and self-sacrifice, ideal for nurturing children and taking the family under their wings of compassion. Being delicate by nature, with refined feelings of sensitivity and boasting an almost bottomless depth of mercy, women may therefore tend to give way to physical and mental weakness when encountered by the surprises life tends to offer. Only for such reason does a woman, in Islam, hold the status of 'half a witness'. Those who see this as an excuse to attack Islam are simply unable to see, either from their thick veil of malice or from crass ignorance, the perfection in this principle that has its incentive in a few very important and unalterable considerations pertaining to human disposition.

153. Ahmad, III, 352, 375.



The truth is that Allah, glory unto Him, has created each being, including each and every particle of that being, for a purpose, in line with which He has endowed it with a suitable physical and spiritual structure. Placing man under the obligation of providing for the family, in order for them to see to that task in a manner most befitting, the Almighty has generally fashioned men with greater physical strength and spiritual fortitude. Women, on the other hand, have been entrusted with the duty of protecting the children, raising and safeguarding them and seeing to their needs when they are in their weakest and most vulnerable state. Their specific duties have required their souls, not their bodies, to be endowed with deeper feelings of sensitivity. Such that, in order to embrace and nurture children with a profound love and compassion during their most vulnerable phases, as a Divine gift, women are given refined emotions of sensitivity. Only a negative outcome will emerge if the mother, a virtual fount of mercy through her precious configuration, is burdened with a task beyond her power and reason of creation.

Owing to these considerations, it could also be stated that there is a higher probability of a female misleading justice, by showing excess sympathy for the culprit. This is the exact wisdom lying beneath the Divine decree, which holds the testimonies of two female witnesses to count as one.

On the other hand, Islam regulates the process of testifying before law in close accordance with the psychological structures of human beings. For instance, the testimony of women alone is considered sufficient in specific circumstances involving incidents impossible for males to witness.¹⁵⁴

Those who use the question of the testimony of women as a pretext to indict Islam with holding a lower opinion of women, either

154. *Mecelle*, article. 1685.



fail to understand or do not even wish to understand that Islam, by virtue of taking into consideration the unchangeable predispositional nature of human beings, as well as the entire community, in establishing a balance of justice between rights and responsibilities, could never be further remote from such unfounded allegations.

Femininity is perfected through the protection and promotion of the wonderful capacities women have been given by the Almighty. If a woman directs her natural capabilities in the opposite direction of Divine resolve and bids farewell to her own reality, she will end up squandering all her worth, and in consequence will lose her inner peace, falling into despondency and misery. Worse still, the sanctuary that is the family will become derelict, and the fiber of society, in turn, will wither away.

Our age has seen the commencing of an artificial and unjust race for equality between men and women. In total defiance of the natural characteristics of women, the race strikes a major blow directly at the heart of the feminine qualities of women, including motherhood, and is consequently detrimental to the family institution. The unfortunately common contemporary practice of abortion, which is an upshot of this race, is the modern version of the practice of burying the female children alive so common in the Age of Ignorance. A mere difference of clothing is the only thing that separates the fatigued and lethargic women of our times from those of the Age of Ignorance. Without a doubt, this is a social catastrophe brought on by a spiritless, materialistic education.



THE FOURTH YEAR OF HEGIRA

The Raji Incident (Safar, 4 / July, 625)

The Blessed Prophet ﷺ used to send teachers to neighboring tribes for the purpose of communicating and teaching Islam. Some of these teachers, however, became subjected to callous plots of betrayal. One of the most tragic of these is known as the Raji Incident.

The nearby Adal and Qara tribes had asked the Noble Messenger ﷺ for some knowledgeable Companions to teach them Islam. As a result, the Prophet of Allah ﷺ sent a delegate of ten Companions lead by Asim ibn Thabit ؓ.

The envoy reached the place called Hudat, between Usfan and Mecca, and took a break by the Raji Well, which was at the time within the dominion of the Huzayl Tribe. Meanwhile, having been informed that the Muslim envoy had reached the area, the Lihyan Clan of the Huzayl Tribe, mobilized nearly a hundred archers and went in pursuit of the Companions. Realizing they were being pursued, Asim and the Companions took refuge in relatively high spot nearby, where they were subsequently surrounded.

“Come down from there. Drop your weapons and surrender. We assure you that none of you will be hurt!” they shouted from below.



“I will not come down relying on the word of an infidel!” said Asim, afterward praying, “O my Lord! Inform of our plight to the Messenger of Allah!”

The archers then showered Asim and the six Companions who remained with him, in arrows, martyring them all. Fatally wounded, Asim ﷺ prayed:

“Allah...Protect my corpse at sundown, just as I protected Your religion at sunup!”

After being informed of the martyring of Asim, some notables of Quraysh sent a few men to sever and return with a certain part of him that would assure them of his identity, in vengeance for a certain idolater Asim had killed on the field of Badr. But Allah, glory unto Him, sent a mass of bees to protect Asim’s corpse, and the idolaters could not even get within an arms length of his body, frustrated by a cloud of bees relentlessly hovering over it. (Bukhari, Jihad, 170; Maghazi, 10, 28; Waqidi, I, 354-363)

Waiting nonetheless until sundown for the bees to disperse, the idolaters were met with something they had least expected: a downpour of rain. The subsequent flood that swept across the valley took Asim’s corpse with it, out of sight. The idolaters thus could not even find a moment’s opportunity to obtain a piece of Asim’s corpse. Asim ﷺ was thereafter referred to as ‘the Martyr Protected by Bees.’ (Ibn Hisham, III, 163)

The three Companions, who removed the strings of their bows and came down from the hill to surrender, soon realized that their foes had no intention of keeping their words, when they made a move to tie them down by force. One of the three Companions then attempted to put up a fight, exclaiming, “Never have we been betrayed in such manner...By Allah, I will never surrender. The



martyrs lying over there are a perfect example for me!” Though the enemy nevertheless wanted to drag him behind them, he violently resisted, and was consequently martyred.

Of the ten Companions only Hubayb and Zayd ؓ now remained. The Lihyan Clan took the two to Mecca and sold them to Quraysh. Hubayb ؓ was purchased by the sons of Harith ibn Amir, whom he had put to the sword at Badr. Until the day they eventually decided to execute him, Hubayb ؓ remained prisoner in their hands.

A woman from the household of the sons of Amir later testified to “...never before seeing a captive with greater virtue than Hubayb. I swear, I saw him eat fresh grapes, despite the fact that his hands were tied, and moreover on a day when nobody could find any fruits in Mecca. In hindsight, I now realize they were the blessings of Allah. Hubayb would recite the Quran and wake up for the *tahajjud* salat in the dark of night. Those who would hear him recite the Quran would soon begin to cry from bursting emotion. I once asked him whether he needed anything. ‘Nothing’, he said, ‘except for you to offer me fresh water, to withhold from me the meat of stock you slaughter in the name of your idols and to inform me of the time they will have me executed.’

After the Months of Truce came to an end, I went to Hubayb to inform him that they had decided to execute him. But, I swear, I did not see a trace of fear or anxiety. When Harith’s sons took him up to the spot outside of the vicinity of the *Haram* to execute him, Hubayb asked them to allow him for two *rakahs* of salat. They agreed. After offering the salat, Hubayb turned around and said, ‘By Allah, had I known that you would not be led into thinking I feared death, I would have surely performed this salat more lengthily!’ Hubayb ؓ thus became the first to initiate two *rakahs* of salat for Muslims awaiting execution.



Hubayb then prayed, ‘Allah...Destroy all of them! Take each of their lives one by one...do not let a single one of them survive!’¹⁵⁵ He then recited the following piece of poetry:

‘So long as I die a Muslim, how I died, I could never care! This is all in the way of Allah, of that I am aware; for Whom is easy to grant me His Forgiveness, despite my body, scattered and bare!’

He then added one final prayer, pleading, ‘O my Lord! The only faces I can see here are those of the enemy! There is nobody around whom I can send to the Messenger of Allah, either. You deliver my greetings of peace to Him!’

Sitting with his Companions in Medina at the time, the Blessed Prophet ﷺ said, in an audible tone *وَعَلَيْهِ السَّلَامُ*, meaning, ‘Peace be upon him, too.’

‘To whom did you just return the greetings, Messenger of Allah?’ the astonished Companions wondered.

‘To your brother Hubayb’, answered the Blessed Prophet ﷺ. ‘There...Jibril has delivered his greetings of peace!’ The Noble Messenger ﷺ thereby informed his Companions, on the spot, of the martyring of Hubayb ﷺ.” (Bukhari, Jihad, 170; Maghazi, 10, 28; Waqidi, I, 354-363)

155. As Hubayb prayed, fear took hold of everyone present. To protect themselves from the affect of the prayer, they began running to and fro in search of somewhere to hide, thinking they would not survive the blight of the prayer. Even for over a month following the execution, Hubayb’s prayer remained the major talking point among Quraysh. Said ibn Amir, reportedly, began to pass out, from time to time, whenever reminded of the prayer. During his days as caliph, Omar ؓ heard about Said’s condition and asked him whether he was suffering from any illness. “From no illness do I suffer”, said Said; “except I was present during Hubayb’s execution and happened to hear his prayer. And by Allah, whenever I hark back on it, I suddenly begin to lose all consciousness!” (Waqidi, I, 359-360)

Minutes before his execution, Hubayb was asked, “Would you have liked the Prophet to be in your place in return for your life?”

Without a moment’s hesitation, Hubayb, with a voice echoing a colossal courage and dignity, declared:

“Never...! I could not even bare the thought of him being spiked by a thorn in his foot in Medina, let alone hoping him to be in my place right now!”

Stunned with the response, Abu Sufyan could not help but confess, “I swear, I have never seen another person who is loved by his friends more than Muhammad!” (Waqidi, I, 360; Ibn Sad, II, 56)

When they were about to hang him, they turned his face towards Medina. Hubayb ﷺ then prayed, “O my Lord! If what I am going through is something of worth in Your Sight, then turn my face towards your *qibla*!” Allah, glory unto Him, accepted his prayer and turned his face towards his desired direction. No matter how much the idolaters tried in turning him back towards Medina, they were unsuccessful. The below *ayah* of the Quran were revealed in reference to this illustrious Companion:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ. ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَّرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

“O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him). So enter among My servants. And enter into My garden.” (al-Fajr, 27-30) (Qurtubi, XX, 58; Alusi, XXX, 133)



Martyred following Hubayb ؓ, Zayd ؓ was also in the same state of fortitude granted him by *iman*. During his days of captivity, he would make sure to wake up for the *tahajjud* salat and spend his days fasting. He would not touch the food offered him with meat, for being of stock slaughtered in the name of the idols. He preferred milk instead. On milk he would fast and with milk he would break it. He saw Hubayb on the way to Tanim, the place he was to be martyred, where the two Companions advised each other with patience. Zayd ؓ, too, offered two *rakahs* of salat before being hanged. Like Hubayb ؓ, he too was met with the question whether he would have wanted the Blessed Prophet ﷺ to be in his place instead, to which he responded in a similar manner as Hubayb ؓ. (Waqidi, I, 361-362)

“Dying as a Muslim is preferable to living a thousand lives as idolater”, were the final words he posed the idolaters who promised him freedom on the condition that he would recant his faith. And in a dignity worthy of a Believer, he sipped from the goblet of martyrdom with pleasure.

The Maunah Well Incident (Safar, 4 / July, 625)

During the same days as the Raji Incident, Abu Bara, a notable of the region of Najd, requested from the Noble Prophet ﷺ some Companions to teach them Islam. The Blessed Prophet ﷺ did not want to comply with the request, saying, ‘I fear my friends might come under the betrayal of the people of Najd!’

Abu Bara then pledged on behalf of his tribe that the Companions would in no way be harmed. The Blessed Prophet ﷺ further had a declaration written, which was sent to Abu Bara’s nephew Amir, governing the tribes of Najd in his uncle’s absence. Afterward, the Noble Messenger ﷺ designated a group of seventy Companions from the *Suffa* known as the *Qurra* and sent them with Abu Bara.

But when the envoy reached the Maunah Well, four stations away from Medina, they encountered a horrific betrayal. Amir, Abu Bara's nephew, made a raid with a crowded army, without even having read the Blessed Prophet's ﷺ letter. But when his tribe proved too hesitant to attack the Companions upon finding out that Abu Bara had declared his protection over them, Amir nonetheless lured the tribes of Usayya, Ri'l, Zakwan and Banu Lihyan into putting the Companions to the sword. Only Amr ibn Umayya was able to survive the massacre.¹⁵⁶

Jabbar ibn Sulma, among the assailants during this tragic event, explains the following:

“I thrust my spear into Amir ibn Fuhayrah who just moments before had invited me to Islam. I could see the blade of my spear come out from the other side of his chest. But still, he was jubilantly shouting, ‘By Allah, I have won!’

‘What could he have won?’ I asked myself. It was me, after all, who had killed him. In the meantime, his corpse ascended into the skies and disappeared from sight. What I saw then made me become a Muslim.” (Ibn Hisham, III, 187; Waqidi, I, 349)

Jibril عليه السلام was the first to inform the Prophet of Allah ﷺ that the envoy of Companions were now reunited their Lord as martyrs; that their Lord was pleased with them and had also made them pleased.¹⁵⁷

The Prophet of Mercy ﷺ became grief-stricken upon hearing this devastating incident. Lifting his hands aloft to the gates of the Divine, for a month after each *fajr* salat, he prayed, “O my Lord! Curse the tribes of Ril, Zakwan and Usayya who have rebelled

156. Ibn Hisham, III, 184; Haythami, VI, 125-130.

157. Bukhari, Jihad, 9.

against Allah and His Messenger!” (Bukhari, Jihad, 9, 19; Maghazi, 28; Muslim, Masajid, 297)

The tears of grief shed by the Believers were countered by the joyous frenzy of the hypocrites and Jews, who seemed more than content with what had unfolded since Uhud. Besides, their frustration over not having capitalized in the aftermath of Uhud and claimed ascendancy over the Muslims meant they were now giving full vent to their anti-Muslim malice. The hypocrites, especially, had begun glamorizing their betrayal of the Believers on the way to Uhud as a clever move, rebuking the Muslims, who had given many casualties during the Battle, with the smug comments:

“Had those who died listened to us in the first place, they would not have died.” The Quran’s response was stern:

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا
عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

“Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.” (Al’i Imran, 168)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا

“And a soul will not die but with the permission of Allah the term is fixed...” (Al’i Imran, 145)

“I have never seen the Messenger of Allah ﷺ grieve more over anything than the martyrs of the Maunah Well”, Anas ؓ later said (Muslim, Masajid, 302). The martyrs of the Maunah Well massacre were

entirely of the *Suffa*, devoted teachers of the Quran and Sunnah who were reared under the spiritual training of the Blessed Prophet ﷺ.

The Raji and Maunah Well incidents attest to the importance, for Muslims, of the duty of communicating Islam and offering guidance. The Blessed Prophet ﷺ chose the most elite of his Companions as teachers of Islam, despite the perils that would come with it. Allah, glory unto Him, has praised the eminent Companions who were martyred in this cause, declaring His satisfaction with them, and in turn, their satisfaction with their Lord.¹⁵⁸

Banu Nadir's Treacherous Plot

Able to survive the Maunah Well massacre, Amir ibn Umayyah  killed two people from the tribe that attacked them, in their sleep, whom he happened to stumble upon on his way back to Medina. But little did he know at the time that the two were under the amnesty of the Prophet of Allah ﷺ and were in fact returning from Medina. A part of the blood money that had to be paid in compensation, according to their prior pact, had to be provided by Banu Nadir; and to obtain part of the due payment, the Blessed Prophet ﷺ, accompanied by a group of Companions, went to their quarters.

The fact that the Noble Messenger ﷺ was visiting them with only a handful of Companions, thought the Jews of Banu Nadir, was a golden opportunity; so they swiftly plotted a plan of assassination. Telling the Blessed Prophet ﷺ they were more than happy to recompense the amount of blood money that fell to their lot, they invited him to sit under a shade while they prepared the money and, at the same time, a few treats. At the same time, they made a fast but stealthy move to get their plot under way. They were supposedly to

158. Bukhari, Maghazi 28, Jihad 9; Muslim, Masajid, 297.

throw a massive rock from the roof of the house, under the shade of which the Blessed Prophet ﷺ was sitting, and thereby take his life. They did, after all, have plenty of experience under their belts, from having perpetrated similar crimes against many prophets before.

In the meantime, the Blessed Prophet ﷺ quickly got up from where he was sitting and hurriedly moved away from and out of the quarters. Allah, glory unto Him, had informed His Messenger of the plot and protected him, a blessing upon Muslims of which He reminds in the following *ayah*:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن
يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“O you who believe! remember Allah’s favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.” (al-Maida, 11)

That the above *ayah* addresses the Believers in general, even though the assassination had only the Blessed Prophet ﷺ in mind, goes to show that the Prophet of Allah ﷺ is the life and soul of Muslims and that his life ought to be more precious than their own.

The Almighty revealed the following regarding the attempted assassination:

وَمَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ
عَلَىٰ سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

“And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.” (al-Anfal, 58)

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ
حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنُصْرِهِ وَبِالْمُؤْمِنِينَ

“And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing. And if they intend to deceive you- then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the Believers.” (al-Anfal, 61-62)

The Blessed Prophet ﷺ thereupon sent an ambassador to Banu Nadir telling them to either renew their pact or pack up and leave Medina within ten days. Unable to keep still, the hypocrites, in the meantime, sent Banu Nadir, who had now gotten their preparations to leave Medina under way, the message that they ought not to leave the town and assured the Jews that they would help them in masses should the Muslims threaten their existence. The secret correspondence between the Jews and the hypocrites was exposed by the Almighty in the Quran:

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا
أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ



“Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.” (al-Hashr, 11)

For, in spite of all the traps they were secretly setting behind Muslim backs, deep down, they were terrified of the Believers; a state of mind illustrated by the Quran:

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

“You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand.” (al-Hashr, 13)

After Banu Nadir had a change of heart and decided to hold their ground after all, the Blessed Prophet ﷺ was left with no other option than to lay siege to their quarters. Banu Qurayza, the other Jewish tribe of Medina, came to the aid of the besieged Banu Nadir, at the expense of violating their own pact with the Muslims.¹⁵⁹

The Jews, the Blessed Prophet ﷺ saw, were making full use of their homes in their fight; ascending their rooftops to show resistance and taking refuge behind their houses during their retreat. Thus, beginning with the most nearby house, the Prophet of Allah ﷺ commanded the demolishing of each Jewish house and the chopping or burning down of some of their date trees.

159. Bukhari, Maghazi, 14.

“You were forbidding mischief and reproaching mischief makers, Muhammad!” the Jews began to shout behind their homes. “And now you chop and burn down trees?” This was cause for anxiety for some Muslims, as they suddenly felt a hesitancy coming over them. Then the Almighty removed all doubts:

مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى
أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

“Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah’s command, and that He may abase the transgressors.” (al-Hashr, 5)¹⁶⁰ The *ayah* also hinted at the need to be wary of the mind games of Jews.

After a nearly twenty day siege, consequent upon the immaculate strategy carried out by the Blessed Prophet ﷺ and the promised aid of the hypocrites that never came, Banu Nadir surrendered and were subsequently expelled from Medina by the Noble Prophet ﷺ. Banu Qurayza, on the other hand, for acquiescing in a renewed pact, was allowed to remain in the town.¹⁶¹

Before their migration, Banu Nadir razed to the ground with their own hands what remained of their houses, so that the Muslims could not seize possession of them. Some then ultimately relocated to Khaybar, while others headed to the direction of Syria.¹⁶²

Allah, glory unto Him, pronounces His backing and support of the Believers in their fight against Banu Nadir, in the Quran as follows:

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

161. Bukhari, Maghazi, 14; Muslim, Jihad, 62.

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



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

“He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!” (al-Hashr, 2)

For having been acquired without the use of force, properties left behind by Banu Nadir were called *fa'y'*, and were given a status different from spoils acquired through the use of force:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ
الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ. لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ
أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ



“Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil). It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Messenger: these it is that are the truthful.” (al-Hashr, 7-8)

The *fay'* reserved for Allah and His Messenger, as stated by the *ayah*, is for the repairing and renovation of Kaabah and other mosques. In any case the Blessed Prophet ﷺ used to distribute the *fay'* that fell to his lot among the poor Companions. The wisdom beneath the distribution of the *fay'* in this specific manner is, as indicated by the *ayah*, to prevent wealth from circulating only among the rich and becoming stockpiled. The ethos of Islam in financial affairs requires the maintenance of mutual aid among members of society, to ensure both the rich and the poor receive their entitlements of benefits. This carried out to the end will bring about a just social balance that brings different spectrums of society together, where there will no longer exist groups that exploit one another.

For that reason, the Prophet of Allah ﷺ distributed the spoils of Banu Nadir among the *Muhajirun*, and withheld it from the *Ansar*, apart from three needy Companions from among them. Before the distribution, he addressed the *Ansar*:

“If you wish”, he said, “what you previously provided the *Muhajirun* with will remain with them and you can receive a share of the spoils. But if you want, you can ask back what you gave them, and cede the entirety of these spoils to them.”

The *Ansar* thereupon gave a magnificent and heart rending response, stating, “Neither will we ask back what we gave of our properties and houses, nor will we have anything to do with the spoils!”

The unrivalled instance of brotherhood displayed by the *Ansar* was among the reasons that occasioned the revelation of the below *ayah*:

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ
إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ
عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

“And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the avarice of his soul, these it is that are the successful ones.” (al-Hashr, 9) (Razi, XXIX, 250; Qurtubi, XVIII, 25)

The Prohibition of Intoxicants and Gambling

The Divine verdicts on intoxicants and gambling, as known, were not given during the first years of Islam but, motivated with specific concerns, were delayed. The ban of intoxicants followed the below sequence:

1. In Mecca, the *ayah*,

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا
وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ



“And of the fruits of the palms and the grapes-- you obtain from them intoxication and good nourishment; most surely there is a sign in this for a people who ponder.” (an-Nahl, 67) was revealed. The *ayah* explains how grapes and dates, apart from good nourishment, offer beverages of an intoxicating nature. This imparts a feeling that intoxicants are not counted among good sources of nourishment and therefore hints at their future prohibition. This was the only *ayah* revealed with regard to intoxicants during the Meccan period.

2. The Blessed Prophet ﷺ was on the receiving end of many questions pertaining to these issues after the Hegira, with respect to which the Almighty declared:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا

“They ask you concerning wine and gambling. Say: In them is great sin, and some profit, for men; but the sin is greater than the profit...” (al-Baqara, 219)

A majority of the Believers quit drinking intoxicants, while others continued regardless.

3. While leading the *maghrib* salat, an intoxicated Companion jumbled the words of an *ayah* to the point of distorting the meaning, which occasioned the following Revelation:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ
سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ

“O you who believe! Do not go near prayer when you are Intoxicated until you know (well) what you say...” (an-Nisa, 43)

The number of Muslim drinkers after the above Revelation diminished drastically. Still, before each salat, there would be a Companion who would call out, ‘The intoxicated ought not to approach salat!’ Muslims were nonetheless beginning to fully realize that it would only be a matter of time before the consumption of intoxicants would be prohibited for good and they were getting themselves prepared in regard.

4. An overwhelming majority of Muslims had now quit drinking. A few, on the other hand, were in distress over the unpleasant scenes fuelled by drunkenness they would more often than not encounter. Omar ؓ, for instance, was praying for Allah, glory unto Him, to ‘... provide a clear and indisputable declaration regarding drinking!’ A clash following a feast between a few Companions under the influence of alcohol, which left no room for doubting the benefit of a likely prohibition, provided the proper underpinning; a concrete reason for the ban to be instated:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ. إِنَّمَا يُرِيدُ
الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

“O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan’s handwork: eschew such (abomination), that ye may prosper.



Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain?" (al-Maida, 90-91)

The Blessed Prophet ﷺ sent for Omar ؓ and recited to him the Revelation. When he came to reciting the part 'will you not then abstain...?' Omar ؓ declared:

"Yes, we will abstain Allah; we will abstain!" The exact words reverberated among the entire Companions.

Following this Revelation, with the order of the Blessed Prophet ﷺ, a Companion called out through the streets of Mecca, the news that:

"Intoxicants are forbidden from here on!"

Rivers of wine flowed through the streets of Medina from what poured out from the broken earthenware and the punctured leather bottles that once contained the now forbidden beverages.

Muslims, who once drank, were now fervently destroying all the stock of wine they had following this indisputable declaration. They were to never drink again. In further emphasis of the ban, the Blessed Prophet ﷺ stated:

"Surely Allah has cursed intoxicants, he who prepares it and the place where it is prepared; its consumer and he who encourages its consumption; its carrier, seller, purchaser and he who lives off its revenue!" (Ahmad, I, 53; II, 351; Nasai, Ashribah, 1-2; Hakim, II, 305/3101)

Anas ؓ recounts:

"Alcohol was forbidden just when I was serving people wine at Abu Talha's house. Upon the orders of the Messenger of Allah ﷺ, a Companion spread the news around. We heard his voice while inside. Abu Talha told me to, 'Go outside to see what it is all about!'





So I stepped outside and heard him announce that alcohol was henceforth forbidden. I told Abu Talha just what I heard. ‘If that’s the case,’ Abu Talha said, ‘then go and pour that out!’ Soon, wine was flowing through the streets of Medina.” (Bukhari, Tafsir, 5/11)

The incident highlights the Companions’ precision in adhering to the command of Allah, glory unto Him. Without putting forth any excuses or waiting for even a minute, they immediately spilled out what they had of intoxicants, enthusiastically seeking the pleasure of Allah, glory unto Him, by not only surrendering to the Divine Command, but also genuinely obeying it from the bottom of their hearts.

The Prophet of Mercy ﷺ declares:

“All intoxicants are impermissible. A little of what intoxicates when consumed more, is also impermissible.” (Ibn Majah, Ashriba, 10; Nasai, Ashribah, 24, 48)

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

“He who believes in Allah and the Last Day ought not to sit down at a table that has intoxicants.” (Tirmidhi, Adab, 43/2801)

“Certain people from among my *ummah* will drink alcohol by giving it different names.” (Ahmad, IV, 237)

The gradual process, stemming from a concern for the *maslahah*, or common good, that we see implemented in the prohibition of the consumption of alcohol and gambling, provides a handy clue to the method Islam espouses in its call and struggle against iniquities. Even though Allah, glory unto Him, knows eternally and universally in an absolute manner when passing judgment in determining the rulings of Islam, He considers the capacities of human beings, the direct subjects of these rulings, and their levels of



competence in accustoming themselves to them. Perhaps the most important manifestation of this can be found in the fact that the *ayat* pertaining to the creed of Islam were given precedence and revealed in the Meccan era, contrary to the general manner in which the sequence of the Quran is arranged today. Since the Quran existed in the *Lawh'ul-Mahfuz* prior to its revelation on Earth, it is not difficult to see that the specific concern underlying the precedence given to the revelation of some sections of the Quran over others is strictly *maslahah*, the benefit of Believers.

What this concern for the common good consists of is the observing of the aptitude and power human beings have in following the Quran and its development; just like how the obligations increase in tandem with the age of a child.

The principle of graduality, best implemented during the blissful time of the Blessed Prophet ﷺ, is part of *sunnatullah*, the Way of Allah, underpinned with great wisdom of the Almighty, effectively a manifestation of His Mercy. Applicable at all times in communicating Islam, it is, at the same time, the most agreeable to human nature. Indeed, the initial thing one is required to do after entering Islam is to rectify his faith; only after that phase is digested does one then proceed to deeds. Graduality comes into play once again when carrying out the deeds, this time regulating them according to human capacity. Not only is this applicable in inviting people to Islam, but also in all other forms of teaching. Therefore, with the Divine Call that began with Adem ﷺ, there has been an observable development in the Message –the fundamental articles of faith have of course remained the same-, parallel with the social development of humankind; a development that has culminated in the religion of Islam.



Dhat'ur-Riqah¹⁶³

The Clans of Muharib and Salabah, of the Ghatafan tribe, joined forces to wage an attack on the Muslims, in response to which the Blessed Prophet ﷺ marched out to meet them with a force of four-hundred Companions.

Seeing the Believers right in front of them in the flesh, the enemy lost its nerve and retreated. Soon after, the Believers communally offered the *zuhr* salat, whose time had come. Observing the Believers from a distance until the completion of the salat, the enemy afterwards began bemoaning the missed opportunity of not having ambushed them during those minutes. One of the clansmen, however, consoled his comrades.

“Don’t you worry,” he assured. “Their upcoming salat of *asr* is dearer to them than their fathers and sons.” They heeded and decided to wait until *asr* time.

Right at that moment, the Almighty sent Jibril ﷺ with the below Revelation that was to ruin their plans of attack.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ
طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً

163. There are also reports that suggest that the campaign took place after Handak or Khaybar. We have, however, preferred to follow this sequence, in accordance with the opinions of the majority of scholars of the life and the times of the Prophet ﷺ.

“And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.” (an-Nisa, 102) (Tirmidhi, Tafsir, 4/3035)

This specific type of salat has come to be known as *salat'ul-khawf*, or of fear.¹⁶⁴ Jibril ﷺ personally taught the Blessed Prophet ﷺ how to offer it. The *asr* salat, that day, was offered in this manner and the wait of the enemy, whose sole hopes had rested on those few moments of salat, proved futile. The campaign, which all up lasted

164. The *salat'ul-khawf* or the salat of fear is where a group takes turns to perform a given salat behind a single *imam*, when threatened with a serious danger like an impending enemy attack. The first group, which performs the first *rakah* of a two *rakah* salat, or the first two of a four *rakah* salat, leaves the salat to watch guard over the group, after the second *sajdah* –in a two *rakah* salat- or the first *qaadah* –in a four *rakah* salat. The second group in line then comes and completes the remainder of the *rakahs* of the salat behind the imam, after which they leave to take over the duty of keeping guard. The imam gives *salam* to end the salat, by himself. That is when the members first group return once again to complete their salat, without any *qiraah*, that is, recitation of the Quran, however, for they are considered as *lahiq*, i.e. a person who leaves the salat owing to an excuse although having joined the imam right at the start. After their completion, the members of the second group follow, who however, complete their salat with *qiraah*, as they are considered *masbuk*, i.e. a person who joins the imam after the first *rakah* of a given salat. Thereby, neither the salat, nor the duty is neglected. (Komisyon, *Diyânet Ilmihâli*, I, 334; Hamdi Döndüren, *Delilleriyle İslâm Ilmihâli*, p.377-378)



fifteen days, concluded with the complete retreat of the terrified clansmen.¹⁶⁵

The account given by Abu Musa al-Ashari ؓ is in reference to the campaign. “We had set out on a campaign with the Messenger of Allah ﷺ. Six of us were taking turns in riding a camel. Our feet had become blistered from walking. So were mine; my nails had even fallen off. We were wrapping pieces of cloth around our feet and hence the name of the campaign, *Dhat’ur-Riqa*.”

Abu Burdah, who narrated these words from Abu Musa ؓ, then added, “After having explained all that, Abu Musa felt a sudden regret, saying, ‘I did not do the right thing by telling you this,’ to express his remorse. What worried him was perhaps that he revealed a feat of bravery he had undergone for the sake of Allah only.” (Bukhari, Maghazi, 31)

Neither poverty nor lack of opportunity prevented the Companions from fulfilling their duties and going on *jihad* in the way of Allah, glory unto Him. Regardless, they would be utterly sensitive not to expose even a clue of the hardships that they endured in the way of obeying the Almighty, unless it became really necessary in realizing a positive purpose, like providing a lesson for others or solace for the oppressed.

During the campaign, the Seal of the Prophets ﷺ asked some water to take *wudu*. Yet, there was no water around. The Blessed Messenger ﷺ thereupon dipped his hands into a bucket with very little water at its base, after which each of his fingers miraculously turned into fountains springing forth plenty of water. The entire Companions were able to quench their thirst. The bucket, even after the Prophet of Allah ﷺ removed his hands from out of it, was still full with water.¹⁶⁶

165. Ibn Hisham, III, 214-221; Ibn Saad, II, 61.

166. Bukhari, Wudu, 32; Manakib, 25; Muslim, Fadail, 5.

The Muslim army reached a wooded valley, around noon, while returning from the *Dhat'ur-Riqa* Campaign where the Blessed Prophet ﷺ decided to take a break. The Companions, too, went their own ways to take some rest under the cool shades of trees. The Prophet of Allah ﷺ had also withdrawn under a *samurah*, a densely leafed tree, hanging his sword on a branch. The Companions had just snoozed off when they heard the Prophet of Allah ﷺ call them. They immediately ran next to the Blessed Prophet ﷺ where they saw a Bedouin standing next to him.

“This man took hold of my sword while I was sleeping”, explained the Messenger of Allah ﷺ. “When I woke up, the sword was in his hand, removed from its scabbard. ‘Who will save you from my hands now?’ he asked; ‘Allah!’ I replied, three times.” (Bukhari, Jihad, 84, 87; Muslim, Fadail, 13)

The Noble Prophet ﷺ did not resort to punishing the Bedouin who had attempted to take his life and instead invited him to Islam. Virtually melting at the face of this magnanimous behavior, upon returning to his tribesmen, the Bedouin could not help but say, “I have just returned from the best of mankind!” (Hakim, III, 31/4322)

On the return to Medina towards evening, the Blessed Prophet ﷺ decided on another stopover and asked for volunteers from among the Companions to keep watch while the others rested. Volunteering without giving it a second thought were Ammar ibn Yasir ؓ of the *Muhajirun*, and Abbad ibn Bishr ؓ of the *Ansar*. Abbad then asked Ammar which part of the night he preferred to stand and keep guard.

“The latter half of the night,” said Ammar ؓ. He then lied down, falling asleep not long after. Abbad ؓ then began offering salat, which was when an idolater clandestinely approached from a distance; and noticing Abbad’s shadow as he stood, shot an arrow

which pierced through Abbad. But Abbad gathered his strength, removed the arrow and continued his salat regardless. This did nothing to dissuade the enemy archer, who shot a second, even a third arrow, both of which hit Abbad, who, each time, was standing his ground, removing the arrows as they struck him and continuing his salat from where had left off. Abbad then eventually bowed for *ruku*, went down for *sajdah* and completed his salat by giving *salam*. Only then did he inform his comrade:

“Wake up Ammar; I have been wounded”, he said in a soft voice. Ammar woke up at the instant. The archer, sensing he was now noticed by the Companions, made tracks. But by now, Abbad lay heavily wounded.

“*Subhanallah*”, exclaimed Ammar. “Why did you not wake me up when you were first shot?”

Poised, Abbad gave the following response, vividly elucidating his enthusiastic love for salat:

“I was reciting a *surah* of the Quran and I did not want to break my salat before having completed its recital. But when the arrows hit me one after another I stopped reciting and bowed to *ruqu*. But by Allah, had there not been a fear of losing this spot whose protection the Messenger of Allah ordered, I would have preferred death over cutting my recital of the *surah* short.” (Abu Dawud, Taharat, 78/198; Ahmad, III, 344; Ibn Hisham, III, 219; Waqidi, I, 397)

Riding a frail camel, Jabir ﷺ was continuously falling behind his friends during the return. The Blessed Prophet ﷺ went next to him to inquire why he was falling behind. As soon as Jabir ﷺ explained the reason, the Prophet of Mercy ﷺ gently poked the camel a few times with a stick. The camel picked up so great a pace that it even began going head to head with the Prophet’s own camel.

The Blessed Prophet ﷺ then began talking to Jabir ؓ, finding out that he had just been married and was therefore burdened with some debt. The Prophet of Allah ﷺ then asked Jabir what he owned.

“Only a camel”, replied Jabir ؓ. The Prophet of Mercy ﷺ then asked Jabir to sell his camel to him, as a means to help him pay off his debt. Jabir agreed, on the condition that he was allowed to ride it until they reached Medina. After they stepped foot on Medinan soil, holding the camel by the halter, Jabir ؓ arrived at the door of the Blessed Prophet ﷺ to hand over the camel. He was met, however, with a pleasant surprise. Not only did the Noble Messenger ﷺ pay the price of the camel he also returned it back to Jabir as present. (Bukhari, Jihad, 49; Buyu’, 34; Muslim, Musaqat, 109)

Jabir ؓ himself recounts:

“While returning with the camel after the Messenger of Allah’s ﷺ generous gesture, I saw a Jewish acquaintance of mine. I told him what had just happened. Astonished, the Jew kept on repeating, ‘so he paid for the camel then returned it, ha?’ I had to assure him each time.” (Ahmad, III, 303)

So moved were the Believers after hearing the Blessed Prophet’s ﷺ extreme act of benevolence, they remembered this night as *Laylat’ul-Bair*, the Night of the Camel.

The Battle of Badr Minor (Dhilqadah, 4/ April, 626)

Compliant with their verbal agreement just before they parted ways at Uhud, the Muslims and the idolaters were to meet again at Badr in a year’s time to fight. Tentative yet feeling compelled to stand by his word, Abu Sufyan led an army of idolaters upto the point of Marr’uz-Zahran, where overcome with fear, he felt an equal





compulsion to return to Mecca. Still, not wanting to swallow his pride, he sent an emissary to Medina, to inform the Believers that they had set out from Mecca with a huge army. By scaring them, Abu Sufyan wanted to ensure that the Believers remained still in Medina and thereby return with a supposed upper hand.

Much to Abu Sufyan's despair however, by the time his emissary reached Medina, the Blessed Prophet ﷺ had long completed his preparations for battle and had even commanded the Companions to set out. The emissary knew that, the terrified Abu Sufyan would have just about led the idolaters back to Mecca; he was thus doing all he could to frighten and thereby discourage the Believers from leaving. Coming up with unthinkable lies, he was claiming that meeting the idolaters at Badr would only spell a tragic end for the Believers. His efforts, aided by hypocrite propagations, did not entirely fall on deaf ears, as some Companions did begin to feel a little doubt come over their hearts whether setting out for battle was the right thing to do. The Blessed Prophet ﷺ then declared:

“By Allah, in Whose Hand of Might my life resides, even if nobody follows me, I will go to Badr by myself!” Allah, glory unto Him, then aided the Believers by reinforcing their hearts. (Ibn Sad, II, 59; Waqidi, I, 386-387)

The Muslim Army ultimately reached Badr. There was not even trace of the enemy. There was only a little trade fair near the field. Thus, there was nothing left for the Muslims to do than to engage in some trade. Nonetheless, the Blessed Prophet ﷺ and the Companions waited for eight days at Badr in case the enemy might show; though the situation remained unchanged, and the Believers returned to Medina with the profit they made from their trade at the fair.¹⁶⁷

167. Ibn Hisham, III, 221; Ibn Saad, II, 59; Waqidi, I, 384-389.



The courage and fortitude shown by the Believers on the occasion has been praised in the Quran in the following:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ. فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ
لَّمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

“Those unto whom men said: The people have gathered against you, therefore fear them. (The threat of danger) but increased the faith of them and they cried: Allah is Sufficient for us, and the Most Excellent Protector! So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty.” (Al’i Imran, 173-174)

According to the report of Abdullah ibn Abbas رضي الله عنه, it was Ibrahim رضي الله عنه who originally said, ‘Allah is Sufficient for us, and the Most Excellent Protector’ right before being thrown into fire. The Blessed Prophet صلى الله عليه وسلم repeated these words, when he was told that the idolaters had gathered against them in great numbers. The *iman* of the entire Companions had thereupon increased, as they repeated the words of the Prophet of Allah صلى الله عليه وسلم, displaying a perfect example of trust in the Almighty.¹⁶⁸



168. See, Bukhari, Tafsir, 3/13.



THE FIFTH YEAR OF HEGIRA

Salman Farisi's Acceptance of Islam and His Being Granted Freedom

Salman Farisi, or the Persian, ؓ, formerly a slave of a Medinan Jew, recounts to Ibn Abbas ؓ his provoking journey that culminated in his entering the blessed haven of Islam:

“I used to live in Jayy, a village in Isfahan. My father was among the notables of our village. I was his most beloved in life. He loved me in excess; he would never leave me out of his sight. He used to always keep me at home, like a daughter, rarely allowing me out. So great was I caught up in Magean beliefs, the religion my father followed that I had even taken upon myself the duty of lighting and feeding the sacred fire at the temple. I would not allow the fire to smolder even for a moment.

My father also had a big farm. One day, as he was busy working on some construction, he said to me, ‘Son, this work will keep me occupied all day, so I will not be able to go to the farm...best you go there today.’ He then told me the things that needed to be carried out at the farm, adding, ‘But do not hang around there more than is needed and have me worrying about your whereabouts; then I will not even be able to focus on what I need to finish here!’



So I set out towards the farm. On the way, I noticed a Christian church. I approached closer and heard some voices coming from inside. They sounded like they were praying. But then again I was not too sure as to what they were precisely doing, for my father had detained me at home nearly all my life. So I could never be certain as to what people exactly do inside a church. Curious, I entered the church to see for myself. I observed them for a while. At the end, I thought 'surely, their religion seems better than ours.' I did not leave the church until sundown. As for the farm, I never ended up going there. Wanting to find out more, I asked them where I could find their religion in a more authentic form.

'In Damascus,' they replied. The sun had completely set by the time I returned home to my father, who, I soon became aware, had put all work aside and sent people to search for me. Upon seeing me, he exclaimed, 'Where were you? Did not I tell you what you were supposed to do?'

'I came upon certain people worshipping inside a church, dad,' I began to explain. 'I was very much taken by what they were doing...so much that I barely noticed the sun had set by the time I left them!'

'There is nothing of benefit for you in their religion,' he rebuked. 'What you have with you, which has come from your forefathers, is way better!'

Worried I might run away to them, my father then put shackles around my feet and locked me up inside the house. Nonetheless, through an acquaintance, I was able to send out a message to the men of the church, insisting them to 'inform me as soon as a trade caravan arrives from Damascus.' A while afterward I received the news that a Christian caravan heading to Damascus had arrived. I was somehow able to free myself of the iron shackles and run to the





church, where I joined the Damascus bound caravan. Some time later, we reached Damascus.

There, I searched for the most knowledgeable scholar of the town. The locals directed me to a bishop in some church. I rushed to him the moment I found out. At the time, the bishop was outside the church.

‘I want to enter this religion,’ I implored him. ‘I wish to remain with you, provide my services to the church, learn Christianity from you and worship by your side.’

‘Come inside!’ he said.

I entered the church with him. My days there had now begun. In time, I found out for myself that the Bishop of Damascus was not a good man as many had thought. He would command the church comers to give charity for the poor, only to stockpile what he collected. I even noticed, one day, that he had hoarded a total of seven pots of gold and silver in charity. My anger was growing by the day. But soon, the bishop wound up dead. The church comers gathered to offer his final services. That was when I came clean with all the bishop’s misdemeanors.

‘He was an evil man,’ I told the onlookers. ‘True, he used to encourage you to offer charity, but he always hoarded what you gave for his own pleasure and never gave even a dime to the poor!’

‘How do you know that?’ they asked suspiciously.

‘I can show you where he kept his treasure hidden,’ I replied.

They took out exactly seven pots of gold and silver from the place I showed them.

‘We will never bury him, we swear!’ they shouted fumingly. They were true to their promise: they instead hung his corpse and



stoned him. In his place, they brought another bishop. He was different. To this day, except those who offer their five daily salats, I do not remember ever seeing another person who had so little regard for the world, who desired the Hereafter and who worshipped day and night. Some time later, he too was in his deathbed, breathing his last few breaths. I said to him, 'I have been with you all this time and have never loved anyone else as much as I have loved you. Now you see your time has come. What do you advise I do after you? Who shall I go to?'

'I know of nobody who follows the same path as I, my dear,' he whispered. 'The righteous have all but died. Those who are alive have distorted the eternal truths of religion and abandoned most of them. But come to think of it, there is a man in Mosul, one the same path as I. You better go to him.'

After this venerable man passed away, I headed to Mosul and found his friend. He, too, then passed away, after which, at his request, I headed to Nusaybin and from there to Ammuriya (near Eskişehir). There, I even acquired a little wealth as well in the form of some cows and sheep. But ultimately, death came knocking on the door of the man at Ammuriya, too.

'Honestly, my dear, I cannot think of anyone on our path who I can recommend for you to go to after me...nobody who is on the same path as us. But the time of the Prophet of the Final Hour is near; I can sense his shade hovering above us. That prophet will be sent on the religion of Ibrahim عليه السلام. He shall appear in the land of the Arabs and migrate to a town, with date fields, wedged amid two stony places. He will accept gifts but will not touch charity. He will carry the seal of prophethood between his shoulder blades. If you have the means to go those lands now, go; do not wait for a moment!'





Ultimately, he too passed away. The Will of Allah had me remain there for a little while longer. I then met some merchants from the Kalb Clan. I offered them my sheep and cows on the condition they take me with them to Arabia. They accepted and took me with them. But after we reached The Qura Valley, they betrayed me and sold me as slave to a Jew. I was made to remain with the Jew for a while. The Qura Valley was abundant with date trees, so I could not help but wonder whether I had arrived, after all, at the town which my master had described as the place of migration of the Prophet of the Final Hour. Yet, even though I had built up a glimmer of hope, my heart was never fully convinced.

Once, during my stay at the Qura Valley, the cousin of the Jew, who was of Banu Qurayza, purchased me and took me with him to Medina. By Allah, the moment I saw Medina I just knew, there and then, this was the town described by my master at Ammuriya. My heart now appeased, I began to wait for the Prophet of the Final Hour. Little was I aware at the time that the Messenger of Allah ﷺ had long appeared and remained for years in Mecca. Engrossed in the duties that came with being a slave, however, I had not heard anything in relation. I even had no idea that he had even migrated to Medina.

One day, I was up a date tree, working on it, and seated under its shade was my master. Then his cousin came, yelling, ‘Damn these Aws and Khazraj! They have gathered at the village of Quba around a man whom they call a prophet!’

I began trembling so violently upon hearing his words that I was nearly about to fall on my owner.

‘What did you say? What did you say?’ I repeatedly asked, as I quickly came down from the tree. Angered, however, my master hit



me with a forceful slap and exclaimed, 'What is it to you? You worry about your own business!'

'Nothing to worry', I said. 'I only wanted to make sure I heard him correctly.'

Come evening, I was able to get away to Quba, to the Messenger of Allah ﷺ, taking with me a few things to eat I had been storing. My first words to him were, 'I hear you are a righteous man and that you have needy friends with you. I have some food I have been storing for charity. When I heard about your situation, I thought it you might be in need of it more than me.' I thus offered what I had to the Messenger of Allah.

'Here, help yourselves', said the Messenger of Allah ﷺ to his Companions and he did not even lay a finger on it. 'One down', I thought to myself. I then departed from his presence and returned to Medina. I again saved up some more things. Meanwhile, the Messenger of Allah ﷺ had arrived in Medina. I went to him once more.

'I noticed you do not touch charity but this', I said, 'is a gift I have prepared for you.' This time, the Messenger of Allah ﷺ ate from it and told his Companions to do likewise. 'Two down', I thought to myself.

Afterward, I visited the Messenger of Allah ﷺ, who was at the Baqi'ul-Gharqad Cemetery at the time; the occasion being a funeral of a Companion. He was seated amid his Companions, wearing two shrouds that were completely covering him. I greeted him, before moving behind him, in hope of perhaps seeing the Seal of Prophet-hood described by my master at Ammuriya. The Messenger of Allah ﷺ had sensed my intention; so he slightly slipped off his shroud from his back. I recognized the seal the instant I saw it! I fell over him; hugged him and began to cry.



‘Come round this way’, said the Messenger of Allah. So I moved around and took a seat in front of him.”

Salman ﷺ then paused and said to Ibn Abbas ﷺ:

“I then explained to the Messenger of Allah all that I had undergone, just in the same manner I have been explaining to you, Ibn Abbas. That his Companions, too, heard my story, was something the Messenger of Allah ﷺ very much enjoyed. Slavery, which had kept this Salman, never gave him opportunity to join the battles of Badr and Uhud alongside the Messenger of Allah.” (Ahmad, V, 441-444; Ibn Hisham; I, 233-242; Ibn Sad, IV, 75-80)

Salman ﷺ was now united with the Blessed Prophet ﷺ, for whom he had been searching for all his life. His only desire, henceforth, was to be by the side and at the service of the Seal of the Prophets ﷺ. In fact, seeing Salman’s ﷺ eagerness, the Noble Messenger ﷺ one day suggested whether it was possible for him to ‘...come to an agreement with your master in return for being freed from slavery.’ The Jew eventually agreed to free Salman ﷺ, on the condition that he plant three-hundred date trees, including the digging of their ditches, as well as paying him forty *uqiyyah*¹⁶⁹ of gold. The Blessed Prophet ﷺ then commanded the Companions to aid Salman ﷺ in meeting these requirements. They all contributed to the best of their capacities and in a short amount of time, the three-hundred date saplings that Salman ﷺ needed were collected.

“Dig the ditches for these saplings, Salman’, said the Blessed Prophet ﷺ. ‘Once you are done, call me so I can plant the saplings with my own hands.’

Salman ﷺ recounts what unfolded next:

169. An *uqiyya* corresponds roughly to 128 grams.

“With the help of my friends, I began digging ditches for the date saplings. Once we finished digging, I went and informed the Messenger of Allah ﷺ and returned with him to the field on which the saplings were to be planted. We were handing the saplings to him and he was planting them. By Allah, in Whose Hand of Might my life resides, there was not a single sapling planted by the Prophet of Allah ﷺ that failed to flourish. I was thus able to meet one part of the agreement. Merely a year had passed when dates began to hang off the branches of the saplings.

Not long after, the Messenger of Allah ﷺ returned from a battle with spoils, among which was a gold nugget the size of an egg. He sent for me. When I arrived next to him, he said, “Take this Salman and pay off your debt!”

‘How will a small nugget suffice to pay off the debt on my shoulders, Messenger of Allah?’ I asked. He then took the nugget and slightly rubbed it on his tongue and told me to “Take this! Allah the Almighty will cover your debt with it!”

I took the nugget, as I was told, to the Jew. By Allah in Whose Hand of Might Salman’s life resides, the nugget weighed exactly forty *uqiyyah*. So blessedly abundant was it that, surely, even Mount Uhud would have weighed less if it were to be placed on the opposite scale!”

After earning his release from slavery, Salman ؓ took active part in the Battle of Handak, just as he did not remain behind, even once, from being by the Blessed Prophet’s ﷺ side in all the battles that were to take place thereafter.¹⁷⁰

So adored was Salman ؓ by the other Companions and such an intense magnetism did he exert that both the *Ansar* and the *Muha-*

170. See, Ahmad, V, 443-444; Ibn Asir, *Usd'ul-Ghabah*, II, 419; Ibn Abdilber, II, 634-638.



jirun claimed him as their own. But, no doubt, the greatest compliment of all was made by the Blessed Prophet ﷺ himself, in saying, “Salman is of us; of the *Ahl’ul-Bayt*.” (Ibn Hisham, III, 241)

Throughout his life, the conduct of the celebrated Salman ؓ reflected the beauties of Islamic morality, leaving behind a splendid example for others to pursue.

Just to remember one of those instances:

The Islamic State now sovereign over vast lands, Salman ؓ, the former slave of a Jew, was appointed governor to Madain, where the Sassanids once reigned. A man from Damascus, of the Taym Clan, had arrived in Madain, with a sack of figs. He spotted the unassuming Salman ؓ, who he was unable to recognize, in great part due to the modest woolen cloak he was wearing.

“Come, carry this sack”, he called out to Salman ؓ, who, without saying a word, placed the sack above his shoulder and begun to carry it. But unlike the Damascene, the public were quick to notice the governor.

“The man carrying your load is a governor!” they reproached him. Embarrassed, the man then began to apologize, begging to be pardoned for failing to recognize him.

“No harm done”, Salman ؓ replied soothingly. “I will carry the sack until I take it to where you want me to take it!” (Ibn Sad, IV, 88)

The Abolition of Child Adoption

Zayd ؓ, who, as a child, was presented to the Blessed Prophet ﷺ by his honorable wife Khadijah ؓ before prophethood, was freed by the Prophet of Allah ﷺ. Zayd ؓ, however, preferred stay with the Blessed Prophet ﷺ over returning home with his father. The Blessed Prophet ﷺ thus adopted him as a child.



Because he loved Zayd ﷺ very much, the Noble Messenger ﷺ first had him married to Umm Ayman, a former slave just like Zayd freed by the Blessed Prophet ﷺ, and then to Zaynab bint Jahsh ﷺ, the daughter of his aunt. Although Zaynab, at first, was hesitant about marrying Zayd, the Prophet's ﷺ wish, reinforced by the below *ayah*, ultimately held sway:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ

“Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you...” (al-Hujurat, 13)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخَيْرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.” (al-Ahzab, 36)

Yet Zaynab's heart could not warm to Zayd and, as a result, they were on the verge of divorce merely a short while into their marriage. Zayd, too, had his complaints regarding her. When he eventually opened up to the Prophet of Mercy ﷺ about his marital problems, he was advised to:

“Hold on to your wife and fear Allah!”

In fact, informed through Divine Revelation, the Blessed Prophet ﷺ had meanwhile become aware that Zaynab would ultimately end up becoming wed to him; yet hesitant over the possible protests by the hypocrites, that they would raise a storm of malice



over the fact that ‘Muhammad had wed the ex-wife of his adopted son’, he was keeping it secret. The custom of the time gave adopted children a natural born status – they were called by their father’s names and given their due of his inheritance.

Not long after, Zayd and Zaynab ﷺ were divorced, followed by another Revelation. The Almighty had decreed that His Messenger ﷺ marry Zaynab. This meant that the Blessed Prophet ﷺ would become the first to implement a command that carried the ultimate aim of abolishing the practice of child adoption, in the way that had been practiced in the Age of Ignorance.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ
زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى
النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا
زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

“And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zayd had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the Believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah’s command shall be performed.” (al-Ahzab, 37)



Zaynab رضي الله عنها, whose marriage to the Blessed Prophet صلى الله عليه وسلم was entailed by the Divine Command, would always express her appreciation by saying, “It was my Lord who wed me!” (Tirmidhi, Tafsir, 33/3213)

But the event sparked the circulation of malicious rumors among the hypocrites, who began expressing their spite by leveling bitter criticisms at the Seal of the Prophets over what they labeled was his marriage to his son’s former wife. But the answer came directly from the Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.” (al-Ahzab, 40)

The event thus marked an end to the practice of child adoption, as had been observed throughout the Age of Ignorance.

The allegations made today by contemporary hypocrites, who claim that the Blessed Prophet صلى الله عليه وسلم was attracted to Zaynab’s beauty which was hence the reason for the marriage, are unfounded chatters of ignorance. For Zaynab رضي الله عنها was the Noble Prophet’s صلى الله عليه وسلم cousin, his aunt’s daughter to be precise, which means that he did see her on numerous occasions before that. Had the Blessed Prophet صلى الله عليه وسلم nurtured such an intention, he could have easily married Zaynab رضي الله عنها well before Zayd رضي الله عنه, a marriage Zaynab would have absolutely had no scruples with.

Simple and shallow minds so accustomed to evaluate marriage solely from the perspective of lust are forever inept in comprehend-



ing the reality of the marriages of the Blessed Prophet ﷺ. Silly and prejudiced judgments inferred by those who have filled their minds and hearts with egoistic inclinations can only be reflections of their sinister, dark worlds. The Noble Messenger's ﷺ spent the first twenty-four years of his marital life, the years of youth where one naturally carries the most vigor, with the honorable Khadijah ؓ. The marriages he contracted thereafter were completely motivated by certain considerations, be they political or social, but always of Islamic import. An overwhelming majority of these women had been widowed and were older than the Prophet of Allah ﷺ. Among them, Aisha ؓ was the only one who was young and never before married. Even that marriage was to maintain, in the long run, the transference of authentic Islamic knowledge, especially those issues pertaining to females, to the generations of Believers to come. In retrospect, Aisha ؓ was gifted with an intelligence and prudence that enabled her to completely grasp all the intricate details of legal matters regarding women, and for long years following the Prophet's ﷺ passing away continued to enlighten female Believers with her profound insight, her knowledge effectively becoming a major pillar of an important aspect of Islamic law. One of the seven *fukaha* to have excelled amongst other Companions, it was through her knowledge that Islamic Law became prevalent among female Muslims.

If lust was the motivation behind these marriages, as claimed by the spiteful, then the Blessed Prophet ﷺ would surely have not spent the most vigorous years of his life with a woman fifteen years his senior who moreover had children from a previous marriage. Only people of wisdom and conscience, who have insight into the unique logic of *iman*, may appreciate the subtle wisdom in play within these marriages and the sublime ends they were directed to.

The Command to Cover Up: *Hijab*

Prior to Islam, Arabs had no notion of *hijab*, a circumstance which naturally persisted through to the first years of Islam. But judging from the above mentioned gradualness implemented with regard to the banning of alcohol and gambling, it was obvious that this would not last long. The *ayah* instating *hijab* was finally revealed, which effectively elevated the status of women and increased their repute by virtue of protecting their honor and dignity. Women were turned into statues of chastity and became endowed with a dignified identity.

On the other hand, the ruling of *hijab* concerns not only women, but also men. That is, the relevant command incorporates both males and females in its scope, rendering them both accountable. Thus states Allah, glory unto Him:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ
أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ
مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ
مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

“Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do. And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms...” (an-Nur, 30-31)



Covering protects the feminine character. Through her *hijab*, a woman imparts an aura of elegance and grace. Uncovered, then women are ultimately turned into tools of lust that rouse desires of the ego; and that only disparages their character and dignity, undermining the honor of motherhood.

One thing that must be pointed out here is that there is a natural difference between male and female souls, a difference that comes from creation, from the distinct roles determined by the Almighty that therefore have given rise to a difference of nature. The specific manner of covering therefore varies between men and women. Compared to men, women are gifted with a greater charm and attraction. A female who distances herself from *hijab* and, in a sense, deciphers herself to society, lays ruin to her elegance and graciousness. Her peculiar attribute of motherhood is thereby also dealt a destructive blow of similar proportions. As a measure against all this and by virtue of *hijab*, her charms have therefore been reserved only to her husband. Between males and females a natural, unchangeable tendency that originates from natural predisposition exists, necessary to perpetuate the succession of generations, which, unless one obeys the command of *hijab*, could lead to transgressing the bounds of Divine limits and thus bring about a disastrous moral corruption. In fact, one of the gists of the below command of Allah, glory unto Him:

وَلَا تَقْرَبُوا الزَّيْنَ

“And go not nigh to fornication...!” (al-Isra, 32) is ‘do not open the doors of fornication through defying the *hijab*; do not unknowingly lay the groundwork for it!’ This is an absolute ruling. It is of note that Islam commands not so attractive women to cover up just the same. That is, one cannot say, ‘there is no harm in so and so not

covering up, for she is not so attractive anyhow'; for *hijab* aims to safeguard female dignity in general.

Islam, which establishes its rulings compliant with natural human disposition, also takes into regard what is required by masculinity and femininity. The Blessed Prophet ﷺ has therefore condemned men who try to act like women and women who try to act like men.¹⁷¹ To protect themselves from this peril, women should establish friendships with righteous women; for whoever befriends another, soon becomes like. This is a law of psychology. Once women become innured to sharing the same environment with men, they lose the feminine feelings and those irreplaceable female characteristics.

Imitating the dress sense of the opposite gender has likewise been prohibited. Men who dress like women and women who dress like men, avows the Blessed Prophet ﷺ, will be distant from Divine Compassion.¹⁷² For it is imperative for both genders to preserve their dignities of gender.

Imitating the dress sense of the opposite gender further causes a deficiency of character. The deviancy of choice in clothing, in time, reflects on the person and takes its toll on his/her behavior, and that means the ruin of natural predisposition.

The Muraysi Battle (Shaban-Ramadhan, 5 / January-February, 627)

The Battle is also called Banu Mustaliq, after the tribe who, beguiled by Meccan provocations, had begun preparing a large army

171. See, Bukhari, Libas, 61.

172. See, Abu Dawud, Libàs, 28/4098.



to attack Medina. Hearing their plan, the Noble Messenger ﷺ mobilized an army of seven-hundred to meet them. So the two groups met. The Blessed Prophet ﷺ told Omar ؓ to say to them, ‘Say *La ilaha ill- Allah* and protect your lives and properties!’ Not only did Banu Mustaliq reject the offer, they also shot the first arrow that got the battle under way.¹⁷³

The Muslims ended up routing Banu Mustaliq, near the Muray-si Water, at the end of a swift onslaught. Ten enemy soldiers were slain on the field, while a single Companion was martyred. A wealth of spoils and captives, including Juwayriya, the daughter of Harith, the chieftain of the tribe, were seized after the Battle.

The captives were being released, one by one, in return for their ransom. Juwayriya had meanwhile fallen to Thabit ibn Qays’ lot. She made a formal request to the Messenger of Allah ﷺ for her ransom. Her father, too, had come in the meantime. Citing her nobility for being the daughter of a chieftain, he was vehemently insisting her daughter could in no way be enslaved and was pleading for her dignity to be protected. Pointing to some camels he had brought with him, he was saying, “These are my daughter’s ransom. Please, let her go!”

Then unexpectedly, the Blessed Prophet asked him where he was hiding ‘the two other camels which he had not brought?’

The stunned Harith, who could have sworn no other soul, except for himself, knew he was hiding two camels in the nearby valley, accepted Islam there and then with the rest of his entourage.¹⁷⁴

173. See, Waqidi, I, 407.

174. See, Ibn Hisham, III, 340.

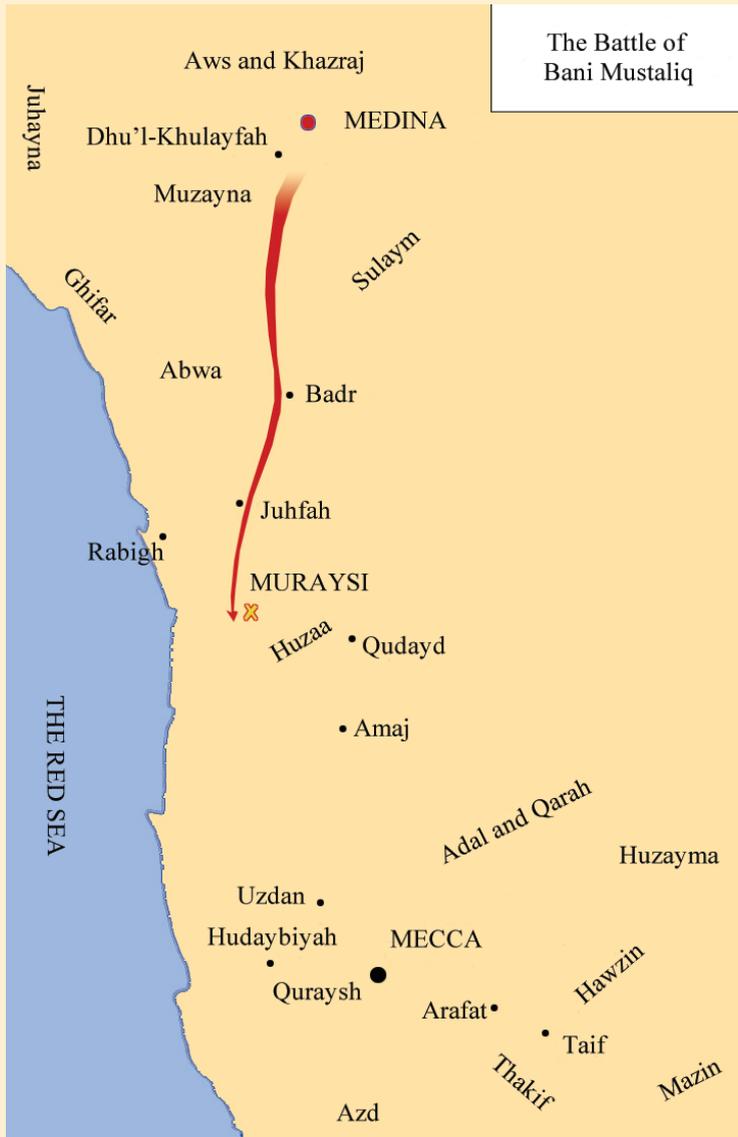
In what followed, the Noble Messenger ﷺ asked Juwayriyah's opinion. She intimated that she would prefer to remain by his side, upon which the Blessed Prophet ﷺ personally reimbursed her ransom and set her free. (Ibn Sad, VIII, 118) The free Juwayriyah accepted Islam, entirely of her own accord. Yet another Divine blessing was to take place soon after: She had the honor of marrying the Seal of the Prophets ﷺ, the realization of a dream she had previously seen. This was the very reason she preferred to stay with the Blessed Prophet ﷺ, even though she could have been freed, if she wanted to, through her father paying her ransom.

Upon receiving the news that Juwayriyah was to be wed with the Prophet of Allah ﷺ, the Companions thought it would not be right for the now relatives of the Blessed Prophet ﷺ to remain captives, so they set them all free. Aisha ؓ is later known to have commented in regard, "We have never seen a woman with greater virtue than Juwayriyah from among her tribe. A hundred households were freed from Banu Mustaliq thanks to her." (Abu Dawud, Itq, 2/3931)

As is clear, the Prophet's ﷺ marriage to Juwayriyah carried a strictly political impetus, and in accordance with the Almighty's pronouncement:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"Nor does he speak out of desire. It is naught but revelation that is revealed..." (an-Najm, 3-4), it was not from desire, but was rather carried out in line with the Divine Purpose that had he been inspired with. The captives of Banu Mustaliq in fact were set free, free of return, and more importantly, they entered the ranks of Islam in their entirety.



Tayammum

Aisha رضي الله عنها recounts:

“We were together with the Messenger of Allah ﷺ in the Muraysi Campaign. We had arrived either at the place known as Bayda or Dhat’ul-Jaysh when I realized my bracelet had snapped off and gone missing. The Messenger of Allah ﷺ remained there for a while in search of it; so with him, the rest also remained. There was no water around where we were, and to make things worse, we had also run out. Some apparently complained to my father Abu Bakr, saying, ‘Do you know what Aisha has done? She is holding up the Messenger of Allah and the others, at a place where there is no water, and at a time when we have run out!’ Just as the Messenger of Allah ﷺ had fallen asleep on my lap Abu Bakr came along.

‘You have detained the Messenger of Allah and the others here! Not only is there no water around, they are also out of their final stock!’ he said, rebuking me. Unable to take out his anger, he even hurt me a little. I tried not to move for the Messenger of Allah ﷺ had his head on my knees, sleeping.

When the Messenger of Allah ﷺ woke up in the morning there was still no water. It was not long after when Allah the Almighty revealed the *tayammum ayah*:

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ



‘...and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.’ (al-Maida, 6)

Usayd ibn Khudayr ؓ thereupon remarked, ‘this is only one of your blessings for this *ummah*, the Abu Bakr family, among numerous others.’

When I had the camel get up on its feet, we found the necklace lying underneath it.” (Bukhari, Tayammum, 1; Ashab’un-Nabi, 5, 30)

Usayd ؓ also praised Aisha ؓ, saying, “May Allah award you with good, for whenever you undergo an unpleasant experience, Allah turns it into something good, for both you and the Muslims.” (Bukhari, Tayammum, 1)

The *Ifk* Incident or the Slander

It was again during the return from the Muraysi Battle, when Aisha ؓ,¹⁷⁵ the Prophet’s ﷺ wife of purity and innocence, had slightly moved away from the army to see to a need. By the time she returned, however, the army had long departed. Because the *hijab* command had been revealed by then, Aisha ؓ, the mother of Believers, had begun to travel in a *hawdaj* placed on the saddle of a camel. Thus, when the army did make a move, the Believers had naturally assumed Aisha ؓ was still inside the *hawdaj*.

Instead of pursuing the army at the risk of getting lost, Aisha ؓ preferred to wait where she was. While waiting, she dosed off.

175. Prior to each battle, the Blessed Prophet ﷺ used to draw lots between his wives take one of them along. This time it was Aisha ؓ.

Then, she was noticed by Safwan ibn Muattal ؓ, who had the duty of gathering those who remained behind from the army. To make his presence felt to Aisha ؓ who was still asleep, he recited:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“To Allah We belong, and to Him is our return...” (al-Baqara, 156) Aisha ؓ woke to the sound. Without even an uttering a single word, Safwan ؓ had the camel crouch and Aisha ؓ mounted the camel. They caught up with the rest of the Believers at noon. That was it. But the hypocrites, as if they now had a perfect opportunity to give vent to their malice, had another thing on their minds. They fabricated an ugly slander.

“Neither Aisha has let herself go from the man, nor the man from Aisha”, they said. Abdullah ibn Ubayy even went further in his mockery, saying to the Believers, “There is the wife of your Prophet...she has spent the night with another man!”

The gossip soon had the entire army in its grip. Abu Bakr ؓ began trembling with inexpressible pain the moment he heard it. “By Allah”, he lamented, “not even during the days of Ignorance did we ever be on the end of such slander!”

Safwan ؓ, a praiseworthy Companion about whom the Blessed Prophet ﷺ had said, “I know of naught but good regarding him”, had resigned to a deep sorrow.

As for the Blessed Prophet ﷺ, no doubt it was his heart where the most scorching flame of grief had spread. For a while, he took to remaining indoors and to a certain extent remained distant from people. He also had a small investigation carried out on the matter.



There was not even a tiny proof that could suggest Aisha ؓ was guilty. But the mouths of the hypocrites would just not shut.

Aisha ؓ was the last to hear of the rumor. Overcome with unbearable grief as one would expect, she nonetheless gathered her composure to the best she could, and after gaining permission from the Blessed Prophet ﷺ, went to her father's house to see what it was all about. Once given the details of what she was accused with, she virtually melted, withering like an autumn leaf.

The Blessed Prophet ﷺ wanted to have a word with Aisha ؓ. So he went to Abu Bakr's ﷺ house.

"I have been hearing some things. If you are innocent, Allah will clear your name!"

Perceiving a slight air of doubt in the words of the Blessed Prophet, the delicate and sensitive Aisha ؓ, looked appealingly to her parents; but they preferred to remain quiet. She then, behind teary eyes, said the following heartfelt words to the Prophet of Allah ﷺ:

"By Allah, I am almost certain that you, too, have just about believed the things you have heard. Now, if I was to tell you of my innocence –and indeed Allah knows I am- you might not believe me. Yet, if I was to tell you the opposite, you might. But Allah knows I am innocent...I will therefore wait for His aid against all that has been said..."

With the rumors still rampant, the following conversation took place between Abu Ayyub al-Ansari ؓ and his wife Umm Ayyub ؓ.

"Have you heard what people have been saying about Aisha?"
Umm Ayyub asked her husband.



“Yes, I have, and they are nothing but fabricated lies”, replied Abu Ayyub. “Would you ever do something like that?”

“No way, I could never commit an evil of the kind”, replied Umm Ayyub, whereupon her husband said, “Then know that Aisha is much more righteous than you to do something like that!” (Ibn Hisham, III, 347; Waqidi, II, 434)

Only Revelation could now settle the matter; and it was not very long before the Almighty put an end to the rumors. It became obvious that the words were nothing but the slander of hypocrites. As well as absolving Aisha ﷺ of all guilt, the Divine Pronouncements revealed in relation were at the same time flinging these unfounded lies back in the faces of these hypocrites, informing them of an impending punishment, as well as warning the ignorants who went on about the unfounded claim:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ
هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي
تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

“Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا
وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ. لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ



يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ. وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ. إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood? Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah. And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into. When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great slander?

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ.
وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ



Allah admonishes you that you should not return to the like of it ever again if you are believers. And Allah makes clear to you the communications; and Allah is Knowing, Wise.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ
عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَؤُوفٌ رَحِيمٌ

Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know. And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

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

O you who believe! do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.” (an-Nur, 11-21)

Aisha ﷺ was the first person whom the Blessed Prophet ﷺ informed of the superb news of the Revelation.

“Glad tidings, Aisha”, he said cheerfully, “Allah has acquitted you!”

After sending her praises and thanks to the Almighty, Aisha ﷺ responded by saying, “I would never have thought a Revelation would take into regard a helpless servant like me. All I had anticipated was an inspiration in the Prophet’s heart that would have proven my innocence!”

To her father Abu Bakr ؓ, who kissed his daughter on the forehead and advised her to return to her husband, she remarked, rather hurt, “I will not thank anyone but Allah; for He made known my innocence!”

The Noble Messenger ﷺ thereupon smiled. A distress that lasted an entire month had now ended, thanks to the grace and compassion of Allah, glory unto Him. (Bukhari, Shahadat, 15, 30; Jihad, 64; Maghazi, 11, 34; Muslim, Tawba, 56; Ahmad, VI, 60, 195)

The woman who had become a victim of the atrocious slander was the wife of the Prophet of Allah ﷺ, the mother of Believers, the daughter of the Prophet’s ﷺ best friend, who was moreover among the most chaste women of the *ummah*. Just this ordeal suffices to indicate the forbearing power prophets have in the face of tribulations. It, at the same time, provides a comforting consolation to all the victims of slander to come until the Final Hour.

Now, despite the indisputable fact that the Holy Quran absolves the honorable Aisha ﷺ from all guilt, in no uncertain manner, by describing the accusation as ‘an evident falsehood’ and ‘a great slander’, what else is there to be said to the ignorant who continue to level accusations at her for later taking part in the Jamal Incident?



Those found guilty of fabricating the slander were punished for accusing an honorable woman of adultery. The slanderers were each flogged eighty times with a cane.¹⁷⁶

According to Ibn Abbas رضي الله عنه, there have only been four people in history to have been exonerated by Allah, glory unto Him: Yusuf عليه السلام through the word of a witness from among the friends of the woman who had accused him,¹⁷⁷ Musa عليه السلام from the rumors of the Jews,¹⁷⁸ the dignified Maryam by making her newborn talk¹⁷⁹ and Aisha رضي الله عنها by those glorious *ayah* of the Holy Quran bound to be recited until the Final Hour. Never has there been seen an acquittal of similar eloquence revealed by the Almighty that points to the sublime rank of His Messenger. (Zamakhshari, IV, 121)

The delay of Revelation at a time of such dire need was to emphasize the fact that the Prophet صلى الله عليه وسلم, as well as being the Messenger of Allah, was after all a human being who therefore exercised no command over the coming of Revelation. It thereby served to test the sincerity of the Believers.



Abu Bakr رضي الله عنه used to lend frequent aid to a poor man called Mistah. Seeing Mistah, too, was among the slanderers during the incident, he vowed never again to help him or his family. Once he stopped his aid, Mistah and his family became really deprived, upon which the Almighty revealed:

176. Ahmad, VI, 35.

177. See, Yusuf, 26-29.

178. See, al-Ahzab, 69.

179. See, Maryam, 29-33.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ
وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَّا
تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah’s way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.” (an-Nur, 22)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا
وَتُصَلِّحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“And make not Allah’s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.” (al-Baqara, 224)

The above *ayat* yield concrete evidences attesting to the mercy Allah, glory unto Him, has for his servants. Alternately, they provide a target to enhance the qualities of the virtuous.

“Of course, I would want Allah to forgive me”, commented Abu Bakr ؓ immediately upon hearing the Revelation. Then paying the compensation (*kaffarah*) of his oath, he continued giving the charity like before. (Bukhari, Maghazi, 34; Muslim, Tawba, 56; Tabari, Tafsir, II, 546)

Hence, Abu Bakr ؓ did not withhold his charity even from a person who had slandered her daughter, which goes to show how great a man of virtue the illustrious Companion was.



They are the Enemy...Beware!

That was not the end of the trouble the hypocrites caused on the way back from the Muraysi Battle. An argument had broken out between two men, an *Ansar* and a *Muhajir*, in which Abdullah ibn Ubayy, the leader of the hypocrites, saw an opportunity to let out his frustration. Alluding to the *Muhajirun*, he spitefully said, "See what they are now doing? They begun dominating us in our own town and now they do not even recognize us! But they shall see when we return to Medina...the more honorable will drive out the piteous!"

Zayd ibn Arqam ؓ, the righteous Believer who heard these words by Ibn Ubayy, exclaimed, "You are the most piteous amongst your tribe! Allah the Almighty has made Muhammad ﷺ honorable!"

Upon finding out that their words of arrogance reached the Prophet's ear, the hypocrites swiftly changed their tune, vowing never to have said anything of the kind; so much so that they made Zayd ibn Arqam ؓ look like a liar, causing the brave Companion much distress. Omar ؓ, however, had another thing in mind: he asked the Blessed Prophet's permission to kill the hypocrites, beginning with Abdullah ibn Ubayy. But showing a piercing foresight and prudence, the Prophet of Allah ﷺ said, "Omar...People who do not have insight as to what is going on will then say, 'Muhammad is killing his folk!'. No, I will not do anything of the kind! Tell the Believers to get ready to resume the journey!"

The Believers resumed their march to Medina. The Blessed Prophet ﷺ continued the march until evening, and then without break, until morning. Once the sun began to make its heat felt in the morning, he commanded a stopover. Tired and fatigued from the long walk, the Believers did not waste much time in falling to sleep. This Prophet's ﷺ decision to act in this manner was only to prevent the Muslims from being preoccupied with the words of Abdullah



ibn Ubayy.¹⁸⁰ The delicate strategy followed by the Noble Prophet ﷺ in this regard shows his intimate knowledge of human nature.

Soon there came successive Revelations laying bare the sinister condition of the hypocrites:

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ
لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ. اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً
فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ. ذَلِكَ بِأَنَّهُمْ
آمَنُوا ثُمَّ كَفَرُوا فَطَغَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

“When the hypocrites come to you, they say: We bear witness that you are most surely Allah’s Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars. They make their oaths a shelter, and thus turn away from Allah’s way; surely evil is that which they do. That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ
كَأَنَّهُمْ خُشْبٌ مُسْنَدَةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ
هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were

180. See, Ibn Hisham, III, 335-336.



big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُؤُوسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ. سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ
لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride. It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا
وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ.
يَقُولُونَ لَنْ نَرْجِعَ إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْزُ مِنْهَا الْأَذَلَّ وَلِلَّهِ
الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

They it is who say: Do not spend upon those who are with the Messenger of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand. They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His



Messenger and to the Believers, but the hypocrites do not know.”
(al-Munafiqun, 1-8)

After the above Revelation, the Blessed Prophet ﷺ called Zayd ibn Arqam and, after reciting to him the *ayah*, said, “Allah has affirmed you, Zayd!” (Bukhari, Tafsir, 63/1-2; Muslim, Sifat’ul-Munafiqin, 1)

He then gently held Zayd’s ear and added, “Here is the young man who, with his ear, has fulfilled his duty in the way of Allah.” (Ibn Hisham, III, 336)



Ironically, Abdullah ibn Ubayy, the notorious ringleader of the hypocrites, had a son by the name of Abdullah, a sincere Muslim inseparably attached to the Noble Messenger ﷺ. Much grieved by the mischiefs of his father for some time, the recent developments had really made his blood boil. He felt the need to see the Blessed Prophet ﷺ.

“If you wish, Messenger of Allah,” he said, “I will kill my father!”

The Blessed Prophet ﷺ, as expected, did not allow Abdullah to go ahead with what he had in mind, moreover advising him to, “... instead, behave leniently towards him and get along with him nicely so long as he remains among us.”

Nonetheless, Abdullah ran to his father, strolling among the Muslim ranks, and seizing his camel by the halter, shouted, “I will not let you move an inch until you say ‘honor and might belong to Allah and His Messenger!’”

The chief hypocrite was left stunned. He could not swallow what his own son was doing to him in the presence of a crowd of onlookers.



“Will you not let me inside Medina in front of all these people?”

“Not until I teach you today once and for all who the most honorable and the most pitiable are in front of all these people!” responded Abdullah, in a courageous and resolute tone. “And if you do not admit to it”, he added, “I will sever your head!”

The hypocrite had nowhere to run; petrified to think that his son meant every word he said. He had no other choice than to recant all his previous words, even if it be unwillingly.

“I admit”, he murmured reluctantly, “that honor and might belong to Allah and His Messenger!”

The Blessed Prophet ﷺ then prayed, “May Allah reward you with good on behalf of His Messenger and the Believers”, before telling him to clear his father’s way. (Ibn Hisham, III, 334-337; Ibn Sad, II, 65; Haythami, IX, 317-318; Zamakhshari, VI, 117)

The Companions loved the Blessed Prophet ﷺ so much that they could not bear seeing him get hurt in the least. Any disrespect towards the Noble Messenger ﷺ would infuriate them to the point where they would feel like like killing the person responsible, without the blink of an eye, even if the culprit was their father.

An Insufferable Ordeal and A Severe Trial:

The Battle of Handak (Shawwal-Dhilqadah, 5/ March, 627)

Driven solely by the aim of wiping the Islamic State of Medina off the face of history, the Battle of Handak was perhaps the most horrific war the idolaters ever waged on Muslims.

Some notables of the expelled Banu Nadir had taken refuge in the forts of Khaybar, ablaze with feelings of vengeance. They offered to join forces with Quraysh. Not only that, they even assured the



idolaters that the idolatry they practiced was far more superior to Islam, upon which Allah, glory unto Him, declared:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ
آمَنُوا سَبِيلًا. أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن
يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا

“Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.” (an-Nisa, 51-52)¹⁸¹

Already anticipating the smallest opportunity to come by, the idolaters were quick to act upon the offer made by the Jews. Many idolater tribes in Arabia had already been encouraged by the Muslim setback at Uhud, much to the delight of Quraysh, who made the most of this widespread enthusiasm and garnered an army of more than ten-thousand.¹⁸²

The Blessed Prophet ﷺ, aware that the allied army were preparing themselves to march on Medina, discussed the urgent matter with the Companions, guaranteeing them victory, so long as they refrained from rebelling against the commands of Allah, glory unto Him, and were prepared to endure the hardships that may

181. See, Wahidi, p. 160.

182. See, Waqidi, II, 444; Ibn Saad, II, 66.

come in His way. The Prophet ﷺ moreover commanded them to obey Allah and His Messenger under all circumstances.

The Noble Prophet ﷺ was then inspired by the Almighty to dig trenches around Medina. He thereupon asked the Companions whether it would be better to face the enemy outside of Medina or dig trenches around the town and defend her from within.

“In Persia, Messenger of Allah”, said Salman ؓ, “we used to dig trenches around our town when expecting an enemy raid!”

The words of Salman ؓ, an affirmation of the Blessed Prophet’s ﷺ advice, were overall accepted by the Muslims.¹⁸³ They furthermore remembered the Prophet’s ﷺ desire to remain in the town during Uhud and wage a defensive war. So they wholeheartedly agreed on digging trenches around Medina.

Only from one side was Madina accessible and prone to be attacked. The rest of the sides were covered with houses connected to one another, much like a castle. Gaps were few and far between and were anyhow densely covered with date trees, rendering any effort of trespassing impossible. The Blessed Prophet ﷺ therefore decided that the trenches should be dug only on that open side. Assigning a group of ten Companions to each of the allocated sections along the line between the Shaykhayn Castles to Mazad, the Prophet of Allah ﷺ told them the exact scope he wanted the trenches to be dug.¹⁸⁴

The Blessed Prophet ﷺ labored personally during the digging, even tying a stone around his abdomen to curb his hunger, owing

183. Ibn Hisham, III, 231; Waqidi, II, 445.

184. Tabari, *Tārih*, II, 568; Diyarbakri, I, 482.

to the shortage of food that arose at the time.¹⁸⁵ Still, the Prophet of Mercy ﷺ was expressing only gratitude to his Lord.

Bara ibn Azib ؓ narrates:

“I saw the Messenger of Allah carry soil with us on the day of *Ahzab*,¹⁸⁶ uttering at the same time a poem of Abdullah ibn Rawaha:

‘Allah, had it not been for Your guidance, we could neither have given charity nor have offered salat. Allah, engulf us in serenity when we encounter the enemy; let not our feet slip. They are the ones assailing us...when they wish to push us into tribulation we will press forth and not flee!’

And when saying *abayna* (press forth, not flee), he was raising his voice.” (Bukhari, Maghazi, 29)

The Companions were in such strife that they could not even feed themselves. Anas ؓ provides a vivid description of their ordeal:

“A handful of barley would be brought, which, after being cooked with some outdated butter, would be put in front of the Companions to eat. Despite of the enormity of their hunger, it was impossible for each person not to taste the hardness and foul taste of the butter. The food would carry a heavy and unpleasant odor.” (Bukhari, Maghazi, 29)

All Muslims, young and old, were taking part in digging the trenches. Zayd ibn Thabit ؓ, a fifteen year old kid at the time, had

185. Bukhari, Maghazi, 29.

186. Being a joint effort by numerous tribes who combined forces to assail the Believers, the Battle of Handak has also been called *Ahzab*, meaning clans or coalition.

at one stage fallen asleep on the duty. The Companions around him meanwhile had left him lying asleep on the fringe of the trenches. As a joke, Umarah ibn Hazm ؓ took his weapons and hid them. Waking up to see that his weapons had gone missing, Zayd panicked. Hearing this, the Blessed Prophet ﷺ called Zayd next to him and said:

“You fell asleep, sleeper, and your weapons vanished!” After that the Prophet ﷺ asked, “Does anybody know the whereabouts of this kid’s weapons?”

“I know, Messenger of Allah”, said Umarah ؓ, “they are with me!”

The Blessed Prophet ﷺ then asked Umarah to return the weapons to Zayd and prohibited from frightening Muslims, even as a joke, and hiding any of their belongings. (Waqidi, II, 448)

The Glad Tidings Given at Handak

The Companions complained to the Blessed Prophet ﷺ about a large rock they came upon while digging, which they could not break clear. So the Messenger of Allah ﷺ grabbed a pointy sledgehammer and, saying the name of Allah, glory unto Him, struck the rock three times, crushing it like fine sand.¹⁸⁷ With each strike, the Blessed Prophet ﷺ relieved the Believers with glad tidings. Given to him after the first strike, he said, were the keys of Damascus (Byzantine), the keys of Persia after the second strike, and the keys of Yemen after the third. The Blessed Prophet ﷺ told the Companions he could see the palaces of these places from where he was. Informing the Believers that all of these places were to be honored with the guidance of Islam and the word of Allah in the

187. Bukhari, Maghazi, 29.



near future, the Blessed Prophet ﷺ injected in them the hope of all the victories to come.¹⁸⁸ He assured them that very soon the Truth would triumph over the false, and victories previously inconceivable were now looming realities.

When the Blessed Prophet ﷺ began describing the white palace of the Khosrau in the Sassanid stronghold of Madain, Salman ؓ, who knew it from experience, concurred, stating, “By Allah, who has sent you with the true religion and book, that palace is exactly how you have described it! I bear witness once more that you are the Messenger of Allah!”

“Salman”, then responded the Noble Messenger, “Allah will grant you these victories after me. Damascus will surely fall! Heraclius will flee to the furthestmost distant corner of his realm! You will reign over the entire region of Damascus! Nobody will be able to stand in your way! Yemen will surely fall! The Khosrau will be killed after that!”

Salman ؓ much later testified to having seen “...each of those take place.” (Waqidi, II, 450)

As each of these regions fell one by one, Abu Hurayra ؓ would likewise say, “These are only the beginning for you! By Allah, in whose Hand of Might the life of Abu Hurayrah resides, the Almighty has given Muhammad ﷺ the keys of the entire places you have taken and will take until the Final Hour!” (Ibn Hisham, III, 235)

The glad tidings the Blessed Prophet ﷺ heralded the Believers with provided an enormous spiritual comfort to help them endure the hardships still to come. That victory would ultimately belong to the Believers and dismay to their enemies only served to enhance the patience and endurance of the *iman* filled hearts of Muslims.

188. See, Ahmad, IV, 303; Ibn Saad, IV, 83, 84.



Indeed, a colossal amount of patience and endurance would be needed; a fierce battle against fatigue and hunger on the one hand, and blistering cold on the other, Handak would indeed prove to be an almost insufferable ordeal. But above all, a prayer the Blessed Prophet ﷺ uttered in the trenches was an emotional reminder that all pains and sufferings undergone in the world, no matter how intense, would eventually mean nothing compared to the eternal bliss awaiting:

“O my Lord! Life is but that of the Hereafter! So help the *Ansar* and the *Muhajir!*” (Bukhari, Maghazi, 29)

Jabir’s Abundant Meal

Recounting below is Jabir ﷺ:

“While digging trenches in the days preceding the Battle of Handak, we were thwarted by a rather hard rock. A few Companions went to the Messenger of Allah and told him they had come upon a hard rock they were unable to break.

‘I will go down in to the trenches myself’ the Messenger of Allah told them. He then got up. He had a stone tied to his belly from hunger. It had been three days since we had eaten anything. The Messenger of Allah ﷺ grabbed hold of the pickaxe and struck a blow at the rock, which then shattered, turning into something like a sand dune.

‘Allow me to go home, Messenger of Allah,’ I asked afterwards. Given permission, I went home and told my wife of seeing ‘...the Messenger of Allah in an exhausted condition. Do we have something to eat?’

‘Some barley and a kid,’ she said.





So I slaughtered the kid and sieved the barley. We placed the meat in a pot. Just as the bread was nearly baked and the pot was beginning to boil on the rocks on which it was placed, I rushed to the Messenger of Allah and said:

‘I have some food, Messenger of Allah. Please, honor us with a couple of other persons...’

‘How much food is there?’ he asked. I told him what we had. He then said, ‘Good and plenty... Tell your wife not to take the pot away from the fire and keep the bread in the furnace until I arrive!’

Then turning to his Companions he called out, raising his voice, ‘People of the trenches; come... Jabir has prepared a feast for us!’ Everyone present made a move.

Anxious, I ran home to my wife and said, ‘Look what has happened now... The Messenger of Allah is coming with the entire *Ansar, Muhajirun* and others alike!’

‘Did the Messenger of Allah ask how much food there was?’ she asked.

‘Yes’ responded I.

‘Then not to worry’, she said calmly, ‘for he knows more than you!’

They arrived a short while after. The Messenger of Allah ﷺ told them to enter without cramming each other. The Companions entered in tens. The Messenger of Allah ﷺ then began splitting a loaf of bread, putting some meat on it and giving it to each of the awaiting Companions; and each time he would close the lid of both the pot and the furnace once he was done. Until each and every Companion, around a thousand all up, ate to their hearts content, the Prophet ﷺ repeated the same procedure. There was even some food



left over in the end. Then turning to my wife, he said, ‘Eat this and offer some to your neighbors, too; for hunger has really devastated everyone!’ (Bukhari, Maghazi, 29; Muslim, Ashribah, 141; Waqidi, II, 452)

The evident miracle of the Blessed Prophet ﷺ saw a thousand people, including the surrounding neighbors, eat from what was seemingly enough for only a few people.

Because the Noble Messenger ﷺ used to spend all he had in the way of Allah, glory unto Him, he would never have much at hand. When he did feel a genuine need, he would keep it secret from his Companions, not wanting to be a burden on anyone. But as the Companions were attentive to the Blessed Prophet’s ﷺ condition, they would do all they could to help him whenever they sensed him in need. At times, the Prophet’s voice would give away the enormous degree of his hunger, which is when the Companions would immediately take him to their homes and offer him what food they had.¹⁸⁹ Given they saw the Blessed Prophet ﷺ with a pale complexion, they would leave no stone unturned to find something for him to eat, even doing some chores, like watering camels for instance, just to earn a few dates to take to him.

The Prophet of Allah ﷺ one day came across an *Ansari* Companion, who asked, “May my parents die for your sake, Messenger of Allah...please tell me the reason why your face is so pale, for it worries me!”

After staring at the Companion for a few moments, the Blessed Prophet ﷺ then simply said, “Hunger!”

The Companion wasted no time in running home, where he rummaged for something to eat, but to no avail. As swiftly, he then went to the Banu Qurayza quarters, and made an agreement with a

189. See, Bukhari, Atimah, 6; Muslim, Ashribah, 142.



man, according to which he was to be paid one date for each bucket of water he pulled out from a well. Once he saved up a handful of dates, he took them to the Noble Messenger ﷺ.

“Please, Messenger of Allah; have these”, he said.

The Prophet of Mercy ﷺ asked him where had gotten the dates from. He explained the story. Thereupon the Blessed Prophet ﷺ commented, “I believe you love Allah and His Messenger!”

“Yes,” replied the Companion, “by Allah who has sent you upon Truth, you are dearer to me than my self, my children, my wife and my wealth!”

“If that is the case”, replied the Blessed Prophet ﷺ, “keep patient against poverty, prepare a shield for yourself against troubles! By Allah, who has sent me upon Truth, these two (poverty and troubles) reach a person who loves me quicker than water flowing down a mountain!”
(Haythami, X, 313; Dhahabi, Siyar, III, 54; Ibn Hajar, al-Isabah, III, 298)

Hardships Endured at Handak

It was winter. The idolaters had now besieged Medina from all sides. But they were stunned and frustrated from the trenches they had unexpectedly encountered. They could not pass through.

Once the idolaters encamped on the fringes of the town, the Blessed Prophet ﷺ made a swift move to the trenches, accompanied by three-thousand Companions. Abdullah ibn Umm Maqtum ؓ was left deputy in Medina. Taking Mount Sal behind him, the Blessed Prophet ﷺ set up his camp on the outskirts of the mountain, ordering the women and children be left behind in the inner part of the town to be placed in forts.¹⁹⁰ Children who had not yet turned

190. Ibn Hisham, III, 235.



fifteen were sent back to the forts next to their families, while the likes of Ibn Omar, Zayd ibn Thabit and Bara ibn Azib, fifteen at the time, were allowed to remain.¹⁹¹

The Jews of Banu Kurayza, meanwhile, officially revolted in the town, breaching for the second time their pact with the Blessed Prophet ﷺ. This was their second betrayal, leaving the Muslims in a terrible crossfire. The Jews sent a message to Abu Sufyan, insisting him to "...hold on, for we will strike the Muslims from behind and annihilate them!"¹⁹²

This Prophet of Allah ﷺ was deeply insulted by the Jewish betrayal. Still, he had unshakable trust in the Almighty, murmuring, even at such dire times:

"Hasbunallah wa ni'mal-wakil: Allah is sufficient for us and the Most Excellent Protector!" (Waqidi, II, 457; Ibn Sad, II, 67)

The Blessed Prophet ﷺ then asked for a volunteer to go to Banu Qurayza and see whether there was any truth to what he had heard.

"I will go", said Zubayr ibn Awwam ؓ and went.

Once the situation got really precarious, the Prophet of Allah ﷺ, again, sent Zubayr ibn Awwam, again and again, to see if the Jews had gotten their acts together. He later expressed his satisfaction of the precious services of Zubayr ؓ with the compliment, "Every prophet has a messenger...and my messenger is Zubayr!" (Ahmad, III, 314)

The Blessed Prophet ﷺ then sent an envoy to the Banu Qurayza, advising them to "Go and see whether what we have heard is true. If true, then inform me in an indirect way. Do not say it directly and

191. Waqidi, II, 453.

192. Abdurrazzaq, V, 368.

thereby cast fear into people's hearts and send them into despair! But if they are true to our pact you can then openly announce it!"

The envoy ended up finding Banu Qurayza in a far more tumultuous state of mutiny than they had heard. (Ibn Hisham, III, 237)

The Blessed Prophet ﷺ deployed two-hundred Companions under the command of Salamah ibn Aslam ؓ and a further three-hundred under Zayd ؓ in Medina, as a preventative measure against a possible attack on the town by the Jews. They were to stand guard inside the town and patrol the streets calling out *Allah'u Akbar*.¹⁹³

The Believers used to breathe a sigh of relief when finding out, at the dawn of each night, that another day had broken without a Banu Qurayza raid.

"Our fear on behalf of our women and children in Medina over a raid by Banu Qurayza", later professed Abu Bakr ؓ, "was greater than our fear of Quraysh and the Ghatafan. Time and again I used to climb to the top of Mount Sal and gaze at the houses in Medina; and seeing them in peace and quiet, I used to thank and praise Allah." (Waqidi, II, 460)

Umm Salamah ؓ utters similar words:

"I was present with the Messenger of Allah ﷺ at many heated and fearsome battles like Muraysi, Khaybar, the Conquest of Mecca and Hunayn. None of those were more troublesome and alarming for the Messenger of Allah than Handak. We were never at ease about Banu Qurayza raiding our women and children." (Waqidi, II, 467)

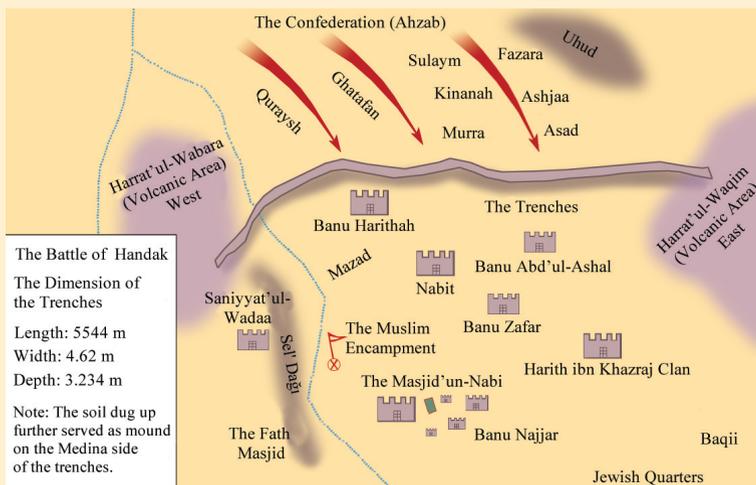
Meanwhile, the idolaters on the other side of the trenches were making frequent attempts to cross over, which saw the clashes ensue

193. Ibn Saad, II, 67.

until late at night, with the Blessed Prophet’s ﷺ tent even becoming the target of a fair share of arrows.

The idolaters, one day, waged an all-out attack on where the Blessed Prophet ﷺ had encamped; and because of these ensuing assaults, the Prophet ﷺ and the Companions could not find a moments opportunity to offer their *zuhr* and *asr* salats. Around nightfall, when the idolaters at long last retreated, the Noble Messenger ﷺ asked Bilal ؓ to call out the *adhan*. With a *qamat* recited for every salat, the Blessed Prophet ﷺ then lead the Companions in each of those salats they could not offer on time.¹⁹⁴ Deeply upset by this, the Blessed Prophet ﷺ sent the following ill-wishes to the idolaters who held him back from offering salat, a deed he had called the ‘light of my eye’:

“Just as they kept us preoccupied and held us back from offering salat until sunset, may Allah fill their houses, bellies and graves with fire!” (Bukhari, Maghazi, 29; Ibn Sad, II, 68-69; Ibn Kathir, al-Bidayah, IV, 112)



194. The incident is an evidence for *qada* salat, that is being able to perform later the salats left unperformed on time.

Feats of Courage at Handak

The entire Believers present, young and old, were doing all they could during the Battle, keeping guard by the narrowest parts of the trenches.¹⁹⁵

Recounting below is the honorable Umm Salamah ؓ:

“I was with the Messenger of Allah at Handak. I never left his side there or in any of the other places where he was. He was personally standing by the trenches. There, we were caught amid a blistering cold. I was staring at him; he had begun offering salat. We then walked off. After gazing towards the trenches for a while, he then said, ‘It looks like those are the idolaters’ cavalrymen making their way around the trenches. Who will stop them?’ He then called out, ‘Abbad ibn Bishr!’

‘Yes, Messenger of Allah’, Abbad ؓ replied.

‘Is there anybody with you?’ asked the Messenger of Allah.

‘Yes...a few of your Companions and I happen to be waiting around your tent.’

‘Go and walk along the trenches with your friends! The cavalrymen who are visible from a distance seem to be of the enemy. They are coming for you; they wish to catch you off guard, make a sudden raid and kill as many of you as they can!’

The Blessed Prophet ﷺ then prayed, “O my Lord! Take their evil away from us! Help us against them and enable us to defeat them! There is no one but You who can make us victorious!”

Abbad ibn Bishr ؓ took off with his friends to survey along the trenches, the narrowest part of which, at that instant, Abu Sufyan

195. Waqidi, II, 463-464.

happened to be making a dangerous effort to cross with a cavalry unit. The small group of Companions got there right in the nick of time to shoot enough arrows and throw enough stones to force the idolaters to retreat. (Waqidi, II, 464)

Safiyya ؓ, the Blessed Prophet's ؓ aunt, was at Hassan ibn Thabit's large house, known as Fari, with the other women and children throughout. At one stage, a group of ten Jews came and showering the house with arrows, wanted to make a forced entry. One among them, especially, was clandestinely roaming around the house in hope of finding a passage through. The Blessed Prophet ؓ was meanwhile in a heated clash with the idolaters at the trenches.

Unaided and thus with no other option left than to take the matter in her own hands, Safiyya ؓ tightly tied a cloth around her head and with a pole in her hand, made her way down the stairs of the house. Quietly opening the entrance door, she furtively made her way behind the wandering Jew and swiftly yet effectively struck the pole across his head, killing him at the instant. Moments later, seeing their friend sprawled on the ground dead in the dark, the other Jews became alarmed. "We were told that the women here are protected by guards, weren't we?" they said as they unceremoniously went their own ways. (Haythami, VI, 133-134; Waqidi, II, 462)

Aisha ؓ recounts her observations of the enthusiasm of the Companions for *jihad*:

"I was observing the fighters during the Battle of Handak. I heard a voice coming from behind. I turned around and saw Saad ibn Muadh and his nephew Harithah ibn Aws. I sat down on the spot. He was wearing an armor around his chest and his arms were sticking out from the sides. He was reciting a poem that encouraged *jihad* and spoke of how beautiful death was once it arrived. His

mother was yelling out to him, ‘Run, my dear...catch up with the Messenger of Allah, for you are running late!’

‘I would have liked to have seen Saad’s armor cover his entire body to his fingertips’, I said to Saad’s mother. I was worried he might be struck with arrows in his exposed arms.

‘Allah will realize His will, was all she replied. Saad was wounded that day.’ (Ahmad, VI, 141; Ibn Hisham, III, 244)

Realizing his wound was fatal, Saad ﷺ prayed:

“O my Lord! If You have willed for us another battle with the idolaters of Quraysh then let me survive to see that day! For there is no other tribe I want to fight more than Quraysh, who have tormented and mistreated Your Messenger, denied him and expelled him out of his hometown! But if this is the end of our battles with them then let my wound serve as a cause for my martyrdom! Accept me in Your presence! And do not take my life until I see and rejoice the punishment of Banu Qurayza!” (Waqidi, II, 525; Ibn Sad, III, 423)

The minute Saad ﷺ completed his prayer, his bleeding stopped.¹⁹⁶

The Blessed Prophet ﷺ had a tent erected for Saad ﷺ inside the *Masjid*, in order to able to frequently visit him and attend to him more closely.¹⁹⁷



Only a handful of idolaters were able to cross the wide trenches. One of them was Amr ibn Abd, a warrior renowned throughout

196. Tirmidhi, Siyar, 29/1582; Ahmad, III, 350.

197. Bukhari, Maghazi, 30.



entire Arabia. His arrogant challenge was met with by Ali ؑ who made light work of him. The others suffered a similar doom.

The Battle was ensuing; it seemed like it would never end. The Believers were caught in such a delicate and difficult situation that they were now desperately anticipating Divine aid. Their states are depicted in the Quran as follows:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَ. هُنَالِكَ ابْتُلِيَ
الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

“When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. There the believers were tried and they were shaken with severe shaking.”

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ
وَرَسُولُهُ إِلَّا غُرُورًا وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا
مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا
عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا. وَلَوْ دُخِلَتْ عَلَيْهِم
مِّنْ أَقْطَارِهَا ثُمَّ سُلِّوا الْفِتْنَةَ لَاتَوَّهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا.
وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الدِّبَارَ وَكَانَ عَهْدُ اللَّهِ

مَسْؤُولًا. قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ أَوْ الْقَتْلِ
وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا

“And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive. And when a party of them said: People of Yathrib! There is no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away. And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while. And certainly they had made a covenant with Allah before, that) they would not turn (their) backs; and Allah’s covenant shall be inquired of. Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.” (al-Ahzab, 10-16)

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

“And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it only increased them in faith and submission.” (al-Ahzab, 22)

War is Trickery

The Believers were holding strong with all their power. Nuaym
ؓ, a notable of the Ghatafan tribe, who, on the back of the Blessed

Prophet's ﷺ advice 'War is trickery' (Bukhari, Jihad, 157; Muslim, Jihad, 17), had kept his acceptance of Islam hidden from the idolaters and managed to put the idolaters and Banu Qurayza on bad terms with one another. An air of hesitation took hold of the coalition of idolaters over having laid siege on Medina. Each tribe suddenly grew suspicious of each other. The Jews ultimately yielded to Nuaym's persuasive tactics and withdrew to their forts. Now, only the idolaters were left on the field, waiting on the other side of the trenches. Still, the Believers were in a dire situation. Right at the time when the Blessed Prophet ﷺ and the Companions were undergoing a severe trial brought upon by the siege of the idolaters, when hearts had risen up to throats, so to speak, the below *ayah* was revealed:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ
 قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
 وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

“Or do you think that you would enter Paradise while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!” (al-Baqara, 214)¹⁹⁸

Lifting his hands aloft, the Blessed Prophet ﷺ then prayed:

“O Allah who has sent the Glorious Quran! Allah who is haste to bring the enemy into account! Disperse these tribes of Arabs who have gathered before Medina! O my Lord! Break their unity and shake their resolve so that they cannot hold their ground!” (Bukhari, Maghazi, 29)

198. See, Tabari, *Tafsir*, II, 464.



The Noble Messenger ﷺ had only finished his prayer when the Divine aid arrived to put a smile of joy on his delightful face. A blistering, harsh storm began gusting through the enemy ranks; a tempestuous gale that left nothing ungrounded in its wake, stifling the idolaters with the dust of the Madinan valley, violently blowing their tents away, turning their food pots over and snuffing out their fires. Beleaguered, their camels and horses began fiercely running into each other.¹⁹⁹

The idolaters, overwhelmed by the force of the gale sent by the Divine, were left struggling in a state of devastation. Even Abu Sufyan, no doubt the most eager among the idolaters, had no other choice than to say to his soldiers:

“I am returning and by the looks of it, so should you!” He mounted his camel and returned to Mecca, without looking back.²⁰⁰

Allah, glory unto Him, had sent his aid to the Believers. Thus is declared in the Quran:

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

“O you who believe! Call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.” (al-Ahzab, 9)

199. See, Ibn Saad, II, 71.

200. See, Ibn Hisham, III, 251.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى
 اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا

“And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.” (al-Ahzab, 25)

Taking flight in a dismal and confounded state, the idolaters left behind them many horses, camels, military equipment, foodstuff and belongings, which proved a blessing in disguise for the Believers battling a fierce famine in Medina at the time. Following this enormous victory, the Blessed Prophet ﷺ said to his Companions:

“Now it is your turn! Quraysh will not be able assail you from now on!” (Bukhari, Maghazi, 29)

From that day on, the Believers would no longer be on the defensive, for both the pride and power of the idolaters had suffered an irreparable damage. The hearts of Muslims were now echoing with the promising words of the Blessed Prophet ﷺ :

“It will be us marching on them from now on!”

The March on Banu Qurayza (23 Dhilqadah, 5 / 15 April, 627)

The Battle of Handak had been won. Forced to swallow their pride, the idolaters had made a low key return to Mecca. The Blessed Prophet ﷺ, too, had made his way back home, and as he always did following a battle, removed his armor and took a bath. It was right afterwards that Jibril عليه السلام appeared.

“Have you dropped your weapons?” he asked the Blessed Prophet ﷺ. “We haven’t!”



“That means there is another battle. Where to?” asked the Prophet ﷺ.

Jibril ﷺ pointed towards the quarters of Banu Qurayza, who betrayed the Believers at Handak.

“There to!” he replied. (Bukhari, Maghazi, 30)

Like their fellow Jewish tribes of Medina before them, Banu Qurayza failed to stay loyal to their sworn pact and betrayed the Muslims at the most delicate of times. Indeed, their pact with the Believers required them to provide assistance in defending Medina against the assailing idolaters. Not only did they shrink back in putting up a fight alongside Muslims, they did not leave a stone unturned to devise treacherous plots against the Believers at every given opportunity, no matter how faint. Little did they know that they were really spelling their own ends.

Upon receiving the Divine Command, the Noble Prophet ﷺ immediately gathered the Muslims and signaled they were Banu Qurayza bound.

“Let not anyone, who hears and obeys offer his *asr* salat until arriving at the Banu Qurayza quarters!” (Bukhari, Maghazi, 30)

The Muslims thus departed before allowing the Jews to come to grips with the situation awaiting them.

First, a small force under the command of Ali ؑ, which had moved in advance, met the Jews, who, instead of feeling remorse for the treason they had committed, became all the more aggravated and begun talking ill of the Blessed Prophet ﷺ.²⁰¹ But once they saw the Muslim army of three thousand men strong making its presence before the forts of Banu Qurayza under the leadership of the Blessed Prophet

201. See, Waqidi, II, 499.

ﷺ, they became tongue-tied. The majesty of the Blessed Prophet's ﷺ presence forced them to renounce all their previous words.

“Enemies of Allah...!” shouted Usayd ibn Khudayr ؓ. “We will not lift our siege of your forts until you die of hunger. You are like foxes trapped in their den!”

Terrified, the Jews shouted beseechingly from being their forts, “We are your allies, Ibn Khudayr... The allies of Aws, not Khazraj!”

“No more do we have a pact or a treaty with you”, said Ibn Khudayr ؓ in a definite tone. (Waqidi, II, 499)

Nonetheless, before signaling a start to the battle, the Blessed Prophet ﷺ got within an arms distance of the walls of their forts and invited them to Islam. They shied away from accepting.²⁰²

With the siege ensuing, sending the Jews into much distress, one of their leaders, Kaab ibn Asad proposed to “...pledge allegiance to that man and accept his prophethood”. “There is no doubt”, Kaab continued, “that he is the awaited prophet and the man whose attributes we find written in our scriptures. If we declare we believe him, we will be able to receive amnesty!”

“We shall neither depart from the Torah nor take another Scripture in its place”, protested the Jews.

His first proposal falling on deaf ears, Kaab then offered to kill their own women and children and enter a life and death struggle with the Muslims or better still, attack them at a least expected time, on Saturday evening, hoping to catch them off guard. Undecided, they accepted none of the proposals²⁰³, for Allah, glory unto Him, had let fear creep into their hearts.

202. See, Abdurrazzaq, V, 216, 370.

203. Ibn Hisham, III, 254.



Three young men by the names of Salabah, Usayd and Asad recognized the Prophet ﷺ as carrying the attributes long explained by Jewish scholars as characteristic of the Prophet of the Final Hour. Descending from their forts in the dark of night, they joined the Blessed Prophet ﷺ.²⁰⁴

The Jews eventually had to surrender, unconditionally. As the Jews of Banu Qurayza were traditionally in the protection of Aws, compliant with the formal request by the Jews, the Blessed Prophet ﷺ sent for Saad ؓ as arbiter. Despite carrying a heavy wound from Handak, Saad ؓ eagerly heeded the Prophet's ﷺ call. He had after all prayed to the Almighty, upon being wounded, "...not to breathe his last until scores were settled with Banu Qurayza!"

Again, compliant with Jewish requests, Saad ؓ arrived at a decision in line with the law of Musa ؑ.²⁰⁵ The Blessed Prophet ﷺ, too, confirmed his ruling, commenting, "By Allah, Saad, you have ruled in correspondence with that of Allah above the seven heavens!" (Bukhari, Maghazi, 30; Ibn Sad, III, 426)

Saad's heartfelt prayer was accepted and after he passed judgment regarding the Jews who had stabbed the Believers in the back during the battle, his wound reopened. It was not long afterward that the celebrated Companion, a true devotee of the Noble Messenger ﷺ, breathed his last as a martyr and attained eternal mercy.²⁰⁶

The Blessed Prophet ﷺ commemorated him by saying, "The Throne of *Rahman* shook over the death of Saad ibn Muadh." (Bukhari, Manaqib'ul-Ansar 12; Muslim, Fadail'us-Sahabah, 125)

204. Ibn Hisham, III, 256.

205. According to the Old Testament, the punishment for such a crime is the execution of all adult males, the appropriation of their possessions as spoils and taking all the women and children captive. (See, the Old Testament, Deuteronomy, 20/10-15)

206. See, Ibn Hisham, III, 271.

Even though Saad was a brawny man, those carrying his funeral only felt a meager weight on their shoulders. “Others are carrying him”, explained the Blessed Prophet ﷺ. “By Allah, in whose Hand of Might my life resides, angels have rejoiced over Saad’s soul!” (Ibn Hisham, III, 271; Tirmidhi, Manaqib, 50/3848)

After leading his funeral salat and burying Saad in his grave, the Blessed Prophet ﷺ continued reciting *tasbihat* for a while. The Companions followed the Prophet ﷺ and joined in. Then the Prophet of Allah ﷺ pronounced a *takbir*.

“Why, Messenger of Allah, did you recite some *tasbih* and then a *takbir*?” the Companions felt compelled to ask.

“Until Allah gave it breadth, the grave squeezed even this righteous servant”, replied the Noble Prophet ﷺ. (Ahmad, III, 360)

“Had there been a person immune to the trial of the grave”, the Blessed Prophet ﷺ then continued, “it would surely have been Saad. But the grave first squeezed him until Allah gave it breadth.” (Tabarani, Mujam’ul-Kaabir, X, 334)

According to the report of Anas ؓ, the Blessed Prophet ﷺ was once presented with an ornamented kaftan as a gift, the beauty and exquisitely soft texture of which many were taken in by. “By He who has Muhammad’s life in His Hand of Might”, the Prophet of Mercy ﷺ said, “Saad’s handkerchiefs in Paradise are more beautiful and worthier than this”. (Bukhari, Bad’ul-Khalq, 8; Muslim, Fadail, 126)

The Holy Quran depicts the triumph attained following the Battle of Handak through the help of Allah, glory unto Him, in the following:

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا. وَأَوْرَثَكُمْ



أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطُؤُوهَا وَكَانَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

“And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part. And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.” (al-Ahzab, 26-27)



THE SIXTH YEAR OF HEGIRA

The Treaty of Hdaybiyah: The Key to All Victories and the Emotional Road Back to Kaabah

In line with a dream he saw, the Blessed Prophet ﷺ invited the Believers to a journey to Kaabah for pilgrimage.²⁰⁷ With a total of one-thousand-four-hundred²⁰⁸ Companions who heeded the invitation, the Noble Messenger ﷺ set out for Mecca, on the first Monday of Dhilqadah, on the sixth year of Hegira. As they were not going for battle, they only armed themselves with swords for self-protection. They also had around seventy camels for sacrifice.²⁰⁹

Omar ؓ asked the Prophet of Allah ﷺ whether he was not concerned over a possible attack by Abu Sufyan and his men, suggesting therefore it might be better for them to carry more weapons than they had intended.

“I am not so sure”, replied the Blessed Prophet ﷺ. “I would not want to be armed when having intended for *umrah*.” (Waqidi, II, 573)

Upon reaching the *miqat* border of Dhulhulayfah, the Blessed Prophet ﷺ wore an *ihram* and made an intention to perform *umrah*.

207. Waqidi, II, 572.

208. Ibn Saad, II, 95. With the joining of Beduoin Arabs on the way, their number is believed to have risen to one-thousand five-hundred, even to one-thousand seven-hundred according to another source.

209. Ibn Saad, II, 95.





The Companions followed. They began shouting *talbiyah* aloud, reflecting their burning desire to unite with Kaabah as soon as possible. The spiritual excitement and rapture was taking the Believers closer to their destination at each step.

But an inexpressible anxiety took hold of the idolaters of Quraysh the moment they were informed of the approaching Muslims. In an emergency meeting, they decided not to allow Muslims passage no matter at what cost. A swiftly mobilized unit of two-hundred men under the commands of Khalid ibn Walid and Iqrimah departed Mecca to meet the Believers.

The Blessed Prophet ﷺ and the Believers had by now reached Sariyyah, from where it was quite easy to descend into Mecca. But Qaswa, the camel on which the Blessed Prophet ﷺ was astride, crouched there and then. All efforts by the Companions to get her moving proved fruitless. They began commenting that the camel had come to a halt.

“She has not come to a halt; nor does she have a habit of the kind”, stated the Messenger of Allah ﷺ. “She has only been stopped by He who has prevented her from entering Mecca!”

He then added, “By He, in whose Hand of Might my life resides, no matter how demanding the conditions Quraysh lay down, in the name of esteeming what Allah has prohibited in His Sanctuary, are, I will surely accept them!”

He then signaled for the camel to move; she virtually soared. The Blessed Prophet ﷺ then changed his direction away from Quraysh and descended near an almost dessicate well. This was the furthestmost distant point of Hodaybiya from Mecca. The well was all but without water; the meager amount of water it had quickly dried up. The Companions complained to the Blessed Prophet ﷺ over the



lack of water. The Prophet ﷺ took an arrow out of his bag and told them to thrust it into the base of the well. Before long, with the will of the Almighty, the well began sprouting with water, continuing to flow generously up until the Companions decided to leave.

In the meantime, Budayl, the leader of the Huzaa Tribe, arrived with a few men. He spoke of the Meccan anxiety and their preparations for war. Despite the seeming apprehension of Quraysh, the Blessed Prophet ﷺ explained Budayl the reason underlying their visit in the following:

“We have not come to fight with anyone. Our purpose is to visit the House of Allah; to perform *umrah*. War has taken its toll on Quraysh...it has worn them out and caused much damage. Should they desire, we could make a treaty for a certain amount of time. That way they will step away from between me and others. Should I triumph over others, then, if Quraysh wishes, she may also enter the Islam that others enter. Should I fail, then Quraysh will have a breather. Should they desist from accepting this offer, then by Allah, I will fight for the sake of this Religion until my head is severed from my body. Surely, Allah will fulfill His promise.”

Budayl returned to Mecca and conveyed the words of the Prophet of Allah ﷺ to Quraysh, hearing which Urwa ibn Masud got up and stated, “The man is showing you the path of goodness. Accept his offer and send me to him to make a treaty!”

The notables of Quraysh agreed to send him. The Noble Prophet ﷺ said similar words to Urwa. Throughout, with the corner of his eye, Urwa was inspecting the Companions while the Prophet of Allah ﷺ spoke. When he returned, he animatedly recounted to the idolaters what he saw:



“Listen carefully to me, my fellow people. I swear to you that as an ambassador I have been in the presence of many kings in the past. I have stood facing the Khosrau, the Cesar and the Negus. But never have I seen anything like the devotion and respect the Muslims have for Muhammad! When he wants something, they all run to get it. If he takes *wudu*, they compete with each other for his water. When he speaks, they all go silent. Out of their respect for him, they lower their gazes and do not look inquisitively at his face, even for a moment. When a strand of hair falls from his head, they quickly take hold of it as keepsake. The man is making a sensible offer. Accept it!”²¹⁰

After Urwah finished what he had to say, another man from the Kinanah tribe asked permission to go to the Noble Messenger, too. So he was sent. The Blessed Prophet ﷺ, upon seeing him, said, “Here comes a man from a tribe that appreciates camels spared for sacrifice for *hajj* and *umrah*. Release your sacrificial camels towards him so he can see!”

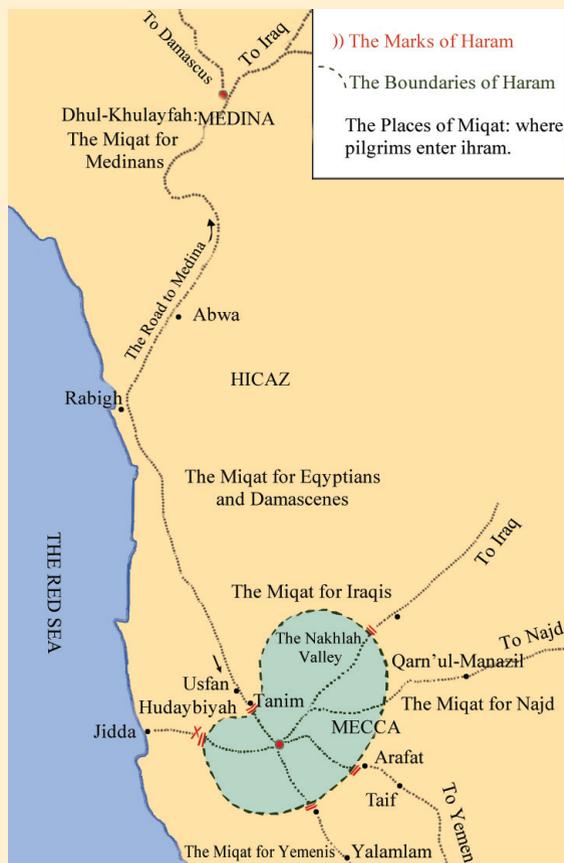
The man could not help but say, “It does not seem right to hinder them from visiting Kaabah!” (Bukhari, Shurut, 15; Ahmad, IV, 323-324)

Regardless of what the men told them, Quraysh deployed a cavalry unit to launch a raid against the Believers. Although the assailing idolaters were eventually taken prisoner by the Muslims, they were released by the Noble Messenger who wanted to make loud and clear his intention of having come only to offer *umrah*, not to shed blood.²¹¹

210. Thomas Carlyle feels obliged to confess this truth when he says, “No emperor fashioning a crown on his head has ever received the respect Muhammad received, a man who wore a mantel he patched with his own hands.”

211. Muslim, Jihad, 132, 133.

The Prophet's ﷺ tent was set at Hudaibiya, outside the Haram borders. Still, throughout his stay there, the Blessed Prophet ﷺ would go within the Haram borders to offer his salats.²¹² After all, a salat offered in the vicinity of Kaabah is of greater worth than a hundred thousand others offered anywhere else.²¹³



212. Waqidi, II, 614; Ahmad, IV, 326.

213. See, Ibn Majah, Iqamah, 195.



The Pledge of *Ridvan*: A Pledge that Pleased the Almighty

A few more ambassadors from Quraysh visited the Believers in the interim. But because a definite peace agreement could not be secured, the Blessed Prophet ﷺ sent Othman ؓ to Mecca, to speak to the idolaters and put an end to the matter, telling him to:

“Go to Quraysh! Tell them that we have not come here to fight with anyone, that we have only come to visit the House of Allah, respecting and observing its sanctity, and that we will slaughter the sacrificial camels we have with us and return! Then invite them to Islam!” The Noble Messenger ﷺ, at the same time, commanded him to talk to each and every Muslim in Mecca, male and female, and herald them with the upcoming *fath* of Mecca, assure them that Allah, glory unto Him, was aiding His religion and that the day in which they will freely proclaim their faith in Mecca was near. (Ibn Sad, II, 97; Ibn, Qayyim, III, 290)

Compliant with the command of the Blessed Prophet ﷺ, Othman ؓ immediately went to Mecca and passed on the message to the idolaters. The idolaters were still adamant not to allow passage. Keeping Othman ؓ under close surveillance, they told him he could circumambulate the Sacred House if he wished. But as would befit a devotee of the Blessed Prophet ﷺ of his caliber, he responded:

“I will not until the Messenger of Allah does. I will only visit the Sacred House behind him!” (Ahmad, IV, 324)

Othman ؓ was detained by Quraysh for longer than expected; so much so that rumors that ‘Othman had been murdered’ took the Muslims ranks by storm, giving rise to a nervous tension between both sides. Weighing the likelihood that his ambassador may indeed have been murdered, the Blessed Prophet ﷺ gathered all the Com-

panions, telling them, “It seems we will not be able leave without fighting the idolaters!” (Ibn Hisham, III, 364)

He then demanded a pledge from the entire Companions to die in the way of the Almighty if need be. Every single one of them gave a wholehearted pledge of allegiance. (Waqidi, II, 603)

The Believers promised to fight until death in the way of Allah, glory unto Him, by placing their hands above that of the Blessed Prophet ﷺ. At the end of the pledge, holding his one hand with the other, the Prophet of Allah ﷺ, said, “...and this is Othman’s pledge!” (Bukhari, Ashab’un-Nabi, 7)

The pledge given under a tree was known thereafter as the Pledge of *Ridvan* or of Hudaibiya. Bar a single hypocrite, every Companion gave his pledge that day; a pledge that had the Almighty pleased with them:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ
فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ

“Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory.” (al-Fath, 18)

Later on, while next to the honorable Hafsa ؓ, the Blessed Prophet ﷺ commented, “Allah willing, none of those who pledged under the tree shall enter Hellfire.”

Curious, Hafsa ؓ felt the urge to ask, “But how will that be, Messenger of Allah, when the Allah the Almighty states:



وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا

“And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.” (Maryam, 71)

To that, the Noble Prophet ﷺ responded by saying, “Allah the Almighty has also stated:

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

“And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.” (Maryam, 72)

Consequently, it became evident that the *ayah* implied, not an actual entrance into Hellfire, but passing it by while crossing the *sirat*. (Muslim, Fadail'us-Sahabah, 163)



Jabir رضي الله عنه recounts:

“People were worn out by thirst on the Day of Hdaybiyah, so they came to the Messenger of Allah, who, at the time, had a water container made of leather in front of him. He had just taken *wudu* when people moved closer toward him.

‘What is bothering you?’ asked the Messenger of Allah.

‘We have no water left to drink and to take *wudu* except the little amount in front of us’, they explained.

The Prophet of Allah placed his hands inside the container. At the instant, water then began to spring forth from between his fingers; it was exactly like a jetting spring. We all drank and took *wudu* from it.”



“How many were there of you that day?” Jabir رضي الله عنه was asked.

“Had we been a hundred-thousand, the water would still have been enough; but at the time, we were one-thousand-five-hundred all up.” (Bukhari, Manaqib, 25)

The Treaty of Hdaybiyah: A Brand New Phase in the Call

The idolaters were rattled once they became aware that the Believers had pledged to fight them until death if need be. Terrified from realizing that things were now beginning to get serious, they immediately decided to reach a deal of peace and sent Suhayl ibn Amr to negotiate on their behalf.

Seeing it was Suhayl that had come for the peace talks, the Blessed Prophet صلى الله عليه وسلم, alluding to the fact that Suhayl means *ease* in Arabic, commented, to the Believers “Matters have now gotten *easy* for you; it is Suhayl!” Thereupon the Prophet of Mercy صلى الله عليه وسلم promoted a strategy of peace, in accordance with the Divine Command:

وَأِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا

“And if they incline to peace, incline you also to it. . .” (al-Anfal, 61)

The idolaters had the first and foremost aim of preventing the Believers from *umrah*, at least for that year. In addition, they had come to lay down what on the outer seemed to be heavy terms. After a long and at times heated discussion, their terms were accepted.

The Blessed Prophet صلى الله عليه وسلم conferred to Ali رضي الله عنه the duty of putting the agreed terms on paper. Ali رضي الله عنه was to begin writing the document with *Bismilahirrahmanirrahim* but Suhayl raised an objection. So instead, he wrote *Bismikallahumme*. That was not the last of



Suhayl's objections; he also protested against recording the name of the Prophet as 'the Messenger of Allah'.

"Had we accepted you were the Messenger of Allah", he complained, "would we be fighting you and preventing you from visiting Kaabah?"

Vexed as they were over the heavy terms of the treaty, the infuriated Companions had now reached boiling point. Ali ؑ put his pen aside and exclaimed, "By Allah, I can never erase the term 'Messenger of Allah!'"

"Now matter how much you deny, I am the Messenger of Allah", the Prophet ﷺ then declared to Suhayl. He then asked to be shown the exact place where the term 'Messenger of Allah' had been written, after which he proceeded to erase it himself with his finger, and asked his name to be written instead: Muhammad ibn Abdullah.

Owing to many underlying wisdoms, the Blessed Prophet ﷺ agreed to the terms laid down by Quraysh; some of which were as follows:

1. The treaty is to be valid for ten years.
2. The Muslims will not visit Kaabah at present and the visit will be postponed to the following year. The pilgrims who will arrive in Mecca the following year shall stay in Mecca for no more than three days, during which the locals, who are to make no contact with Muslims, will have evacuated Mecca.
3. A Meccan seeking asylum in Medina is to be returned, even if he be a Muslim; but a Medinan seeking asylum in Mecca shall not be handed over.
4. The other Arab tribes will be free to side with either the Muslims or Quraysh.

The terms had just been written down when Abu Jandal, the son of the Qurayshi ambassador Suhayl ibn Amr, made it next to the Blessed Prophet ﷺ, dragging his shackle ridden feet. Openly a Muslim, Abu Jandal ؓ had undergone vicious torment at the idolaters' hands. Pouncing on a momentary opportunity, he was able to get away from the idolaters and make it next to the Believers. But Suhayl, striking his son in the face with a stick, interjected, telling the Muslims that Abu Jandal should be the first asylum seeker to be returned to the idolaters, lest they already wished to violate the terms of the treaty. Watching the events unfold in grief, the Prophet of Mercy ﷺ insisted Abu Jandal be exempted from the terms of the treaty and be left with the Muslims. Suhayl, with a heart of stone, however, was unyielding. As he was being handed back to the idolaters, Abu Jandal ؓ sent out a heartfelt plea to the Believers, asking for help.

“Will you throw me back into the same fire?” he movingly asked, and it was more than enough to stir the emotions of the already grief-stricken Believers, reducing most of them to tears. It was then that the Blessed Prophet ﷺ affectionately counseled Abu Jandal:

“Be patient a little while more, Abu Jandal; endure! Wait for its reward from Allah the Almighty! There is no doubt that Allah will provide a leeway and breadth for weak, helpless Muslims like you! We happen to have come to a peace treaty with these people and we have given our word in the name of Allah to observe it. They, too, have given their word in the name of Allah. We cannot be disloyal to our word, for it will not be befitting!” (Ahmad, IV, 325; Ibn Hisham, III, 367)

But still, the Prophet of boundless compassion gave it another try.

“Just leave him with me”, he asked Suhayl, once again. Suhayl remained indifferent.

“Then at least take him under your protection”, the Prophet of Allah ﷺ then requested. Suhayl did not even accept that. Two other representatives of Quraysh, Huwaytib and Miqraz, worked around the doggedness of Suhayl and assured the Messenger of Allah ﷺ they themselves, for his sake, would take Abu Jandal under their protection and safeguard him of all torment that would otherwise come his way. (Waqidi, II, 608; Balazuri, I, 220)

Thus, the Blessed Prophet ﷺ left somewhat assuaged.

Bursting with a torrent of *iman* in his heart, Omar ؓ, who could no longer put up with the obstinate and conceited attitude of the idolaters, could hardly be contained. In truth, the other Companions, except for Abu Bakr ؓ perhaps, were no different. Omar ؓ had even gone to the extent of speaking out against the approach of the Prophet of Allah ﷺ, in hope of evading a treaty that on the surface seemed to be a certain defeat for the Believers. The Blessed Prophet ﷺ, however, reminded him that he was only acting in accordance with Divine Command:

“I am the Messenger of Allah”, he said, “I cannot rebel against Him. He is my Helper!” (Bukhari, Maghazi, 35; Muslim, Jihad, 90-97)



Just as Suhayl was exultantly returning to Mecca following the signing of the treaty with his son by his side, the Noble Messenger ﷺ signaled for his Companions to, “Slaughter your sacrifices and have a haircut!”

Yet, none of the Companions made even the slightest move to fulfill the order. They were grieved and disillusioned amid events



whose mystery they could not work out. The Blessed Prophet ﷺ nonetheless repeated his command three times. Again, nobody moved. But this was not, in any way, a rebellion. It was simply a momentary pause, an optimistic anticipation that the treaty, whose ink had still not dried, might be annulled after all. It was a wait spurred by a heartburning yearning for Kaabah. Besides, these were the very same Companions who, just a day ago, had vowed a pledge of death in the presence of their beloved Prophet ﷺ, in the way of Allah, glory unto Him.

The indifference shown by the Companions was nevertheless enormously upsetting for the Noble Prophet ﷺ, who, in a dejected state, resigned inside the tent of his honorable wife Umm Salamah. After he told her of the situation, the prudent Umm Salamah solaced the Blessed Prophet ﷺ and said, “Slaughter your sacrifice, Messenger of Allah, without saying anything to your Companions, and have your haircut. After you do that, no matter how grief-stricken they are under a burden too heavy for them to carry, they will follow you...Please, excuse them!”

Stepping outside of the tent following this brief talk, the Blessed Prophet ﷺ went ahead and did as was discussed. It was then that the Companions realized that there was no turning back from the treaty and each of them followed the Prophet ﷺ in his actions. They each slaughtered their sacrifices and had their haircuts. Umm Salamah ؓ, who witnessed the situation, later on stated, “The Muslims leaped with such enthusiasm towards the sacrificial camels that I was scared there would be a stampede.” (Bukhari, Shurut, 15; Ahmad, IV, 326, 331; Waqidi, II, 613)

Once the Believers completed sacrificing the camels and had their haircut, Allah, glory unto Him, sent a gale that blew all their hairs towards the Haram. The Companions took that as a sign that



their *umrah* had been accepted.²¹⁴ They then made their way back to Medina.

Afterwards, as the Companions began to fear a Divine wrath over their initial displeasure and indifference over not having grasped the underlying wisdom of the treaty, *surah* al-Fath was revealed:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا. لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ
مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ
صِرَاطًا مُسْتَقِيمًا. وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا

“Surely We have given to you a clear victory. That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way. And that Allah might help you with a mighty help.” (al-Fath, 1-3)

Mujammi ibn Jariyah رضي الله عنه retells the fright the Companions experienced as al-Fath was being revealed:

“Everyone had disbanded towards their camels, in fright. They were asking each other what exactly was going on. ‘The Messenger of Allah has just received a Revelation’, some said. Soon, we returned, like the rest, to the Messenger of Allah, in fear. Once everybody had gathered, the Messenger of Allah recited al-Fath.” (Ibn Sad, II, 105)

Omar رضي الله عنه has similarly stated, “From fearing the consequences of what I said that day to the Messenger of Allah, in order to have a good ending, I fasted continuously, gave lots of charity, offered supererogatory salats and freed many slaves.” (Ibn Sayyidinnas, II, 167)

214. Ibn Saad, II, 104; Halabi, II, 713.



Surah al-Fath was a sneak preview of the gates of victory that were beginning to open ajar for the Believers. It was not that long before the fruits hinted at by the *surah* would begin to be reaped. The neighboring tribes had dubbed the Believers' journey 'a trip without return'. Seeing the Blessed Prophet ﷺ and his Companions return unscathed, they rushed to him to apologize. Their condition is depicted by Allah, glory unto Him, as follows:

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا
وَزَيَّنَّ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنَّ السَّوِّءِ وَكُنْتُمْ قَوْمًا بُورًا.
وَمَنْ لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

“Nay! You rather thought that the Messenger and the Believers would not return to their families ever, and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish. And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire for the nonbelievers.” (al-Fath, 12-13)



On the surface, the terms of the treaty of Hdaybiyah were to the Muslims' disadvantage. Only after the revelation of al-Fath did it become evident that what initially seemed to be a defeat and downfall would, in hindsight, prove to be an evident and lasting triumph. As pronounced in the *ayah*:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ



“...and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.” (al-Baqara, 216)

The wisdoms behind this cloudy event, which the Blessed Prophet ﷺ found difficult to explain at the outset, became completely manifest only after two years. The peace environment brought about by the treaty served as a means for numerous people to enter the fold of Islam; so many were they in number that in two years, they exceeded the entire number of pre-Hudaybiyah Muslims.

True, the Muslims were prevented from performing *umrah* that year and had to endure what could be considered as heavy terms for some time. But the gains that were to come in the long run were to be much greater. For the treaty meant that Islam was now officially recognized. They would now only have to wait just another year for a certain visit of Kaabah. Whoever wished to join the Muslims from the surrounding Arab tribes, now could. This only signaled the dwindling of Meccan influence and a breathing space for the Muslim call.

Another reason as to why the Blessed Prophet ﷺ opted for peace was the significant number of people in Mecca who, for the obvious reasons, were practicing Islam in secret. Had a war broken out with the idolaters there and then, in all likelihood, they would have been exposed and consequently massacred.

As a result, the Messenger of Allah ﷺ, a prophet of mercy, was sending out hidden signs to the would-be Muslims of both Mecca and the neighboring Arab tribes and warming them to Islam. It was not long before the rewards of this policy were collected.

A Clear Victory: An Ever Increasing Guidance

The idolaters, elated to have had the terms of Hudaybiyah accepted, had in actual fact unknowingly removed one by one the

barriers preventing the Believers from extending the call and had placed them in a superior position with their own hands. That nearly none of the Companions were willing to acknowledge the terms of the treaty, thinking they were blatantly to their disadvantage, had cast a further drape in front of Qurayshi eyes, as they signed the treaty with greater enthusiasm, with an air of having won an enormous victory. However, the true nature of the treaty, concealed even to the Believers to begin with, only became manifest in time as the terms were put into practice.

The Blessed Prophet ﷺ, who very well knew right from the start the blessings the treaty had in store, was delicate in keeping to the terms of Hudaibiyah and in making the most of the opportunities provided once they arose. For instance, when a group of Meccan women came to Medina seeking protection, the Messenger of Allah ﷺ refused Qurayshi demands to hand them over on grounds that the relevant term of the treaty applied only to men. Allah, glory unto Him, had in fact commanded against their extradition:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مَهَاجِرَاتٍ فَاْمْتَحِنُوهُنَّ
 اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى
 الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا أَنْفَقُوا
 وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا
 تُمْسِكُوا بِعِصَمِ الْكُوفَرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلْوَا مَا أَنْفَقُوا
 ذَلِكَمُ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ



“O you who believe! When believing women come unto you as fugitives, examine them. Allah is Best Aware of their faith. Then, if ye know them for true believers, send them not back unto the disbelievers. They are not lawful for them (the disbelievers), nor are they (the disbelievers) lawful for them. And give them (the disbelievers) that which they have spent (upon them). And it is no sin for you to marry such women when you have given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which you have spent; and let them (the disbelievers) ask for that which they have spent. That is the judgment of Allah. He judges between you. Allah is Knower, Wise.” (al-Mumtahinah, 10)²¹⁵

Meanwhile, Abu Basir, a Meccan who had now accepted Islam, had come to Medina seeking protection. Compelled by the terms of the treaty, the Blessed Prophet ﷺ had no other choice than to hand him over to the idolaters. Like the others, Abu Basir found it difficult at first to make sense with the move. Astonished, he even asked whether the Blessed Prophet ﷺ wanted him to go back to worshipping idols. But as calm as ever, the Blessed Prophet ﷺ assured Abu Basir that they could not turn back on their word, counseling him to “...be patient, for Allah the Almighty will soon show you and others alike a way out.”

Abu Basir yielded to the will of the Prophet ﷺ. Putting the wellbeing of Muslims before himself, he surrendered to the idolaters. Still, he was now a dead man walking, for he knew the idolaters were taking him not to Mecca but to death. Knowing this, he put up a fierce resistance when the first opportunity presented itself. Of the two who were taking him, he killed Hunays and watched as the other one fled. Abu Basir took the dead idolater’s clothes, belongings and sword and returned to the Prophet of Allah ﷺ.

215. See, Bukhari, Shurut, 15; Waqidi, II, 631-632.

“Take a fifth of these, Messenger of Allah”, he said.

‘If I do’, replied the Blessed Prophet ﷺ, “I will not have complied with the terms of the treaty. Your act and the belongings of the man you killed concern you.” (Waqidi, II, 626-627)

The idolater, who had fled, also wound up back in Medina asking for Abu Basir.

“You were true to your word when you handed me over to them, Messenger of Allah...but I had to save my life”, this time Abu Basir said.

Now, beginning to realize the wisdom behind the advice given him by the Blessed Prophet ﷺ, Abu Basir left Medina and settled in a place called Is, on the shore between Mecca and Damascus. In a short amount of time, Is ended up becoming neutral zone that served as an asylum center for all the runaway Muslims. Very soon, the number of Muslims, including Abu Jandal who was also able to make a successful getaway, reached three-hundred, jeopardizing the vital Meccan trade route to Syria, causing much damage to Qurayshi trade. The idolaters were left with no other choice than to insist the Blessed Prophet ﷺ cancel the relevant term of the treaty. They now demanded the Prophet ﷺ accept Muslim refugees into Medina. Thus, a term that had initially appeared detrimental to Muslim benefit had now proved to be quite the opposite.²¹⁶

The Blessed Prophet ﷺ thereupon sent a letter to the Muslim community of Is lead by Abu Basir. At the time, Abu Basir happened to be on his deathbed and actually breathed his last as he completed reading the letter. Abu Jandal had him buried where he died and had

216. See, Bukhari, Shurut, 15; Ibn Hisham, III, 372.





a mosque built right next to his grave, after which he lead his fellow Believers to Medina, to the Prophet of Allah ﷺ.²¹⁷



The peace environment established through Hdaybiyah, a treaty the Almighty describes as a ‘clear victory’ (*fathan mubinan*) proved a turning point in the acceleration of the Islamic call.²¹⁸

When the Blessed Prophet ﷺ declared Hdaybiyah to be a major triumph, a Companion commented, “We have been prevented from circumambulating Kaabah, from offering our sacrifices inside the Haram, and moreover handed over two people seeking our protection...what sort of a victory could this be?”

The Noble Prophet ﷺ overheard these comments, upon which he described the nature of the victory gained at Hdaybiyah:

“Indeed, this treaty is the greatest victory. The idolaters have agreed for you to come and go into their lands and see to your obligations and for you to be safe as you travel to and fro. Thus they will now see and learn from you the Islam they have detested until now. Allah will make you victorious and you will profitably return from where you enter, safe and sound...And that is the greatest victory of all!” (Halabi, II, 715)

Abu Bakr ؓ struck a chord with his opinion on the treaty, when he said, “Islam has never seen a victory greater than that of Hdaybiyah. But being shortsighted and narrow-minded, many objected to it. People are haste in matters that are between Allah and His Messenger. But unlike them, Allah the Almighty is not haste and

217. See, Waqidi, II, 629.

218. See, al-Fath, I.



does not carry anything out until the right moment has arrived.”
(Waqidi, II, 610; Halabi, II, 721)

The first positive result of the treaty was the rapid spread of Islam. Many previously blocked avenues were now wide open for the Call. Muslims were now able to come together with the idolaters and openly talk about and invite them to Islam. Even those who had kept their Muslim faith hidden until then could now fearlessly come out.²¹⁹

Yet before, the two parties could not freely interact with one another, let alone travel freely to Mecca or Medina as they did following the treaty. Both the Believers and the idolaters now exercised the freedom to visit family and friends on either side. The Blessed Prophet’s ﷺ behavior, exemplary morals and conduct, as well as his miracles had now come out into the daylight of Qurayshi observation; and along with the corresponding advice eagerly given by the Believers, the idolaters were now finding themselves irrevocably leaning towards Islam. Besides, the Arabs of the desert were practically waiting for the Meccans to become Muslim to follow suit. It was during this period that Meccan notables of the likes of Amr ibn As, Khalid ibn Walid and Othman ibn Talha entered the fold of Islam.²²⁰

Muslim envoys enjoyed the freedom of visiting any region they wished and explained Islam at every opportunity. The number of Muslims significantly rose during this spell of peace.

Drawing from the relevant ahadith of the Noble Messenger ﷺ, Imam Zuhri evaluates the consequences of the Treaty of Hudaibiyyah in the following words:

219. See, Ibn Qayyim, III, 309-310.

220. See, Waqidi, II, 624.





“Previously, Muslims and idolaters had come into blows whenever they encountered each other. With the Treaty of Hdaybiyah, warfare came to an end. A bond of trust was established between both sides. They were able to meet and fuse with each other, even aiding one another in various matters. In the meanwhile, whenever Islam was raised to someone, after giving it a brief thought, he would grasp the truth and become Muslim; such that the two year period between Hdaybiyah and the conquest of Mecca witnessed a greater number of people becoming Muslim than the entire nineteen year period of the call upto the treaty.”

To this, Ibn Hisham adds, “The Messenger of Allah ﷺ had come to Hdaybiyah with one-thousand-four-hundred Believers. Two years later, he left for Mecca with ten-thousand, and according to another account, with another two-thousand that joined him on the way, making the number twelve-thousand. These statistics attest to the degree of accuracy of Zuhri’s remarks.” (Haythami, VI, 170; Ibn Hisham, III, 372)



THE SEVENTH YEAR OF HEGIRA

Inviting Kings to Islam

Following the Treaty of Hdaybiyah, the Blessed Prophet ﷺ, a *rasul* sent to entire humankind, began inviting all lands within reach, near and far, to Islam. Such was, after all, the Divine Command:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

“Say: “O men! I am sent unto you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth...”
(al-Araf, 158)

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ
تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people...” (al-Maida, 67)



وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.” (Saba, 28)

The Prophet ﷺ invited these people to Islam through written letters, the most famous of which are six or eight in number. Each letter of invitation was dispatched with a reputable Companion. When the Noble Messenger ﷺ expressed his wish to have letters written to sovereigns, the Companions said:

“They will not read a letter, Messenger of Allah, unless it is sealed.” Thus, the Blessed Prophet ﷺ had a silver ring made with ‘Allah-Rasul-Muhammad’ engraved on it in three vertical lines. He thereafter employed the ring as an official seal.²²¹ Engraved on the ring was the appellation ‘Muhammadun Rasulullah’, though out of respect, Allah’s name had been inscribed above on the first line, followed in the middle by Rasul and then on the bottom line Muhammad.



Dihyat’ul-Kalbi ؓ took the Prophet’s ﷺ letter to Heraclius, the Byzantine Emperor. Returning from an emphatic victory against the Persians, Heraclius happened to be in Syria when the letter was eventually delivered to him. Upon receiving the letter, the Emperor was far from irritated, as was a common attitude of conceited kings. On the contrary, the letter aroused in him a deep interest and wanting to investigate further into the nature of this invitation, Heraclius commanded that the fellow townsman of the Prophet ﷺ

221. See, Bukhari, Ilm, 7; Muslim, Libâs, 57, 58; Ibn Saad, I, 258.



be brought to his presence, so that he could personally interrogate them.

Heading a group of Meccan merchants, Abu Sufyan, one of the then archenemies of the Blessed Prophet ﷺ, just happened to be in Damascus at that time. The Treaty of Hudaibiya was still in effect. They were escorted by the Emperor's men to royal presence. Heraclius, accompanied by his entourage, was at Ilia, in the vicinity of al-Aqsa, when the Meccans were delivered to him. Surrounded by Greek notables, the Emperor accepted the men in his presence and sent for a translator to act as a medium between him and the men of Quraysh.

“Who among you is of the closest kin to the man who says he is a prophet?” asked the Emperor via the translator.

“I am”, said Abu Sufyan.

“Bring him and his friends closer to me; but when I am speaking with him, let his friends remain a step behind him”, ordered Heraclius. Then turning again to his translator he added, “Tell his friends that I will ask certain question regarding that man. If he begins to speak lies, tell them to give us a signal.”

Indeed, Abu Sufyan did in fact confess, later down the track, “Had I not felt any embarrassment over how my friends would speak here and there about the lies I had spun, I would have surely lied about him!” What unfolded thereafter is recounted by Abu Sufyan himself:

“The first question the Emperor then posed was, ‘How is his lineage?’

‘His lineage among us is eminent indeed!’ I replied.





‘Was there another man before him who claimed to be a prophet?’

‘No,’ I responded.

‘Was there a king among his ancestors?’

‘No.’

‘Those who follow him...are they from among the notables or the lower classes?’

‘They are from the lower classes,’ I replied.

‘Are their numbers rising or dwindling?’ Heraclius then inquired.

‘They are on the rise...’ responded I.

‘Are there any people who, after accepting his religion, turn back out of dislike?’

‘No!’

‘Did you ever accuse him of lying before he made a claim to be prophet?’

‘No!’

‘Was there a time when he did not keep his promise?’

‘No, every promise he makes he keeps. But we have made a peace agreement with him in the time being. We do not know how he will act during this period,’ I said. I could not find any other words to vilify him except for these!

‘Did you fight against him?’ then asked Heraclius.

‘Yes,’ I responded.

‘What were the outcomes of these battles?’



‘On some occasions, he has defeated us; on others, we have defeated him!’

‘Well, then what does he command you with?’

‘He commands us to worship Allah and Allah only and not ascribe any partners to him and to abandon the idols of our forefathers. He enjoins us with salat, honesty, integrity and seeing to our relatives.’

The Emperor then said some things to his translator, who then translated his words:

“Tell him...I asked you of his lineage and you told me it was of the noblest of among you. Such are prophets. They are sent from among the noblest of their people.

I asked whether there was anybody else before him to have made this claim. You told me there was not. If there was, I could have perhaps said that he was imitating him.

I asked if a king had ever hailed from his ancestry and you told me there had not. Had there hailed a king, I would have said he is trying to reclaim his forefather’s dominion.

I asked whether you had ever seen him lie before he made this claim and you replied you had not. I myself know that a person who does not lie to humans can never lie on behalf of God!

I asked if his followers were mainly from the notables or from the lower class. You said they were from the lower class. It is them after all who follow prophets at the beginning.

Are they rising or dwindling, I asked; you said they were increasing. It is a characteristic of true religions for the number of their followers to continually rise.





I asked if there were people who turned away from his religion out of dislike after accepting it and you said there were not. That is what happens once faith spreads out its roots in the heart and becomes entrenched.

I asked if there was ever a time when he failed to keep his word; you said no. Such are prophets. They never turn back on their words.

I asked if you had ever fought against him. You said you did and that sometimes you lost and sometimes you won. At any case, prophets are like that. They undergo trials but victory finally belongs to them.

I asked you what he commanded you with. You said naught but to worship God without ascribing Him any partners, to abandon worshipping idols; and with salat, honesty and integrity.

If what you say is true, then that man will very soon reign sovereign ever over these lands on which I stand now. Besides, I knew of the coming of this Prophet, but little could I have guessed he would hail from among you. If I knew I could make it to his presence, I would undergo troubles of all kinds just to see him. If I were next to him, I would wash his feet.”

Heraclius then asked for the letter of the Prophet of Allah ﷺ, delivered by Dihya ؓ to the Governor of Busra, who then had it forwarded to the Emperor. It read:

“From Allah’s servant and Messenger Muhammad to Heraclius, the leader of the Romans,

Peace be unto those who follow guidance! I hereby invite you to Islam. Enter Islam, so that you are saved; and Allah will then double your reward! If you decline, then bear the sins of your peasants (who are your subjects).



قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ
 إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ
 اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

‘Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).’ (Al’i Imran, 64)

Abu Sufyan reports what unfolded next:

“After Heraclius finished what he had to say and the letter had been read, there erupted a tumultuous uproar; voices were raised from all corners. Thereupon, they took us outside. There, I said to my friends, ‘The reputation of Abu Kaabsha’s Son²²² has gotten out of hand...even the King of Banu Asfar²²³ (Heraclius) is afraid of him!’ It was at that moment that I developed an unswerving belief in his eventual triumph...and eventually Allah granted me guidance, too.”

Heraclius then invited all his nobles to royal presence. They all gathered in one of the palaces belonging to the Emperor.

“Byzantines...how would you like it if you received eternal salvation and sovereignty?” the Emperor said to them, implicitly inviting them to Islam. Then, like wild donkeys that have just been frightened,

222. For the name Abu Kaabshah used for the Blessed Prophet ﷺ, refer to v. 1, p. 164.***???

223. ‘ Banu Asfar, literally the Children of the Blond, was what the Arabs would sometimes refer to the Byzantines as.





they all ran towards the exit doors, only to see they had all been closed. Realizing his statesmen remained aloof from accepting the call of Islam, Heraclius calmly called them back and turning back from his previous words, said:

“I was only testing your steadfastness and loyalty to Christianity...and I like what I see!” Reassured, the statesmen then bowed to him in appreciation. (Bukhari, Bad’ul-Wahy 1, 5-6, Iman, 37, Shahadat, 28, Jihad, 102; Muslim, Jihad, 74; Ahmad, I, 262)



Letting worldly considerations hold sway, Emperor Heraclius thus denied for himself the blessing of Islam, despite having examined and understood its truth. After having come so close to passing the threshold of an eternal bliss and dominion, he turned away.

It was Abdullah ibn Huzafah ؓ who delivered a similar letter to the Persian Khosrau, whose reaction was a far cry from that of Heraclius. Fuming over seeing his name written below that of the Blessed Prophet ﷺ, he madly tore the letter to pieces and threw abusive insults at the ambassador.

Abdullah ؓ kept his composure and pronounced the following to the Khosrau and his statesmen:

“You, Persian people, are passing your numbered days without a Prophet, a Scripture and with control over a mere portion of the earth...You are living the life of a fleeting reverie! The part of earth over which you exercise no influence is indeed far greater.

Many kings have come before you, Khosrau, and ruled with a desire either for the world or the Hereafter. Those who desired the Hereafter also received their shares of the world. As for those who



desired the world, they squandered their shares of the Hereafter. Belittle what we offer you as much as you want, but by Allah, wherever you may be, when what you belittle comes to get you, you will be enshrouded in fear and be unable to protect yourself!”

The Khosrau remained indifferent and arrogantly boasted of how sovereignty was his part and parcel and how defeat or the emergence of a rival could not cast fear into him. (Suhayli, VI, 589-590) He subsequently commanded his guards to take Abdullah ﷺ out of the palace.

Abdullah ibn Huzafah ﷺ wasted no time in mounting his ride and striding towards Medina, thinking to himself, “By Allah, I would not worry over what may befall me of the two paths (back to Medina or death), for I have done my duty of delivering the Prophet’s letter.” (Ahmad, I, 305; Ibn Sad, I, 260, IV, 189; Ibn Kathir, al-Bidaya, IV, 263-6; Hamidullah, al-Wasaiq, p. 140)

Coming to mind here is another account featuring Abdullah ibn Huzafah ﷺ that illustrates his enormous virtue and courage:

During the caliphate of Omar ﷺ, Abdullah ibn Huzafah was part of a Muslim army sent to Syria, to the region of Kaysariyya, to combat the Byzantines, where he was taken prisoner. The Byzantine officials, considering him a prized prisoner, took him to the Emperor, telling he was “...a Companion of the Prophet!”

The Emperor had Abdullah ﷺ locked up in a house where he was deprived from food and water. Afterward, he sent the Companion some wine and pork. They observed Abdullah ﷺ for three days on end; but he laid his hands neither on the wine nor the pork.

“He has really begun to struggle now”, the men told the Emperor. “If you do not take him out, he will certainly die!”



The Emperor had Abdullah ﷺ brought to him.

“What is keeping you from eating and drinking what I have sent you?” he asked.

“Though necessity makes it permissible for me to eat and drink from what you have sent me”, replied the Companion, “I did not want to turn either myself or Islam into a laughing stock for you!”

Moved by his dignified stance, the Emperor offered Abdullah ﷺ the hand of his daughter and, what’s more, governorship, on the condition that he became Christian.

“Even if you were to give me your entire realm and the Arab lands in return for turning away from Muhammad’s ﷺ religion just for duration of the blink of an eye,” Abdullah ﷺ responded, “I still would not!”

“Then I will have you killed!” threatened the Emperor.

“That is for you to decide!” said Abdullah ﷺ.

The dignified Companion was subsequently hung on a crucifix. The bowmen shot at him but deliberately missed, compliant with the command they had been given, in order to give him a little scare. He was then, once more, given an ultimatum to renounce Islam but that noble Companion kept his head high.

“Either you become Christian”, the King shouted from afar, “or I will have you thrown in a boiling cauldron!” When Abdullah ﷺ refused, a copper cauldron was brought, filled with olive oil and water, which was then boiled. The Emperor had another Muslim captive brought, to whom he gave the same ultimatum as Abdullah ﷺ. When he, too, refused, he was brutally thrown directly into the cauldron, in front of the gazing eyes of Abdullah ﷺ. His body



instantly disintegrated in the scorching boiling water, as he died the most noblest of deaths.

The Emperor repeated his ultimatum to Abdullah رضي الله عنه. Rejected once more, the Emperor then ordered for him to be also thrown into the cauldron. Right before being thrown, Abdullah رضي الله عنه began to shed tears. Thinking he had a change of heart, the Emperor had the Companion brought to him. There, he repeated his ultimatum but was rejected with anger.

“Then why did you cry?” asked the Emperor, stunned, to which Abdullah ibn Huzafah gave a legendary reply.

“Don’t you think that I cried from the fear of what you were about to have done to me. I cried over having only one life to give in the way of Allah. I thought to myself, ‘Now you carry one life, which is about to be thrown into the cauldron, and you will die at the instant in the way of Allah. But I would have wanted to have as many lives as the number of hairs on my body and in the way of Allah, be subjected to the same torment over and over again.’”

The tremendous attitude shown by Abdullah رضي الله عنه with the valor and honor of *iman* greatly affected the Emperor and he wanted to free him.

“Then kiss my forehead and I will let you go”, he said.

“Will you then release the other Muslim prisoners with me?” asked the Companion.

“Yes”, said the Emperor. “I will!”

Abdullah رضي الله عنه later said “At that moment I thought what harm could there be in kissing the forehead of an enemy among the enemies of Allah, in return for saving both myself and the other Muslim captives?”



That day, eighty Muslim prisoners were released. They explained their ordeal to Caliph Omar ؓ upon returning in Medina.

“Kissing Abdullah’s forehead is a duty upon all Muslims and I shall be the first person to fulfill that duty”, exclaimed Omar ؓ and he got up and kissed Abdullah ؓ on the forehead. (Ibn Athir, *Usd’ul-Ghabah*, III, 212-213; Dhahabi, *Siyar*, II, 14-15)

It was thus a Companion of the caliber of Abdullah ibn Huzaifah ؓ to have delivered the Blessed Prophet’s ﷺ letter to the Khosrau of Persia; to have courageously lectured him in the royal court, surrounded by henchman waiting for a simple gesture from their Khosrau to execute him.

Hearing the Khosrau had torn his letter and shouted abuses, the Noble Prophet ﷺ remarked, “May Allah tear his dominion apart!” (Bukhari, *Ilim*, 7; Ibn Athir, *Usd’ul-Ghabah*, III, 212)

The Prophet’s ﷺ fateful miracle came true very soon afterwards, during the period of the *Khulafa-i Rashidun*, or the Righteous Caliphs, when the entire Persian realm came under Muslim control.

The Khosrau, still vexed, sent an edict to Bazan, the Governor of Yemen, asking him to bring the Prophet ﷺ to him. For that reason, Bazan’s envoy arrived next to the Blessed Prophet ﷺ and handed the Khosrau’s letter to him. After having the letter read to him, the Prophet of Allah ﷺ smiled. He then invited the ambassadors to Islam. The ambassadors asked the Prophet of Allah ﷺ to at least write a reply to the Khosrau, if he did not wish to come with them. The Blessed Prophet ﷺ, through a Divine inspiration, then told them:

“Allah has set upon Khosrau his son Shirawayh. Shirawayh has killed him in such month, during such night and at such and such time past the night!”



The ambassadors were taken aback. “Should we write down what you said inform the Governor?” they asked.

“Yes”, replied the Messenger of Allah. “Inform the Governor with what you have heard and also tell him that my religion and sovereignty will reach beyond the dominion and kingdom of the Khosrau and stretch over the furthestmost points where horses and camels tread. Also say to him: If he becomes Muslim, I shall grant him the lands under his governorship and make him king to his tribe of Abna (Persians living in Yemen)!”

When the words of the Blessed Prophet ﷺ were eventually conveyed to Bazan, he commented, “I swear this does not sound like the words of a king. I believe this man is a prophet like he says! Anyhow, let’s wait for the outcome of what he said regarding the Khosrau. If it turns out to be true, then he is a prophet sent to people by the Almighty. If it turns out to be false then we will decide on the measure to take!”

“How did you find him?” Bazan then asked the ambassadors.

“We have never before seen a more majestic yet humble ruler afraid of nothing, despite having no guards around him; who moreover walks on foot like ordinary men! His friends do not raise their voices next to him and they speak in a soft tone...” they said and continued to give a report of what they saw.

They did not have to wait long for the arrival of the imperial letter declaring Shirawayh had killed his father. What’s more, the Khosrau’s time of death precisely matched the time given by the Noble Prophet ﷺ. Governor Bazan simply remarked, “This man is most certainly a prophet sent by Allah!” The Abna, people of Persian origin living in Yemen, followed their governor in accepting Islam. (Ibn Sad, I, 260; Abu Nuaym, Dalail, II, 349-350; Diyarbakri, II, 35-37)



The Negus of Abyssinia was by far the most hospitable in receiving the letter of the Blessed Prophet ﷺ and its deliverer Amr ibn Umayyah ؓ. Together with an open invitation to Islam, the letter sent to the Negus also comprised concise information on Maryam and Isa –upon them peace-. Having more or less already learnt Islam from the Muslims who had previously immigrated to Abyssinia and having adopted an encouraging approach towards it right from the start, the Negus took wing to the horizons of *iman* after receiving the official letter of invitation to the truth. He declared his faith in the presence of Jafar ؓ, the elder son of Abu Talib, who was with him at the time. Then compliant with the wishes of the Noble Prophet ﷺ, he boarded the Muslim immigrants on two vessels and had them delivered to the other side of the Red Sea. He also sent a letter of his own to the Blessed Prophet ﷺ, declaring he had become Muslim. It read:

“To Muhammad ﷺ, the Messenger of Allah, from the Negus,

Peace be upon you, Messenger of Allah, and so too the mercy and abundance of Allah. Allah, apart from Who there is no god, has guided me to Islam.

Messenger of Allah...! I have received your letter in which you mention the situation of Isa ؑ. By the Lord of the earth and the heavens, Isa ؑ said nothing more than what you mention regarding him. His invitation was, likewise, as you say. We have learnt the basics of Islam which you are obliged to communicate. We have accommodated your cousin (Jafar) and his friends who immigrated to our lands. I bear witness that you are indeed the Messenger of Allah. You are true to your word. You are right and confirmed.

I have sworn allegiance to you, Messenger of Allah, through your cousin, your representative. I have submitted to the Lord of the

Worlds in front of him. I hereby send you my son Arha. On only my own soul do I exercise power; and if you want me to come to you, Messenger of Allah, I will do so at the instant. I bear witness that what you say is true. Peace be upon you, Messenger of Allah...” (Ibn Sad, I, 259; Ibn Qayyim, III, 689; Hamidullah, al-Wasaiq, p. 100, 104-105)



It was again during those days that the Blessed Prophet ﷺ, asked for a volunteer “...to deliver a letter to the Muqawqis²²⁴ of Alexandria, expecting its rewards from Allah” Khatib ibn Abi Baltaah ؓ rose to his feet, at once, and volunteered to deliver the letter.

“May Allah make this mission holy for you”, prayed the Prophet of Allah ﷺ.

Khatib ؓ took the letter to the Muqawqis of Alexandria. The letter read:

“In the Name of Allah, the Most Merciful, the Most Compassionate,

From Allah’s Servant and Messenger Muhammad, to Muqawqis, the Leader of the Copts,

Peace unto those who follow guidance and keep to the right path. I hereby invite you to Islam. Become Muslim and find peace so that Allah doubles your reward. If you do not accept this invitation, then you shall bear the sins of the Copts.

224. An emperor of Byzantine was referred to as Caesar, a ruler of Persia as Khosrau, a king of Abyssinia as Negus, a sovereign of Egypt as Pharaoh; likewise, a governor of Alexandria was known as Muqawqis, a king of India as Batlimus and a king of Yemen as Tubba. These are general appellations not to be confused with particular names. (Ibn Kathir, *al-Bidayah*, XI, 228)



قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ
 إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ
 اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

‘Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).’ (Al-i Imran, 64)”

Once the Prophet’s ﷺ letter had been read, the Muqawqis told Khatib ؓ to approach him, gathering at the same time his prominent high priests. Khatib ؓ recounts what happened afterwards:

“The Muqawqis told me he wanted to talk to me ask me certain things he wished to find out. ‘Certainly...Ask away’, I told him.

‘Is not your master a prophet?’ he asked.

‘Most certainly...he is the Messenger of Allah’, I responded.

‘If he really is the Messenger of Allah, then why did he not curse his people who forced him to migrate from his hometown and seek refuge elsewhere?’ he then inquired. To that I responded with a question of my own.

‘You would bear witness that Isa, son of Maryam, was a prophet of Allah, would you not? Now since he was, could he not have asked his Lord to destroy his people when they wished to execute him, instead of being lifted to the heavens?’

The Muqawqis was lost for words. After a brief silence, he told me to repeat what I had just said. I did. He went silent again.



‘You said well’, he then commented. ‘You are a wise man, who measures what he says; and from next to a wise man you come from!’ Encouraged, I then spoke the following.

‘There lived a man in these lands before you, who claimed to be the greatest lord. Then Allah the Almighty seized that pharaoh and punished him with the torment of both the world and the Hereafter. Take a lesson from those before you, so that you do not serve a lesson for others!’²²⁵

‘We already have a religion’, he then remarked, ‘and we will not abandon that unless we are offered something better!’

‘Islam is definitely superior to the religion you are following now! We call you to Islam, to which Allah the Almighty has chosen as religion for mankind. Muhammad Mustafa ﷺ invites not only you, but also the entire humankind. The most vulgar and brutal towards him were the folk of Quraysh. The most malicious towards him have been the Jews. The closest to him, on the other hand, have been the Christians. Just as Musa ﷺ heralded Isa ﷺ, Isa ﷺ heralded Muhammad ﷺ. Our inviting you to the Quran is like you inviting the followers of the Torah to the Bible. Each one is obliged to follow the prophet of his time...and you happen to have made it to the time of Muhammad Mustafa ﷺ. We therefore do not distance you from the religion of Isa ﷺ when we invite you to Islam. Much the opposite, we call you to act in accordance with his prophethood.’

To that, the Muqawqis replied:

‘As far as I can see, the religion of this prophet neither commands abandoning the world nor prohibits the acquisition of those things which are accepted and desired. He seems to be neither a

225. As has been beautifully expressed in the proverb: One who fails to take lessons from history will be a lesson for posterity.

bewildered magician nor a liar who claims to receive news from the unknown. Much rather he carries signs of a prophet like having the unknown revealed to him and informing things before they ever happen. But still, I would like some more time to think.’

Later, he had the following written in response to the letter I had brought:

‘In the Name of Allah, the Most Merciful, the Most Compassionate,

To Muhammad ibn Abdullah, from the Muqawqis,

Peace unto you! I have read your letter and have understood that which you mention and invite me to. I knew another prophet would come but I had been expecting him from around Damascus. I have hosted your ambassador. I am hereby sending you two slave-girls regarded highly among the Copts and some clothes; and also a mule for you to ride on, as present. Peace unto you!’

The Muqawqis did nothing more; neither did he accept Islam. On my way out, he said, ‘Whatever happens, let not the Copts hear a word from you!’” (Ibn Kathir, *al-Bidaya*, IV, 266-267; Ibn Sad, I, 260-261; Ibn Hajar, *al-Isaba*, III, 530-531)

Evidently, the Muqawqis received the Prophet’s call amicably. He had been anticipating the arrival of the final prophet, yet had been expecting him from around the vicinity of Damascus. This supposition ended up veiling him from accepting the truth and subsequently the Muqawqis never became Muslim. But with Khatib ؓ, he sent a ride and two slave-girls, the honorable Mariyah and her sister Sirin.

During the return journey, Khatib ؓ made sure to introduce the two sisters with Islam, heartening them to become Muslim;

and as a result, they did.²²⁶ They understood the eternal truth even before stepping foot inside Medina.

Once Khatib  conveyed the words of the Muqawqis, the Blessed Prophet  remarked, “The wayward man could not forfeit his rule...but what he could not forfeit shall not remain with him.” (Ibn Sad, I, 260-261; Diyarbakri, II, 38)

The Prophet of Allah  had Sirin wed to Hassan ibn Thabit , while he himself married Mariyah, who later gave birth to his son Ibrahim. This wedding, contracted through Divine Will, reaped a number of political benefits. This left a long-lasting imprint on the Egyptians and had a lot to do in their deserting the Byzantines in their wars against the Muslims that were to take place in later years, enabling the Believers to march to victory with more confidence.

The Blessed Prophet  gave the following advice to his Companions, exemplifying the ideal conduct towards relatives:

“You shall conquer Egypt, a land where they use a scale called *qirat*. I advise you to treat its people with kindness. Keep my will, for we are their kins, of both ancestry and marriage.” (Muslim, Fadail’us-Sahabah, 226-227)

As known, the lineage of the Prophet of Allah  reaches Ismail ; and as Hajar, Ismail’s  mother, was from Egypt, the Blessed Prophet  regards Egyptians as his relatives. As for the marital kinship, that comes from the honorable Mariyah.²²⁷



226. Ibn Saad, VIII, 212.

227. Ibn Hisham, I, 4.



Harith, the chieftain of the Ghassanid Arabs of Syria, acted arrogantly towards the Prophet's ﷺ letter delivered by Shuja ibn Wahb ؓ. He even asked an official permission of the Emperor of Byzantine to march on the Muslims. But the request was rejected.²²⁸

Hawza, the leader of Yamamah, also denied the prophetic invitation conveyed by Salit ibn Umayr ؓ. He died in the throes of his ignorance only a short while later.²²⁹



The Blessed Prophet ﷺ gave important advices to each of his ambassadors prior to sending them. For instance, before having a letter delivered to the folk of Khimyar, he advised Iyash ؓ with the following:

“If you arrive there at night, wait until morning to enter. Then take *wudu* in the best manner and offer two *rakahs* of salat. Pray to Allah for success and to be pleasantly received. Then prepare yourself, take my letter in your right hand and present it with your right hand to their right hand. If you do that, they shall accept you...”

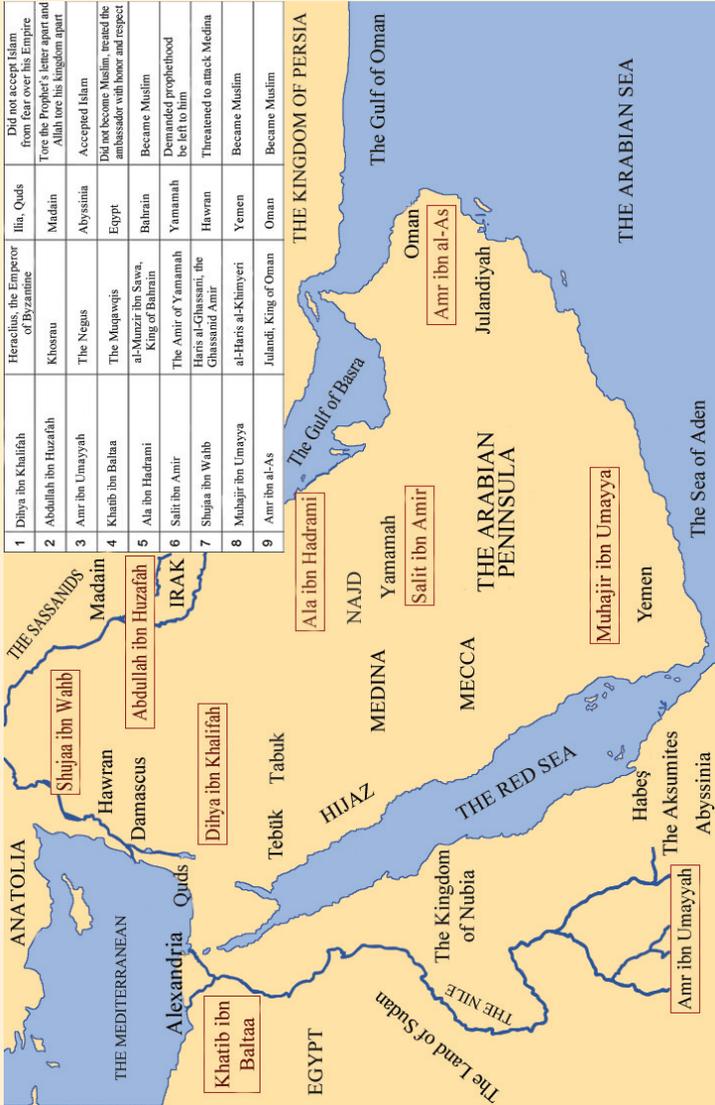
Iyash ؓ states, “I did exactly as the Messenger of Allah advised. They ended up becoming Muslim. The later events, too, unfolded in the exact manner he had foretold.” (Ibn Saad, I, 282-283)

These invites were the first steps Islam took towards embracing the entire world from Medina. Having come alive in the Arabian Peninsula, Islam continued to grow by the day. After all, the sturdy foundations of the triumphant walk were being laid by the Blessed Prophet ﷺ himself.

228. Ibn Saad, I, 261.

229. Ibn Saad, I, 262.





The Spell Cast on the Blessed Prophet ﷺ by the Jews

It was during those days when the Jewish leaders made a proposal to the crafty magician Asam ibn Labid, on the surface a Muslim, yet carrying on his Jewish belief in secret.

“You are our most skillful magician”, they said. “Muhammad has cast a spell on our men and women and we can not do anything about it. You have seen what he has done to us; how he has defied our religion, killed and sent into exile many of our own. For all the damage he has caused us, we entrust you with the duty of punishing him by casting on him a spell!” They paid Asam ibn Labid three dinars of gold for the mission.

Ibn Labid set himself to the task immediately and began looking for ways of obtaining a few strands of the Noble Prophet’s ﷺ hair. Somehow he did manage to get hold of what he was after. Tying certain kinds of knots on the hairs and blowing into them, he placed it in a dried shell of the flower of a date. He then placed it under a stepping stone inside the Zarwan Well. Right after the spell, the Blessed Prophet ﷺ fell ill. The light of his eyes faded away. The illness that ensued for days on end reduced his appetite and he was not able to eat and drink anything.

Allah, glory unto Him, informed his Prophet ﷺ the identity of the person who had put a spell on him and the whereabouts of the knotted hairs. The Blessed Prophet ﷺ thus sent Ali and Ammar ؓ to the Zarwan Well. They both drew the water from inside, which had turned red, like henna, and completely emptied the well. Lifting the stepping stone inside, they found the knots underneath.

In the meantime, Jibril ؑ brought the two *suwar* of al-Falaq and an-Nas. With the Prophet’s ﷺ recital of each *ayah*, a knot of the spell became undone; and with the reciting of the very last *ayah*, the

Noble Messenger ﷺ felt an instant relief, like he had been freed from a rope. He regained his appetite. He subsequently had the Zarwan Well closed. As for Ibn Labid, neither did the Blessed Prophet ﷺ summon him nor did he mention his crime and hold it against him. Not only did he not punish Ibn Labid, clearly guilty of attempting to take his life, he did not even hold a personal grudge against Ibn Labid's tribesmen, the Jews of Banu Zurayq.²³⁰

The Blessed Prophet ﷺ one day stated, “Abstain from the seven destroyers!”

“What are they, Messenger of Allah?” asked the Companions.

“Ascribing partners to Allah, casting spells, unjustly taking a life that Allah has declared untouchable, indulging in usury, usurping the possessions of an orphan, fleeing from the battlefield and charging chaste and innocent women with adultery...” (Bukhari, Wasaya, 23; Muslim, Iman, 145)

In another *hadith*, the Prophet of Allah ﷺ declares:

“Whoever ties a knot and blows in it, has cast a spell. Whoever has casted a spell has fallen into *shirk*.” (Nasai, Tahrim, 19)

“The salat of an *arraf*²³¹, who gives news of the whereabouts of a stolen and lost property, and who asks him something and confirms what he says, will not be accepted for forty days.” (Muslim, Salam, 125)

230. See, Ibn Saad, II, 197; Bukhari, Tibb, 47, 49; Muslim, Salâm, 43; Nasai, Tahrim, 20; Ahmad, IV, 367, VI, 57; Aynî, XXI, 282.

231. A *kahin*, or a soothsayer, is a person who claims knowledge of future happenings. Although from one perspective an *arraf* is also a *kahin*, the term is reserved for a person who gives information on stolen or lost property. There is also a *munajjim*, or an astrologer, who, too, is a *kahin*, with the difference that a he claims knowledge of future events by observing stars.





The Final Blow to Jewish Mischief: The Conquest of Khaybar (Safar-Rabiulawwal, 7 / June-July, 628)

The Jews of Khaybar had joined the hypocrites in taking the Treaty of Hdaybiyah at face value and assuming it to be a supposed reflection of the inner weakness of Muslims. Incited by the many exiled Jews who had taken refuge in their forts, a great fire of antagonism soon took Khaybar in its flames. The Jews promised to give half their yearly crops to the tribe of Ghatafan, provided they joined forces with them against the Believers. With Ghatafan more than ready and prepared to collaborate, they quickly thought of ways to put their forces into effect. Sending an army to Medina was the proposed scheme.²³²

To curb Jewish hostility, the Blessed Prophet ﷺ sent Abdullah ibn Rawaha ؓ to Khaybar to ensure peace. The Companion soon returned with an unwelcoming refusal. A battle had become inevitable and a march on Khaybar was now imminent. The Blessed Prophet ﷺ declared:

“Let only those who want *jihad* join us!” (Ibn Sad, II, 92, 106)

Medina, on another note, was located right between Mecca and Khaybar; and thus each time there was a war with Mecca, Khaybar always posed a potential threat from behind.

The Companions enthusiastically heeded the Blessed Prophet’s call. However, the Prophet of Allah ﷺ did not allow entry for those who were not present at Hdaybiyah. The Muslim army had suffered on more than an occasion, in the most delicate of times, from the betrayals of hypocrites, who had previously somehow managed to sneak in during previous campaigns with the sole incentive of acquiring spoils. The same people now desperately wanted to join,

232. See, Waqidi, II, 530-531, 566, 640; Ibn Saad, II, 92.



in hope of laying their hands on the dazzling riches of the Khaybar Jews. They were thus denied. Besides, that was the Will of the Allah, glory unto Him:

قُلْ لَنْ تَتَّبِعُونَا

“...Say: You shall never tag along with us!” (al-Fath, 15)

The Muslim preparation for Khaybar cast anxiety over the remaining Jews in Medina, still bound to a treaty with the Blessed Prophet ﷺ. They had a hunch feeling that their fellow Jews of Khaybar were awaiting a similar loss that had previously befallen Qaynuqa, Nadir and Qurayza. In hope of perhaps weakening the Believers, every Jew in Medina who had a Muslim owing him money asked for an immediate payment. The below incident, together with attesting to this change of circumstance, also exemplifies the Blessed Prophet’s ﷺ sensitivity in observing the rights of others:

Abu Shahm, a Jew, had Abdullah ibn Hadrad ﷺ owing him five dirhams for some barley he had sold. When Abu Shahm abruptly asked him to close his debt, Ibn Hadrad ﷺ, urged him to give him “...a little more time. Allah willing, I will close my debt, for the Almighty has promised His Messenger the spoils of Khaybar. We are going to the richest town in the whole of Hijaz!”

These words only fueled the anger and jealousy of the Jew.

“Do you think the Jews of Khaybar are like the Arabs you have fought until now? I swear on the Torah that there are ten-thousand warriors there!”

“You enemy of Allah”, replied Ibn Hadrad ﷺ, “you are forgetting you live under our protection. By Allah, I will take you to the



Messenger of Allah!” He then took him by the arm and brought him to the Blessed Prophet ﷺ.

“Listen to what this Jew is saying, Messenger of Allah”, he then said, recounting to him the words of Abu Shahm. The Blessed Prophet ﷺ kept silent and did not say a word. They could only observe a slight movement of his lips but they were unable to make out what he said.

“He has committed injustice against me, Abu'l-Kasim”, complained the Jew. “He has not closed his debt!”

“Give him what is his due”, the Messenger of Allah ﷺ told Ibn Hadrad.

Ibn Hadrad spoke of his poverty and assured he would pay Abu Shahm off with the spoils of Khaybar. Still, the Blessed Prophet ﷺ repeated his command twice. Thereupon Ibn Hadrad ﷺ went to the bazaar. When he returned, he had taken the clothes of his back and enshrouded himself in his *imamah*.

“I will sell you my clothes”, he said to the Jew, who agreed to buy them for four dirhams with which he was able to close off his debt. (Ahmad, III, 423; Waqidi, II, 634-635)

As the Blessed Prophet ﷺ was leading the army of Companions towards Khaybar, he was seeking refuge in the Almighty, like always, with the following prayer:

“Allah, the Lord of the seven heavens and what is under, the seven earths and what is inside, of the devils and whom they lead astray, the winds and what they hurl! We ask from You the good of this town, its dwellers and what is inside of it! And we seek refuge in You from the evils of this town, its dwellers and what is inside of it!”²³³ (Ibn Hisham, III, 379; Waqidi, II, 642)

233. This is a prayer the Blessed Prophet ﷺ used to always say right before entering a given settlement, when he saw the settlement from a distance. (Hakim, I, 614/1634)

On the way, the Companions began to shout *takbir*, in the form of ‘*Allah-u Akbar Allah-u Akbar; La ilaha ill-Allah-u w-Allahu Akbar!*’ The Blessed Prophet ﷺ then urged them to “Have mercy on yourselves, for you are not addressing one who is deaf; nor is your collocutor absent! You are addressing One who Sees and Hears you, and is with you wherever you may be. The One who you pray, is closer to each of you than the neck of his mount!” (Bukhari, Daawat, 50, 67; Muslim, Dhikr, 44)

The Blessed Prophet ﷺ arrived at Khaybar at night and waited until daybreak, appropriate to his custom of never launching an onslaught at night and always waiting until morning, to strike. Come morning, the Jews left their forts with their shovels and picks, to work at their fields as usual. But seeing the Muslim army encamped right in front of their forts, they ran back inside, screaming, “It is Muhammad...Muhammad and his army!”

Thereupon the Blessed Prophet ﷺ said, “*Allah-u Akbar...* Destroyed is Khaybar! When we descend on their land, awful shall then be the morning of those who were warned!” (Bukhari, Maghazi, 38; Ibn Hisham, III, 380)

The Prophet of Allah ﷺ set up his camp right at Raji, between Ghatafan and Khaybar, thereby cutting the access of the two allies with one another and preventing their planned, mutual aid. In fact, when Ghatafan did make an attempt to help the Jews compliant with their requests, they had no other choice than to return, in fright, seeing their path had been cut by the Believers. Forced to battle the Muslims all on their own, the Jews of Khaybar, on the other hand, retreated into their forts.

Someone during the siege had spread rumors among the Jews to incite them to take arms against the Muslims, as indicated by the Blessed Prophet ﷺ:



“A devil came to the Jews and said, ‘Muhammad is fighting you only to take possession of your wealth!’ Call out to them, ‘Say *La ilaha ill-Allah* and therewith protect your wealth and blood...as to your trial in the Hereafter that is upto Allah!’”

The Jews were called out to in that fashion but their response was, “By the Torah of Musa which we have with us, neither will we do what you want us to do, nor will we leave our religion!” (Waqidi, II, 653)

The siege lasted for days. The Believers had almost run out of supplies. The Battle was becoming really severe. Muslims were giving many casualties, while many others were carrying heavy wounds. Regardless, the Blessed Prophet ﷺ had only calling people to Allah, glory unto Him, in mind. An incident during the siege of Khaybar, which goes to show that the Blessed Prophet ﷺ never saw anyone unimportant when it came to calling them to Islam, saw the Prophet of Allah ﷺ explain Islam, at length, to a slave herding some sheep belonging to a Jew near the forts, eventually guiding him to the light of truth.²³⁴ Such was how it all unfolded:

Yasar, who used to earn his living through shepherding of a herd of sheep belonging to a Jew, came across the Blessed Prophet ﷺ one morning while herding outside the walls of the fort. After some talking, Yasar decided to become Muslim and changed his name to Aslam on the Prophet’s ﷺ recommendation. He then asked the Messenger of Allah ﷺ as to what to do with the sheep entrusted in his care.

“Turn them back and chase them!” advised the Noble Messenger ﷺ. “Have no doubt...they shall all return to their owner.”

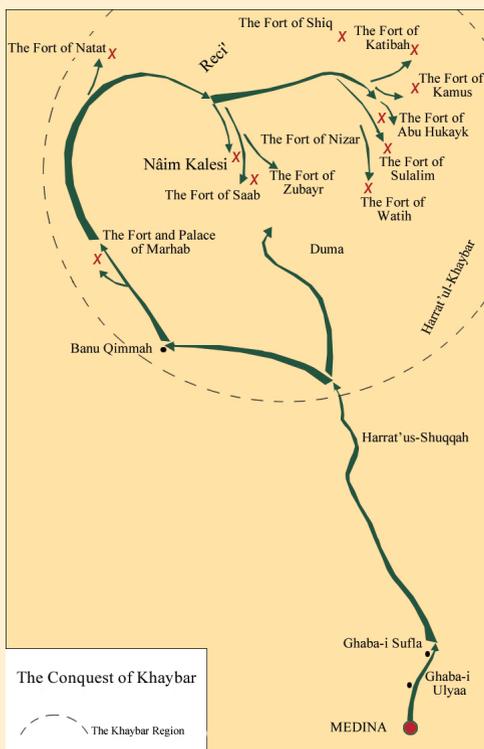
Aslam then grabbed a handful of pebbles from the ground and flung them towards the sheep, shouting, “Go on; return to your owners...By Allah, we are parting ways forever!”

234. Ibn Hisham, III, 398.

The sheep meekly turned back in unison and entered the fort, as if someone had been guiding them along. Aslam then joined the rest of the Muslims in their battle beneath the walls of the fort.²³⁵

Taking active part in the battle the instant he became Muslim, Aslam was martyred a short while later. His corpse was subsequently brought to the Messenger of Allah, who, staring at the deceased Aslam for a while with a group of Companions around him, suddenly turned his face towards another direction. When asked for the reason, he explained:

“He is now with his two wives of the lovely-eyed houris!” (Ibn Hisham, III, 398; Ibn Hajar, *al-Isabah*, I, 38-39)



235. Ibn Hisham, III, 397-398; Ibn Hajar, *al-Isabah*, I, 38-39.

At a stage when the Battle had really begun to test the Believers' forbearance, as they were becoming overwhelmed with fatigue from having all their onslaughts repelled, the Blessed Prophet ﷺ announced:

“Tomorrow, I shall give my flag to someone through whose hands Allah will grant the fall of Khaybar. He loves Allah and His Messenger and Allah and His Messenger love him...”

The Companions present at the battle spent the night wondering and speculating who would end up with the Prophet's ﷺ flag. With the break of day, they all rushed next to the Blessed Prophet ﷺ in hope of being the one to have attained the love of Allah, glory unto Him, and His Messenger. So lively was their enthusiasm that Omar ؓ later confessed, “I have never wished to be commander more than I did that day. I kept on trying to make myself noticed hoping the Messenger of Allah would call me!”

To give the flag, the Blessed Prophet ﷺ ultimately sent for Ali ؓ, who, carrying an illness of the eye at the time, had to be carried to the Prophet's ﷺ presence; he could not even see in front of him. Seeing Ali ؓ struggling to see, the Blessed Prophet ﷺ breathed into his eyes and with the permission of the Almighty, ‘the Lion of Allah’ was healed. The Noble Messenger ﷺ then donned him in armor and handing the flag to him, said:

“Advance now, Ali...and do not look left or right until Allah grants you the *fath!*”

Ali ؓ pressed forward instantly and then stopped. He then asked, without looking behind, “What shall I fight them for, Messenger of Allah?”

“Fight them until they bear witness that there is no god but Allah and that Muhammad is His Messenger. If they accept, unless

they commit what the religion forbids, they will have protected their wealth and blood from you, and their true accounts will remain for Allah to settle. Approach them slowly and calmly. First, invite them to Islam. A single person guided through your call is better for you than to be given red camels!” (Bukhari, Ashab’un-Nabi, 9; Muslim, Fadail’us-Sahabah, 32-34; Haythami, VI, 151)

The Jews’ most famed warriors were all slain that day. Khaybar fell, with all its eight forts, two of which surrendered without fighting. What the Blessed Prophet ﷺ previously foretold came true. The Jews had ninety-three casualties in total, compared to the fifteen Muslim martyrs.²³⁶

Abu Hurayrah  explains:

“We were with the Messenger of Allah at the Khaybar Campaign. Regarding one who used to say he was a Muslim, the Messenger of Allah said, ‘He is in Hellfire’. When the battle eventually broke out, that man fought valiantly and received a heavy wound. Some Companions informed the Messenger of Allah, saying, ‘the man who you just declared to be in Hellfire has fought courageously and died!’ The Messenger of Allah, again, said, ‘He has gone to Hell!’

Some Muslims were in the verge of falling into doubt following the response. And then, a short while later, they told the Messenger of Allah that the man had not yet died after all but is lying with a fatal wound. At night, the man could no longer bear the pain and pushing his body against the sharp edge of the sword, committed suicide. The Messenger of Allah was made aware of the situation.

236. In allusion to the event, Sayyid Sayfullah says,
“Praise not the bad for a loaf of bread, for that is ignorance, bleak,
Destroy your Khaybar like self, for that is courage at its peak...”

‘Allah-u Akbar...! I bear witness that I am a servant and messenger of Allah,’ he said. He then commanded Bilal ؓ to announce, ‘Only Muslims will enter Paradise. This much is certain that Allah strengthens this religion with a sinner, too.’ (Bukhari, Jihad, 182, Maghazi, 38; Qadar, 5; Muslim, Iman, 178)



Following the victory at Khaybar, the Jews wished to remain working on their lands in return for giving half the produce. So, the Prophet of Allah ﷺ did not send all the Jews into exile. On the condition that he could expel them when he saw fit, the Blessed Prophet ﷺ accepted the Jews’ offer of working on these fertile lands and receiving half of the entire harvest. These Jews remained on the land until the caliphate of Omar ؓ.²³⁷

Abdullah ibn Rawaha ؓ was assigned to go to Khaybar each year to estimate and collect half the harvest from the Jews as agreed. So irritated the Jews soon became with the diligence and precision of Ibn Rawaha ؓ in estimating the crops, that they even offered to bribe him to be shown a little lenience.

“For all that you have done, you are, by Allah, the most despicable to me among the entire creation of Allah. Still, that does not prevent me from being just towards you. What you offer me is a bribe; and indulging in bribery is impermissible. We do not touch that!” Ibn Rawaha ؓ pronounced.

“It is with such justice”, replied the Jews in admiration, “that the skies and earth remain in order!” (Muwatta, MUSAQAT, 2)

237. Muslim, MUSAQAT, 5; Abu Dawud, Kharaj, 23-24/3007.



Sensitivity towards the Rights of Others

The spoils of Khaybar were distributed among those present at Hodaybiyah, irrespective of whether they were at Khaybar or not, as Allah, glory unto Him, had promised the riches of Khaybar to Muslims present at Hodaybiyah through the 20th *ayah* of *surah* al-Fath.²³⁸

Omar ibn Khattab  explains the following:

“It was on the day of the Battle of Khaybar. A group from the Companions of the Messenger of Allah came and began announcing those who had been martyred. Then walking past another casualty, they said, ‘so and so has also been martyred.’

‘No!’ intervened the Messenger of Allah. ‘I saw him in Hellfire in a mantle he had unjustly seized from the spoils!’” (Muslim, Iman, 182)

Despite being one of the highest ranks attainable which compensates for the majority of the sins a person may bear, even martyrdom cannot atone for intruding on the rights of other human beings by usurping common property. Informing that the Companion announced as a martyr would be punished in Hellfire for a mantle he had seized without right, the Blessed Prophet  thereby taught his *ummah* that usurping common property and intruding on the rights of others is an unforgivable offense.

There was a black slave by the name of Midam, presented as gift by Rifaa ibn Zayd, who used to see to the service of the Blessed Prophet . He was struck and killed by a strayed arrow while unloading the baggage of the Prophet of Allah . The Believers naturally rejoiced Midam’s death; after all he looked to be martyred. They were told otherwise by the Blessed Prophet .

238. Waqidi, II, 684.



“No, it is not what you think. By Allah, in whose Hand of Might my life resides, a rug he seized on the day of Khaybar before the spoils were distributed is going up in flames on him as we speak!”

The Believers were terrified. A man came to the Noble Messenger ﷺ and handing him one or two shoe laces, said, in embarrassment:

“I had seized these, Messenger of Allah, for my shoes, before the spoils were distributed...”

“Then one or two shoelaces of Hellfire for you...” responded the Messenger of Allah ﷺ. (Bukhari, Ayman, 33; Muslim, Iman, 183)



On the day Khaybar fell, a man came to the Blessed Messenger ﷺ and claimed to have made “...a profit greater than what the dwellers of this valley could never imagine.”

“Is that so? What did you make?” asked the Blessed Prophet ﷺ.

‘I just kept on buying and selling without break, until I was able to make a profit of three-hundred *uqiyya*!”

“Should I tell you of the best of profits?” then ask the Blessed Prophet ﷺ.

“Yes, Messenger of Allah, do tell...”

“A salat of two *rakahs* right after the obligatory (*fard*) salat...!” (Abu Dawud, Jihad, 168/2785)

Upon receiving the commodities and date fields of Khaybar that fell to their lot, the *Muhajirun* were able to improve their conditions financially, owing to which the Blessed Prophet ﷺ returned to the *Ansar* the date fields and trees they had previously either given or lent for use to the *Muhajirun*.²³⁹

239. Ibn Qayyim, III, 359.



The Arrival of Daws in Medina

Meanwhile, a group from the tribe of Daws came to Medina. Their leader Tufayl ibn Amr had already come to Mecca during the nascent years of Islam and had accepted Islam after speaking with the Blessed Prophet ﷺ. Then receiving permission from the Prophet ﷺ to return to his people, he had begun inviting them to Islam. Abu Hurayrah ؓ was the first to respond to his call.²⁴⁰ The number of Muslims gradually increased thereafter, reaching seventy to eighty households, all of whom migrated to Medina during the Battle of Khaybar. Proceeding straight to Khaybar from there, they joined the Blessed Prophet ﷺ in battle.

Abu Hurayrah ؓ became really impatient during the journey, anxious and raring to meet the Blessed Prophet ﷺ as soon as possible. He was reciting the below verse of a poem on the way:

“O the night of journey! I am tired of your length and hassle...
But it is you saving me from the land of disbelief and denial!”
(Bukhari, Maghazi, 75; Waqidi, II, 636)

By the time Abu Hurayrah ؓ arrived at long last to Khaybar with the rest of his tribesmen of Daws, Khaybar had already fallen.²⁴¹ When the Noble Prophet ﷺ saw him, he asked where he was from.

“Daws”, replied Abu Hurayrah ؓ, whereupon the Blessed Prophet ﷺ stated, “I have seen only goodness in whoever I have come across from Daws!” (Tirmidhi, Manaqib, 46/3838)

The Blessed Prophet ﷺ allocated a share of the spoils of Khaybar to the natives of Daws.²⁴²

240. Ibn Hajar, *al-Isabah*, II, 226.

241. Ibn Saad, IV, 328.

242. Ibn Saad, I, 353.



The Return of the Immigrants of Abyssinia

As Khaybar was falling, a group of sixteen Companions headed by Jafar ؓ were returning from Abyssinia to Medina. Upon finding out that the Blessed Prophet ﷺ was at Khaybar, the immigrants immediately proceeded there, and were soon united with him.

“You resemble me so much in appearance and behavior”, the Blessed Prophet ﷺ first commented upon seeing Jafar. He then added, “I do not know as to what is supposed to make me happier: the fall of Khaybar or the return of Jafar!” (Ibn Hisham, III, 414)

Jafar ؓ was inexpressibly delighted to receive the precious compliments of the Blessed Prophet ﷺ, and like an innocent child, he ecstatically started turning, on one foot, around the Prophet of Allah ﷺ until losing control.²⁴³

The Blessed Prophet ﷺ did not forbid Jafar ؓ from doing this. Some *tariqah*, or Sufi orders, later took this as an affirmation (*sunnat'ut-taqiriri*) of the Messenger of Allah ﷺ and as a precedent for *wajd* or the state of ecstasy.²⁴⁴

Arriving alongside the immigrants was also the Ashari Tribe of Yemen. Among them was Abu Musa al-Ashari ؓ who states:

“While in Yemen, we, the Asharis, had been informed that the Messenger of Allah ﷺ had appeared, upon which, together with fifty-two or fifty-three others from our tribe, we set out to immigrate next to the Messenger of Allah ﷺ. As the weather took a turn for the worse and became unfavorable on the way, our ship dropped us off at land of the Abyssinian Negus. There, along with

243. Ahmad, I, 108; Ibn Saad, IV, 35.

244. The *sama*, or whirling, that begins after reaching an ecstatic state during the Mevlevi *dhikr* takes its inspiration from this very incident.



his friends, we met Jafar ؓ who said to us, ‘The Messenger of Allah sent us to this land and ordered us to remain here for a while. I suggest you also stay with us!’

And later, we eventually boarded a ship and returned all together to Medina. We were united with the Messenger of Allah just as Khaybar had fallen. So the Messenger of Allah gave us a share of the spoils of Khaybar, too.” (Bukhari, Maghazi, 38; Muslim, Fadal’us-Sahabah, 169)

The Jews’ Plot to Poison the Blessed Prophet

The Jews had still not given up their treachery despite the humane treatment they were receiving from the Muslims. They plotted, in secret, to murder the Blessed Prophet ﷺ. As vivid as the consequences of their recent crimes still were, they were now attempting to once again betray a Prophet who, instead of sending them to exile like he had done with some other Jewish tribes, had already forgiven them once before for attempting to execute a similar murder plan. Incredibly, they were breaching their pact yet again.

To execute this sinister plot, Zaynab, a daughter of a Jewish notable by the name of Harith, invited the Blessed Prophet, along with some of his Companions, to a feast of roasted lamb, which she thoroughly contaminated with poison from beforehand. Knowing the Blessed Prophet ﷺ was especially fond of the shoulder meat of the lamb, she even added extra poison there. But the instant the Prophet of Allah ﷺ took a morsel of the meat, he took it out, and warned his Companions, “The meat tells me it is poisoned... Do not eat from it!” Bishr ibn Bara ؓ had however already taken a piece of the meat, immediately after seeing the Messenger of Allah ﷺ begin to eat and had swallowed the morsel by the time the Prophet ﷺ gave the warning. The others had still not touched the food.



Before too long, the malicious woman was caught and brought to the Blessed Prophet ﷺ.

“Was it you that poisoned this lamb?” he asked her.

“How did you find out it had been poisoned?” she asked.

“The shoulder blades in front of me informed me”, answered the Noble Messenger ﷺ.

“Yes, it was me who poisoned the lamb”, she then said, admitting to her crime.

When asked by the Blessed Prophet ﷺ as to her motive for doing so, she explained, “You killed my father, my uncle and my husband. There is nothing left you have not done to my people. So I thought to myself, ‘If he is really a prophet, then my plot will be brought to his awareness by the Almighty and the poison will do him no harm; but if he is a liar and simply a ruler, he will die from this poison and we will be able to avenge those deaths and rid ourselves from him!’”

“Allah has not given you the power to do that”, stated the Blessed Prophet ﷺ.

While coming clean with her plot, deeply affected by what she had witnessed, the woman became a Muslim and voicing her remorse, asked to be forgiven. The Prophet ﷺ, sent as a mercy to the worlds, forgave her for her attempted assassination plot. But as Bishr ibn Bara ؓ died a short while later from the poison, his relatives asked for *qisas* or retribution. Harith’s daughter was therefore made to consume the same poison.

In order to rid his body of the effects of the poison, the Blessed Prophet ﷺ had some blood extracted from between his shoulder blades. (Bukhari, Jizya, 7; Muslim, Salam, 45; Ibn Hisham, III, 390; Waqidi, II, 678-679; Haythami, VI, 153)

Three years later, before breathing his last, the Blessed Prophet ﷺ is reported to have diagnosed the effects of this poison as the cause of his passing away. (Hakim, III, 242/4966)

The *Mutah* Issue

Also prohibited around the same time as the Battle of Khaybar was the practice of contracting temporary marriage known as *mutah*, regarding which no prohibition had been revealed until then.

Ali ؑ narrates that “During the Battle of Khaybar, the Messenger of Allah prohibited marrying women under *mutah* and eating the meat of domesticated donkeys.” (Bukhari, Maghazi, 38; Nikah, 31; Dhahabih, 28; Hiyal, 3; Muslim, Nikah, 29-32; Muwatta, Nikah, 41; Nasai, Nikah, 71)

Mutah, a practice which has its roots in the Age of Ignorance, is a type of marriage where the woman is hired for a temporary period of time in return for some payment. A *mutah* marriage is terminated once the designated term comes to an end. Right of inheritance, allowance and a waiting period after divorce, common to normal marriages, do not exist in a *mutah* marriage. It was therefore prohibited following Khaybar through numerous *ahadith* in regard. One of those is, “Now Allah, the Glorious, has prohibited it until the Day of Judgment. Whosoever is wed to a woman under *mutah* ought to set her free and not take anything back from what has been given to her as payment!” (Muslim, Nikah, 21; Ibn Majah, Nikah, 44; Darimi, Nikah, 16; Ahmad, III, 406)

On the return from the Tabuk Campaign, the Blessed Prophet ﷺ had decided to take a break near Saniyyat’ul-Wada. There, he saw a few women crying and asked them what they were shedding tears over. Someone explained on their behalf that they were “..women



wed under *mutah*.” Thereupon the Messenger of Allah ﷺ declared, “*Mutah* has been annulled by the Islam’s rulings on marriage, divorce, the wait (after divorce) and inheritance!” (Ibn Balban, VI, 178; Darakutni, III, 259)

Thus a woman wed under *mutah* is not a wife, and according to the consensus of Muslim scholars, *mutah* is tantamount to fornication.

Ibn Abbas ؓ explains the following:

“Before Islam, there was *mutah*. Upon arriving at a foreign place, a person would, under *mutah*, marry a local woman for the duration of the presumed time of his stay there. The woman would thereby keep an eye on his belongings and see to his various chores. This continued up until the Revelation, ‘...And who guard their private parts. Except before their mates or those whom their right hands possess, for they surely are not blameable.’ (al-Muminun, 5-6). All other relations, except for the two specified, are thus impermissible.” (Tirmidhi, Nikah, 29/1122)

The devastating social consequences of *mutah* include:

a) The damage exacted on children born to such temporary marriages, who, like children born from extra-marital affairs, are made to grow up without fathers, and thus without adequate care and nurturing.

b) As genealogical borders become blurry and offsprings unknown, it is probable that, down the track, a woman might enter a relation with her son, born from a man with whom he had once contracted a *mutah*. The same applies to the man; he might end up being together with his daughter, grand daughter and niece; or simpler said, someone eternally forbidden for him to marry. This is no doubt one of the greatest dangers of *mutah*, as attested to by many like tragedies throughout history.

c) In most cases, it is impossible to distribute the inheritance of someone who has contracted *mutah*, simply because both the numbers and the identities of the persons' inheritors remain unknown.

The dangers that come with *mutah* are indeed menacing. It is the same as laying waste to progeny. A woman, on the other hand, made to contract a *mutah* enters a spiritual downfall as the feeling of being leased is something tremendously demoralizing. *Mutah* is therefore a major blow struck at the core of a woman's virtue. Could a person ever stomach seeing his daughter or mother contract a *mutah* in spite of all its disgust? That would suffice on its own to expose the depravity of *mutah*.²⁴⁵

The Return from Khaybar

Following the Fall of Khaybar, the Blessed Prophet ﷺ sent an envoy to the Fadak area, standing at a two days distance away from Medina, and had the area incorporated to the Muslim dominion without a shed of blood.

Lastly, Wadi'il-Qura, a small Jewish settlement located on the road to Medina, was also taken after siege lasting a single day. Like the locals of Khaybar, they too were left to work on their land in return for half their harvest.

As for the Jews of Tayma, they agreed to pay the Blessed Prophet ﷺ *jizyah*, in return for which they were allowed to remain in their settlement. Both of these Jewish tribes had previously made a pact with Khaybar to march on Medina.²⁴⁶

245. For a detailed exposition of the *mutah* issue, see Ibrâhim Cànân, *Nâmus Fitnesi Mutâ*, İstanbul, 1993.

246. See, Ibn Hisham, III, 391; Waqidi, II, 707, 711.

The *fath* of Khaybar and the surrounding area paved the Muslim way for the imminent *fath* of Mecca. The defeats of Banu Qaynuqa, Banu Nadir, Banu Qurayza and finally the Jews of Khaybar had intimidated the tribes of the peninsula, leaving not a shadow of a doubt in their minds over the ultimate triumph of the Blessed Prophet ﷺ. It was alarming, for the tribes mentioned were the richest and most powerful of all Jews in entire Arabia and their exploits in warfare were legendary. They owned impenetrable forts and an abundant amount of date fields and exercised a power great enough to protect the entire Arabs, should they have chosen to seek refuge in them. But now it had become all too clear how their supposed courage and might withered away when besieged by the Prophet of Allah ﷺ and how they were made to humbly accept insufferable burdens. The breeze was now blowing the Believers' way.²⁴⁷

In the aftermath of Khaybar, the Blessed Prophet ﷺ married the honorable Safiyya, who was widowed after her husband was slain in the battle.²⁴⁸ She had married her husband, a notable among the Jews of Khaybar, only a few days prior to the siege of Khaybar. On her wedding night, she saw a dream in which a moon, rising from Medina, came and fell in her lap. She explained her dream to her husband who becoming infuriated, exclaimed, "You want to become the wife of Muhammad, the King of Hijaz, don't you?" before she forcefully slapped Safiyya, leaving her with a black eye, a bruise she was still carrying when she encountered the Blessed Prophet ﷺ a few days later. She explained to the Prophet of Allah ﷺ her ordeal when he inquired how she had gotten the bruise. He, in turn, gave her an explanation of Islam and said, "We are not going to force you if you happen to decide to remain in your religion! If you accept

247. See, Waqidi, II, 729-731; Ibn Kathir, *al-Bidayah*, IV, 234.

248. Ibn Saad, VIII, 121-126.



Allah and His Messenger then I shall accept you as wife. But if you chose to remain a Jew, then I will set you free and you can return to your tribe!”

Safiyya ؓ chose Islam, becoming ‘the mother of Believers.’ (Waqidi, II, 674, 707; Ibn Sad, VIII, 123; Ahmad, III, 138)

The Noble Prophet’s ﷺ marriage to Safiyya, the daughter of Huyay, engendered closeness with the Jews of Khaybar, and by reducing enmity, enabled the development of friendlier relations. In this respect, Safiyya ؓ remained close with the Jews, to the point of even drawing complaints, virtually becoming their representative in the Prophet’s house.

Once, a female servant of Safiyya ؓ came to Omar ؓ, during his time as Caliph, and complained of how “...Safiyya was still very much fond of Saturday’s and continued his contact with Jews.” Caliph Omar ؓ thereupon sent someone to investigate the situation. Safiyya ؓ provided an explanation.

“Regarding Saturday”, she said, “I do not like that day ever since Allah gave me Friday in its place. And as for your question regarding the Jews, I have relatives among them, whom I see to and visit.” (Ibn Hajar, al-Isabah, IV, 347)

Safiyya ؓ then asked her servant why she had made such an accusation. “I followed the *shaytan*”, she confessed. Safiyya’s ؓ response to that was of a brilliance that reflected the degree she had embraced the morals of Islam.

“You can go; I have set you free”, she said, releasing her female servant who had tried to slander her with a false accusation. (Ibn Hajar, al-Isabah, IV, 347)



***Umrat'ul-Qada* (Dhilqada, 7 / March, 629)**

Performed to compensate the attempted *umrah* of a year ago which, thwarted by the idolaters, could not be carried out, this *umrah* has thus come to be known as *umrat'ul-qada*, that is the compensatory *umrah*.

A year had now passed since Hdaybiyah and the time had come to perform the *umrah* as agreed upon in the Treaty of Hdaybiyah. As they entered the month of Dhilqada in the seventh year of Hegira, the Blessed Prophet ﷺ ordered each person present at Hdaybiyah to begin preparing for *umrah*. He extended the command equally to other Muslims. Arabs from neighboring areas who happened to be in Medina at the time stated that they "...neither had food for the trip nor anyone to feed them!"

The Prophet of Mercy ﷺ then asked the Muslims of Medina to give charity, for the sake of Allah, glory unto Him, for those in need and see to what needs they may have, cautioning them that pulling their helping hands away from them would mean their ultimate destruction. The Believers, however, were facing similar problems of their own.

"What can we give as charity, Messenger of Allah, when we are unable to find anything?" they said.

"Whatever you have", replied the Blessed Prophet ﷺ, "even if it be half a date..." (Waqidi, II, 731-732)

The Blessed Prophet ﷺ eventually set out from Medina along with two-thousand Companions, as well as around a hundred horses and, just in case, military equipment such as helmets, armors and spears. Some Companions reminded the Noble Messenger ﷺ of the condition laid down by Quraysh which prevented them from arming themselves except for the bare minimum considered acceptable for a traveler.

“We are not going to enter the Haram with those weapons; still, better we have them nearby in case of an attack”, the Blessed Prophet ﷺ explained. With two-hundred Companions, he then had the weapons sent to Batn-i Yajaj, at a distance of three miles from Mecca. (Waqidi, II, 733-734)

On they way, the pilgrims had a stopover at Abwa. The Blessed Prophet ﷺ had been granted permission by Allah, glory unto Him, to visit his mother’s grave. During the visit, he mended the grave with his hands and shed a few tears of grief. Finding difficulty in holding back their tears, the Believers also cried. Asked a few moments later as to the reason behind his tears, the Noble Prophet ﷺ said, “...for I remembered my mother’s mercy and compassion for me.” (Ibn Sad, I, 116-117)

In line with the terms of Hdaybiyah, the idolaters evacuated Mecca for three days and retreated to the nearby mountains, leaving the town at the Muslims’ dispense. Stirred from seeing Kaabah for the first time in seven years, the Believers enthusiastically began chanting, at once, the *talbiyah*.

According to the report of Ibn Abbas ؓ, the Blessed Prophet ﷺ was met with and greeted by small children from the Muttalib Clan upon entering Mecca. He subsequently placed one of the children at the front of his saddle and another behind and rode into the town.²⁴⁹

In order to show the idolaters there was no truth behind their rumors that the Muslims had fallen weak from the fever of Medina, the Blessed Prophet ﷺ commanded them to walk quickly and with a touch of flamboyance.²⁵⁰

249. Bukhari, Umrah, 13; Libàs, 99.

250. Bukhari, Hajj, 55; Muslim, Hajj, 240; Ahmad, I, 305-306.

“May Allah have mercy on he who makes himself appear brawny to the idolaters!” he prayed. (Ibn Hisham, III, 424-425)

The Muslims who had arrived in Mecca after traveling, under those conditions, a distance of over four-hundred kilometers from Medina, were indeed feeling the strain of the journey; yet they fully lived up to the Prophet’s ﷺ command and performed their *umrah* with dignity, exuding an intimidating might. They even ran flamboyantly during the first three *ashwat*, or laps, of the circumambulation, between where the two green poles stand today.

The idolaters, meanwhile, were curiously inspecting the Muslims. Had they been able to observe a glimpse of fatigue and slackness in the Muslims, they could have had other thoughts. Seeing with their own eyes the vivacity and exuberance of the Muslims, they could do little to hide their astonishment:

“Are these the people you say have fallen weak from fever? They are livelier and more animated than us!” they exclaimed. (Muslim, Hajj, 240)

The touching harmony of the *adhan* called out by Bilal Habashi from the roof of Kaabah that day, while stirring Muslim hearts, added to the bewilderment of the onlooking idolaters.

While the Blessed Prophet ﷺ was circumambulating Kaabah with his Companions, Abdullah ibn Rawaha ؓ began reciting a poem.

“How long will you continue reciting that poem in the presence of the Prophet and in the Haram of Allah?” Omar ؓ reproached. But the Blessed Prophet ﷺ himself intervened.



“Do not prevent him! By Allah in whose Hand of Might my life resides, his words are more damaging for Quraysh than flying arrows! Continue, Ibn Rawaha!” he said, before telling Abdullah to say:

“Say, there is no god and no one to be worshipped other than Allah. He is the One. He is the One who shall realize His promise. He is the One who gives strength to His soldiers. Only He is the One who routs the united tribes!”

The rest of the Companions repeated the words of Abdullah ibn Rawaha رضي الله عنه. (Waqidi, II, 736; Ibn Sad, II, 122-123)

A graceful look of calmness was visible on the Muslims' faces when they eventually returned to Medina after their three-day Kaabah visit. The first Kaabah visit had now taken place and the dream the Blessed Prophet ﷺ saw a year ago was realized in exactitude; a reality to which Allah, glory unto Him, gives mention in the Holy Quran, by alluding to the recent victory at Khaybar and heralding a soon-to-be triumph in Mecca:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

“Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that. He it is



Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.” (al-Fath, 27-28)

The *umrat'ul-qada* left a profound impression on the Meccans and its impact soon saw the likes of Khalid ibn Walid, the future captor of Syria, Amr ibn As, the future captor of Egypt and Othman ibn Talha join the ranks of Islam.

As the Blessed Prophet ﷺ was departing from Mecca, Umamah ؓ, the daughter of Hamza ؓ, ran after him, pleading to be taken to Medina with him. Ali ؓ took her by the hand and brought her to his wife Fatimah ؓ, asking her to mind the child. But when they returned to Medina, a minor disagreement arose between Ali, Zayd and Jafar ؓ, who each wanted to be the one to take care of her.

“She is my cousin!” stated Ali ؓ.

“She is my cousin, too, and on top of that I am married to her maternal aunt!” declared Jafar ؓ.

“Well, she is my brother’s daughter!” then said Zayd, reminding them of how the Blessed Prophet ﷺ had made he and Hamza ؓ brothers.

The Blessed Prophet ﷺ decided it would be best for Umamah to stay with her maternal aunt, pronouncing, “A maternal aunt is like a mother!” Then turning towards Ali ؓ, the Noble Messenger ﷺ said:

“You are from me, I am from you!”

And to Jafar ؓ, “You look so like me in appearance and conduct”, he said.

“You”, he then said to Zayd ؓ, “are both our brother and friend!” (Bukhari, Maghazi, 43, Umrah, 3; Muslim, Jihad, 90)

Ali  explains, “Zayd became so elated when he heard the complements of the Messenger of Allah that he began spinning around the Prophet, on one foot. Then Jafar followed Zayd, behind him, in the same manner; and out of joy, I, too, started skipping on one foot behind Jafar.” (Ahmad, I, 108; Waqidi, II, 739)



THE EIGHTH YEAR OF HEGIRA

The Passing Away of Zaynab, the Daughter of the Blessed Prophet ﷺ

Zaynab ﷺ never really recovered from the injury she received, when she was pushed off from camelback during her journey to Medina. She ultimately breathed her last on the turn of the eighth year of Hegira. Her corpse was washed by Umm Ayman, an *Ansari* woman Umm Atiyya and the honorable wives of the Prophet ﷺ Sawda and Umm Salama. Just before they began the Noble Prophet ﷺ came next to them and told them to begin washing her, "...from the right hand side and with her limbs of *wudu*! Wash her in odd numbers with water and *sidr*;²⁵¹ once, three times, seven times and more, if necessary. Place some camphor in the water before the last run. Inform me when you are done!"

Combing Zaynab's ﷺ hair, they parted it into three and tied it into three locks; one each for the sides and another for the hair on the top of her head. As they finished washing her, the Blessed Prophet ﷺ handed them the shroud he had around his waist and told them to, "Use it as an inner shroud for Zaynab!"²⁵² (Bukhari, Janaiz, 9, 13, 17; Muslim, Janaiz, 36; Ibn Sad, VIII, 34-36)

251. A *sidr* is a type of cherry tree found in Arabia, known for its dense and pleasant shade. Its leaves are used to wash the corpse the deceased. (Āsim Efendi, *Kāmus*, II, 385)

252. The shroud that is sunnah for a male consists of three parts: an *izar* to cover the entire body, a shirt and a wrap. For a female, it consists of five parts: an *izar*, a



After leading her funeral salat, the Noble Messenger ﷺ descended to her grave, downcast and mournfully. He momentarily remained there, before climbing back up, this time with a smile on his face, saying, “Thinking of Zaynab’s weakness, I prayed Allah to alleviate from her the troubles and heat of the grave...and Allah accepted my prayer.” (Ibn Athir, *Usd’ul-Ghabah*, VII, 131)

The Battle of Muta: A Legend Written by a Handful of Companions (Jamaziyalawwal, 8 / August-September, 629)

Envoys sent by the Blessed Prophet ﷺ to various kings and governors, irrespective of the maltreatment and abuse they at times received, in line with the age old principle that forbade ‘shooting the messenger’, were returning to Medina safe and sound. However, the return of Harith ibn Umayr ؓ, who was sent to the Chieftain of Busra, was never to be. Upon arriving at Mutah, Harith ؓ was intercepted by Shurahbil ibn Amr, a Ghassani chieftain, who asked the Companion where he was headed. Finding out he was the ambassador of the Blessed Prophet ﷺ, Shurahbil then did the unthinkable and callously murdered and martyred the Companion.²⁵³

The Blessed Prophet ﷺ became deeply upset with the manner in which Harith ؓ was martyred. The crime was furthermore an out-an-out violation of Islam and a complete disregard of Muslims. A counter action was now imperative to save the honor of the Islamic State and to stop the event from leading to drastic consequences. The Blessed Prophet ﷺ therefore immediately mobilized an army of three-thousand Believers.

hijab over her head, a wrap, a cloth tied around her breasts and abdomen and a shirt.

253. Waqidi, II, 755; Ibn Qayyim, III, 381.

Based on the universal will of Islam that destroyed the differences of class belonging to the Age of Ignorance, the Blessed Prophet ﷺ designated Zayd ؓ, his free slave, as the commander of the Muslim army. He then gave the commander the following instructions:

“Should you fall martyr, then let Jafar take the command! And should Jafar, too, fall martyr then let Abdullah ibn Rawaha take the command! And if he, too, falls martyr, then let the Muslims choose a commander from among themselves!”

A Jew, in the meantime, overheard these instructions considered them to be death announcements of those mentioned. He approached Zayd ؓ, and with the intention of casting fear into his heart, told him to “Prepare your will! For if Muhammad is really a prophet then you shall not return to him. The names the Prophets of Israel used to give prior to a battle would never return!”

This only made Zayd ؓ happier. (Ibn Kathir, al-Bidaya, IV, 238) The Jew had not the least clue that he, like the rest of the Companions, was burning with the desire for martyrdom.

Abdullah ibn Rawaha ؓ who completed his preparations for the campaign, came and bode farewell to the Messenger of Allah ﷺ, whom he would dearly miss, and said, “Advise me with something, Messenger of Allah, that I can commit to my heart!”

“You will soon reach a land where little *sajdah* (prostration) to Allah is made. Increase your salat and *sajdah* there!” recommended the Blessed Prophet ﷺ.

“Advise me some more, Messenger of Allah”, insisted Ibn Rawaha.

“Always remember Allah, for remembrance of Allah will help you attain to what you wish!” (Waqidi, II, 758)

The Prophet of Allah ﷺ accompanied the Muslim army as far as Saniyyat'ul-Wada and saw them off on their campaign amid abundant prayers. He commanded them to go as far as the point where Harith ؓ had been martyred, invite the enemy there to Islam and, if they refuse, fight them, expecting aid only from Allah.²⁵⁴

Made aware of the Muslim march, backed by the Byzantines, the grim Shurahbil also prepared a force reportedly of a hundred-thousand in number, bolstered all the more with the enlistment of another hundred-thousand Christian Arabs.²⁵⁵

The Muslim army found out about the enormous size of the enemy only after crossing over into Syria. Faced with a situation they had not expected in the least, they held a discussion. As the balance of power was tremendously out of proportion and of an imbalance perhaps never before seen in history, the majority was of the opinion to inform the Blessed Prophet ﷺ of the situation and wait for his instructions. They were moments away from reaching an unanimous decision to send the news to the Blessed Prophet ﷺ when Abdullah ibn Rawaha ؓ spoke out:

“Isn't that before which we feel hesitant now the very same thing we have set out in search for? Do we ever fight the enemy with a superiority of number or might? No! We fight with the power of religion Allah has granted us. So what are we waiting for? What awaits us is one of two beautiful ends: Either martyrdom or victory!”

The Companions thus settled on firmly marching ahead.

Zayd ibn Arqam ؓ recounts:

254. Ibn Saad, II, 128.

255. Ibn Hisham, III, 429.

“I was an orphan in the care of Abdullah ibn Rawaha. When setting out on the Mutah Campaign, he had me seated on the back of his saddle. After traveling some time in the night, I heard him murmur to himself a poem along the lines of, ‘O my camel! Just take me and my load across four stations, ahead of the well near the sands, and I will never ride you to any other campaign. You shall thereafter be free, without an owner! To my family, it looks as if I will not be able to return! To be martyred is what I hope! Muslims have come and left me in the lands of Damascus, wherein I am eager to forever be! No longer do I care for the ripe date trees, watered by rainfall and from beneath!’

After hearing him, I began to cry. Abdullah ibn Rawaha ﷺ then gently poked me with his whip and said, ‘What harm could there be, kid, for Allah to grant me martyrdom and for you to return on camelback with your load? I will then be relieved from all the troubles and grief of the world!’

Deep in the night, he got off from his camel and offered two *rakahs* of salat. Afterwards, he said a lengthy prayer, after which he commented, ‘This time, Allah willing, I will be granted martyrdom!’” (Ibn Hisham, III, 431-432; Waqidi, II, 759)

Once they reached the outskirts of the village of Mutah where the enemy had been stationed, without the blink of an eye, the handful of Believers led by Zayd ﷺ launched a courageous onslaught on the enemy ranks. Those who had given their hearts to *tawhid* were now on the verge of giving their lives in Allah’s way. In a heated and violent moment of the Battle, Zayd ﷺ, the beloved of the Blessed Prophet ﷺ and among the first eight Muslims in Mecca, came on the receiving end of fatal enemy spears and was martyred.

Compliant with the instructions given by the Blessed Prophet ﷺ, Jafar ﷺ immediately seized the Muslim flag and assumed leadership

of the army. He gallantly forced his way through the enemy ranks and in a legendary bout in which he was meted out with numerous strikes of the sword, ended up losing both of his arms and was martyred a short while later.

Time had now come for Abdullah ibn Rawaha رضي الله عنه to assume leadership of the forces. With like zeal, he grabbed the Muslim flag and waved in amid the streaming enemy ranks.

“Bear witness”, he declared to those around, “that I am leaving all of what I have in Medina to the Treasury!”

He then put up a heroic fight until his body could bear no more of the sword and spear wounds. Following the martyrdom of Abdullah ibn Rawaha رضي الله عنه, it was Khalid ibn Walid رضي الله عنه to take the Muslim flag and continue leading the Believers’ epic onslaught. A handful of Companions were putting up a colossal resistance against an enemy as numerous as a swarm of grasshoppers.

The Blessed Prophet صلى الله عليه وسلم was meanwhile reporting the Battle, moment by moment, to his Companions from the pulpit of the Masjid in Medina. It was as if the battlefield was right in front of their eyes. The Prophet صلى الله عليه وسلم was depicting the martyrings taking place one after another at Mutah, in a sorrowful tone:

“Zayd ibn Harithah has taken the flag. Shaytan has quickly come next to him to make life and the world look dear to him and death, ugly and despicable. But Zayd says, ‘You are trying to endear the world to me at a moment that ought to reinforce the *iman* in Muslim hearts!’ He has advanced and has been martyred. Pray Allah for his forgiveness and mercy!”

The Noble Prophet صلى الله عليه وسلم then continued:



“He is now running around in Paradise. Jafar has now taken the flag. Shaytan has quickly come next to him, wanting to make life and the world look dear to him and death ugly and despicable. But Jafar responds, ‘Now is the time that ought to reinforce *iman* in Muslim hearts!’ and advances, where he fights and until being martyred. I testify that he was martyred.”²⁵⁶

“Ask forgiveness and mercy from Allah on your brother’s behalf”, he then added. “He has now entered Paradise as a martyr, flying to wherever his heart pleases with two wings of ruby.”

“Abdullah ibn Rawaha has grabbed the flag after Jafar”, explained the Blessed Prophet ﷺ before falling into an abrupt silence. The *Ansari* faces grew pale, thinking Ibn Rawaha had done something the Messenger of Allah ﷺ was not pleased with. In the meantime, in the field of Mutah, while steering his horse towards the enemy, Abdullah ibn Rawaha ﷺ was at the same time battling to bring his own *self* to its knees:

“I have sworn to crush you into submission” he was calling out to his *self*. “You either comply of your own accord or I will force you into compliance! I see that you do not like Paradise all that much! But what are you apart from a drop of water in the bottle that is the body? O self! Will you be able to evade death if you survive today? If you chose to follow the two before you and opt for martyrdom, you will have made a right move! But if you are late, you will live to lament!”

256. Ibn Omar ﷺ states, “We searched for Jafar and found him among the martyrs. We counted around ninety sword and arrow wounds on the front part of his body. None of these wounds were on his back.” (Bukhari, Maghazi, 44) Jafar ﷺ was thirty-three when he was martyred. (Ibn Hisham, III, 434) That means he was merely a seventeen year old teenager when he migrated to Abyssinia and addressed the Negus with such marvelous knowledge, wisdom and courage.

Receiving a nasty wound on his finger, which was hanging by a thread to his hand, Ibn Rawahah dismounted from his horse, and placing his wounded finger under his foot, said:

“What are you but a mere finger bleeding in the path of the Almighty?” he said in a poetic tone, before swiftly pulling his hand from under his foot, removing his dangling finger. He then continued to fight. Engaging in a minor *jihad* against the enemy, he was at the same time caught up in a major *jihad* against his own self:

“If your worry stems from being separated from your wife, then know that I hereby divorce her! If being deprived of the aid of your slaves is what holds you back, then know that I have set them free! Or if your garden is what you cannot leave behind then take note that I hereby leave them to the disposal of Allah and His Messenger!”

The Prophet of Allah ﷺ continued keeping the Companions updated with scenes from the Battle:

“Abdullah ibn Rawahah has gathered his courage, has fought the enemy with the flag in his hand and is now martyred. He has entered Paradise with a misgiving. Ask forgiveness and mercy from Allah on your his behalf, too!”

“What was his misgiving, Messenger of Allah?” asked the *Ansar*, who took it to heart the manner in which Abdullah had entered Paradise.

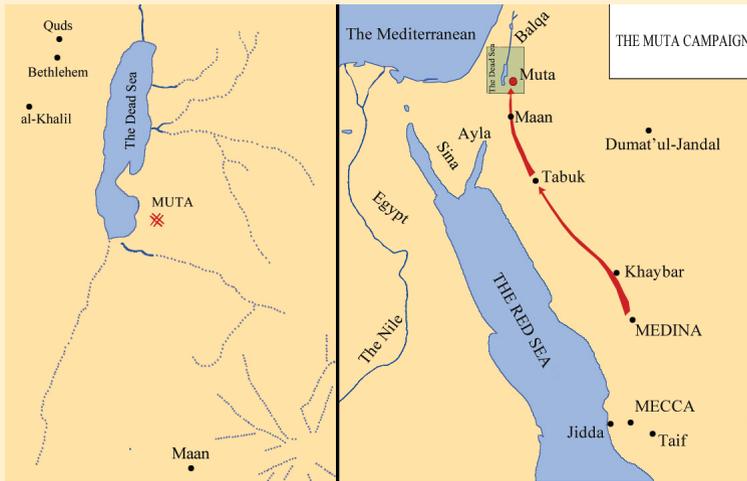
“He hesitated to fight the enemy after he became wounded. He then condemned himself, gathered his courage and was martyred! He entered Paradise. They have been shown to me, in Paradise, seated on golden thrones. Abdullah’s throne was below those of his friends and crooked. When I asked the reason, I was told, ‘Abdullah had carried some doubts with him prior to fighting!’”



That Abdullah was martyred and was now a dweller of Paradise gave the *Ansar* a reason for joy.

Still reporting from the battlefield, the Blessed Prophet ﷺ grew in sorrow and pearl like tears began to drop, one after another, from his eyes. He then said, “The flag has now been taken by a sword from among the swords of Allah...and Allah has as a result granted victory to the *mujahidun*.” (Bukhari, Maghazi, 44; Ahmad, V, 299; III, 113; Ibn Hisham, III, 433-436; Waqidi, II, 762; Ibn Saad, III, 46, 530; Ibn Athir, Usd’ul-Ghabah, III, 237)

Then with teary eyes, the Blessed Prophet ﷺ raised his hands aloft to the gates of Divine Mercy, and prayed, “Allah...Khalid is a sword from among your swords. Grant him your aid!” (Ahmad, V, 299)



Khalid ibn Walid's Prowess as Commander

Khalid ibn Walid ﷺ managed the war with exceptional skill until sunset when both forces retreated into their camps with the setting dark. In the dark of night, he then completely changed the

setup of the Muslim army. He switched the right and left flanks around, placed the soldiers of the forefront at the back, and moved those at the back to the very front line. Come morning, the enemy was dumbfounded; seeing completely fresh faces in front of them, they hesitated, thinking the Muslim army had received reinforcement overnight. Khalid ibn Walid رضي الله عنه, the sword of Allah, was sure to pounce on this opportunity of having an undecided enemy in front of him. He launched a massive onslaught and the enemy, not expecting such a forceful offensive, could not endure long against the avalanche of *iman* that showed ominous signs of sweeping them away. They began showing signs of disarray and, as a safety measure, were ultimately forced to retreat.

Khalid ibn Walid رضي الله عنه, who had nine swords broken in his hand that day,²⁵⁷ made the most of that opportunity, too, and, without making it obvious to the enemy, commanded the retreat of the Muslim forces. A second testimony of his military genius, this maneuver meant that both forces had withdrawn without being able to claim victory. Khalid رضي الله عنه managed to bring the Muslim army home to Medina without many casualties. The number of martyrs in a battle that spanned across seven days was only fourteen. Enemy casualties, on the other hand, were more. The Muslim army had even managed to bring some spoils with them. (Waqidi, II, 764, 768; Ibn Saad, III, 407)

The Blessed Prophet ordered the Believers in Medina ‘...to gather and welcome their homecoming brothers’ upon which the entire Muslims of Medina, joined by the Noble Prophet صلى الله عليه وسلم riding his mount, braved the heat and gathered to meet the *mujahidun*. There was a crowd of children following the Blessed Prophet صلى الله عليه وسلم. Seeing them, he commanded the Believers to take the children on the

257. Khalid ibn Walid رضي الله عنه avows, “By Allah, nine swords broke in my hand on the Day of Muta. Only a Yemen made, wide-edged sword endured.” (Bukhari, Maghazi, 44)

front of their saddles and give Jafar's son Abdullah to him. Abdullah rode on the mount of the Blessed Prophet ﷺ, in front of him on the saddle. (Ahmad, V, 299; Ibn Kathir, al-Bidayah, IV, 244)

The Blessed Prophet ﷺ praised Khalid's success; and to those in Medina who, for having no insight into the matter were accusing the returning soldiers with taking flight from the battlefield, he stated:

"They are not of those who flee from fighting in the way of Allah...rather they are those who retreat and attack, again and again!" (Ibn Hisham, III, 438; Waqidi, II, 765)

Indeed, the Battle of Muta saw a small unit intimidate a major force of tremendous size, as if to actualize the truth revealed by the Almighty:

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

"How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient." (al-Baqara, 249)

The Battle of Muta, where three-thousand Believers managed to avert a two-hundred-thousand manned force, marks first heated conflict with Christians, the People of the Book.



Asma bint Umayy, the wife of Jafar ؓ, recounts:

"The Messenger of Allah came to us when Jafar and his friends were martyred. That day, I had tanned forty pieces of pelt. After having prepared my bread dough, I washed the faces of my children, combed and oiled their hairs.

'Where are your children, Asma?' asked the Messenger of Allah. When I called them, the Messenger of Allah affectionately



hugged and kissed them, embracing them all. In the meanwhile he had begun to shed tears.

‘May my parents be sacrificed for you, Messenger of Allah; why are you crying? Why are you treating my children the way you treat orphans? Or is it that you received bad news from Jafar and his friends?’ I asked him.

‘Yes,’ replied he. ‘They were martyred today...’

‘Oh my...my Jafar,’ I exclaimed and begun to wail.

The Messenger of Allah then told his daughter Fatimah to prepare food for ‘...Jafar’s family, for they are preoccupied with what has befallen them today!’

Food was brought to our house for three days; three days throughout which the Messenger of Allah did not visit us to give us sometime on our own. He then came and said to us, ‘Cry over my brother no more! From today onwards, I will look after his children!’”

Abdullah, Jafar’s ﷺ son, says:

“The Messenger of Allah gently took us to his home, like we were baby birds, and then sent for a barber. The barber came and gave us a haircut. The Messenger of Allah then lifted his hands and prayed, ‘O my Lord! Be a successor to Jafar’s family with goodness! Grant Abdullah’s hand prosperity in trade!’ He repeated the prayer three times.

I explained this to my mother when she came. She was overly happy. The Messenger of Allah said to her, ‘Do not worry about the livelihood of these children! I am their benefactor both Here and in the Hereafter!’ (Ahmad, I, 204-205; Abu Dawud, Tarajjul, 13/4192; Ibn Hisham, III, 436; Waqidi, II, 766; Ibn Saad, IV, 37)



Abdullah ibn Jafar ﷺ pleasantly reminisces how affectionate the Blessed Prophet ﷺ was towards them:

“I remember well. As Qusam, Ubaydullah, who are the sons of Abbas ﷺ, and I were playing in the street one day, the Messenger of Allah ﷺ turned up next to us on a mount.

‘Lift him to me’, he said to those around, pointing at me.

‘And him, too’, he then said in a similar tone, this time pointing at Qusam.

Even though Abbas ﷺ, the Prophet’s ﷺ uncle, had a greater fondness towards Ubaydullah than Qusam, the Messenger of Allah felt no qualm in taking Qusam onto his saddle. He then caressed Qusam’s head three times, praying each time:

‘O my Lord! Take care of Jafar’s children!’²⁵⁸ (Ahmad, I, 205; Hakim, III, 655/6411)

The *Fath* of Mecca: The Truth Has Arrived and Falsehood Perished

The period of peace, according to the Treaty of Hudaibiyah signed between the Muslims of Medina and the idolaters of Mecca, was to last ten years. Feelings of unease were creeping more and more into the idolaters, however, with each passing day, seeing Islam take the entire Arabia in its hold. They hence began feeling an urgent need for violating the terms of the Treaty, and as time passed, they began to show nerve and give an open signal that they would not abide by the terms for much longer. Only seventeen or eighteen

258. One of the narrators of the *hadith* says, “I asked Abdullah ibn Jafar ‘What happened to Qusam later?’ ‘He was martyred’, he said. I thereupon said, ‘Allah and His Messenger know best’. ‘Indeed’, replied he.” (Hakim, III, 655/6411)

months had passed since the Treaty when the Meccans provoked the Banu Bakr tribe, their allies, to attack Huzaa, who were Muslims and therefore untouchable by the terms of the Treaty. Reportedly, some Qurayshis also took active part in this callous attack.²⁵⁹

Huzaa, who had pledged allegiance to the Blessed Prophet ﷺ, were offering their salats when the attack took place; some were in *sajdah*, some in *ruqu*, while others in *qiyam*, as the brutal massacre staked a claim to their lives. Some managed to make it to the Haram territory, the inviolable sanctuary where they hoped to save their lives. But enraged, Banu Bakr and the few men of Quraysh carried on their massacre ruthlessly. The Blessed Prophet ﷺ soon found out about the incident.²⁶⁰

Tears were flowing freely from the Noble Prophet's ﷺ eyes while listening to Amr ibn Salim ؓ deliver the news of the heartrending tragedy. He was deeply upset. As words of comfort for Amr ibn Salim, he said, "You shall be helped, Amr!" (Ibn Hisham, IV, 12; Waqidi, II, 784-785)

In spite of everything that had taken place, bearing in mind they were still under a Treaty with the idolaters, the Blessed Prophet ﷺ sent an ambassador to Mecca regarding the raid on Huzaa. Accordingly, Quraysh would either have to pay the blood money of the martyred victims of Huzaa or expel Banu Bakr from their protection. Failure to comply with any one of these options would, they were to be aware, altogether nullify the Treaty of Hudaibiyah.

The idolaters, blinded by hatred and desire for blood, agreed on the last option: to call an end to the Treaty.²⁶¹ Little were they aware

259. Ibn Hisham, IV, 4; Beyhaki, *Delâil*, V, 6.

260. Ibn Hisham, IV, 11; Waqidi, II, 783.

261. Waqidi, II, 787.

that they were virtually extending an invitation to the Muslims for the *fath* of Mecca.

Although the idolaters came to their senses a short time later, it was all too little too late, as the Treaty had officially been cancelled by both sides. In hope of rectifying the situation, the desperate and remorseful Abu Sufyan set out for Medina. Through Divine inspiration, the Blessed Prophet ﷺ informed his Companions, at the instant, that Abu Sufyan had departed from Mecca to renew the peace.²⁶² The Believers in Medina, still tense from the recent massacre of Huzaa, had better ideas than to indulge Abu Sufyan upon his arrival; such that even his own daughter Umm Habibah, among the honorable wives of the Noble Messenger ﷺ, pulled a cushion away from him just as he wanted to sit, much to his astonishment.

“Is it that I am unworthy of the cushion or is the cushion unworthy of me?” he asked his daughter.

The honorable Umm Habibah, who had perished in the love of the Blessed Prophet ﷺ, replied, “That cushion belongs to the Messenger of Allah; and you, as an unclean idolater, are never worthy of sitting on it!”

Abu Sufyan was petrified. “You have become something else since you left us”, he stammered.

“No”, she responded. “Only Allah has honored me with Islam!”
(Ibn Hisham, IV, 12-13)

The stance of the Blessed Prophet ﷺ and the entire Companions meant that Abu Sufyan had no other choice than to return to Mecca empty-handed. When trying to explain the fact that peace was no longer possible to the anxious idolaters gathered around him

wishing to know the outcome of his visit, Abu Sufyan could do little to hide his astonishment:

“I am returning”, he said, “from a people, whose hearts are one. Believe me when I tell you that I spoke to men and women, young and old, and everyone who I thought might be of help...but to no avail!” (Abdurrazzaq, V, 375)

The Blessed Prophet ﷺ in the meanwhile ordered the Believers to prepare for a campaign on Mecca. He summoned the nearby Muslim tribes to Medina while telling the distant tribes to remain in their places and join the Muslim army on the way. The intense preparation was conducted in utmost secret. To stop the Meccans from becoming suspicious, the Noble Messenger ﷺ even sent a small unit towards Syria. All sides were under tight control. With the help of Allah, glory unto Him, the Blessed Prophet ﷺ was adamant in his wish to take Mecca without shedding a drop of blood, for which he took numerous strategic measures:

Firstly, even though the Blessed Prophet ﷺ ordered the Companions to prepare for a campaign, he did not specify the destination, keeping a closed lid on his intention.²⁶³ Even Abu Bakr ؓ, his closest friend and confidant, did not realize the campaign was to be on Mecca and asked Aisha ؓ, his daughter and wife of the Prophet ﷺ, of the intended destination. Yet, she knew nothing more than her father.

“I do not know”, she said. “He is perhaps intending on Banu Sulaym or Thaqif or may be even Hawazin!” (Ibn Hisham, IV, 14)

To ensure the *fath* of Mecca was carried out peacefully, the Blessed Prophet ﷺ had all the incoming roads to Medina under surveillance, lest the idolaters would find out about the preparations, and becoming suspicious, would begin preparations of their

263. Ibn Saad, II, 134.

own. Likewise, he took measures against spies carrying news of the preparation to Mecca and prayed:

“O my Lord! Arrest the spies of Quraysh, make them blind and deaf, until we suddenly descend on their land! Blind their eyes so that they suddenly see me in front of them!” (Ibn Hisham, IV, 14)

When the Muslim army eventually departed from Medina, again, to confuse the idolaters, the Blessed Prophet ﷺ lead them to the opposite direction, where they stopped over by their allies. Trekking a circular path only placed greater uncertainty on the Prophet’s ﷺ intended destination. Once they got within a visible distance of Mecca, the Blessed Prophet ﷺ had each Muslim soldier light up a separate flame in order to give the impression they were more in number than what Quraysh thought.²⁶⁴ In similar fashion, the Muslim army did not enter through Dhulhulayfa, the *miqat* spot lying on the way to Mecca, by which the Prophet of Allah ﷺ continued keeping the destination of the journey a secret.²⁶⁵

Once the Blessed Prophet ﷺ seized power, he did not abuse it by massacring human beings and conquering their lands by force. He much rather used it to open their hearts to the Almighty and steer them to true happiness and guidance. He was after all the Prophet of Compassion sent as a mercy and guidance to the worlds.

Allah, glory unto Him, elaborates the Muslim notion of war and peace in the following *ayah*:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ

264. Hamidullāh, I, 264-265.

265. Nebi Bozkurt, *DĪA*, “Mekke” entry. XXVIII, 557.

“They are those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong. With Allah rests the end and decision of all affairs.” (al-Hajj, 41)

While all the Companions kept the destination of the Campaign a secret upon finding out, Khatib ibn Baltaa, a veteran of Badr, sent a letter to Mecca, with a certain woman, informing them of the situation. The Noble Prophet ﷺ was made aware of the incident through Divine inspiration and commanded Ali, Zubayr and Miqdad ؓ to seize and bring the woman to him, telling them her exact whereabouts. She was caught at the precise location the Prophet of Allah ﷺ said she was. The letter read:

“Quraysh...! The Messenger of Allah is coming to you with such a tremendous force, an army, as terrifying as the dark of night that will flow like the flood. By Allah, even if the Messenger of Allah was to come to you on his own, Allah will surely make him victorious and fulfill His promise. Take care of yourselves, from now!” (Ibn Kathir, al-Bidayah, IV, 278)

In truth, these words were neither contrary to the facts, nor did they suggest a betrayal. But it still meant that a move that was supposed to remain hidden was being disclosed to the enemy. The Blessed Prophet ﷺ therefore immediately called Khatib next to him and asked:

“Why did you do this Khatib?” Khatib explained, remorsefully, “All the *Muhajirun*, Messenger of Allah, have someone to take care of their families and properties in Mecca. But I have nobody. By writing them a letter, I thought I could gain their appreciation and thereby protect my wife and children there. Otherwise and by Allah, I am not a spy working for them. I could never accept *kufir* after Islam. By Allah, my *iman* to Allah and His Messenger is boundless. I have not changed religions...no way!”

The Blessed Prophet ﷺ, an ocean of compassion, thereupon said, “Khatib has defended himself rightly”, before declaring him forgiven. He then reminded Omar ؓ, who wished to execute Khatib for betrayal, of the general amnesty given by the Almighty to the participants of the Battle of Badr, stating, “But he was present at the Battle of Badr. You never know; it just might be that Allah the Almighty, aware of their situation, has declared, ‘Do as you wish; I have forgiven you!’” (Bukhari, Maghazi, 9; Muslim, Fadail’us-Sahabah, 161)

With that said, the Messenger of Allah ﷺ communicated the harm of befriending the enemies of Allah, to the entire Companions, first and foremost Khatib, through the following *ayah* revealed in the meantime:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ
الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا
أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

O you who believe! Do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.



إِنْ يُتَّفِقُوا عَلَيْكُمْ يُكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ. لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ
يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve. Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do.” (al-Mumtahinah, 1-3)²⁶⁶

These *ayat* prohibited Muslims from befriending nonbelievers from family or property related fears. In fact, Nuh’s عليه السلام son Kenan perished for remaining amongst the nonbelievers, just like Lut’s عليه السلام wife called wickedness onto herself for siding with the wicked and was beset with Divine wrath. In the end, their physical closeness to a prophet did not benefit them in the least.

In the eighth year of Hegira, on the tenth of Ramadan, the Blessed Prophet ﷺ lead his magnificent army of ten-thousand Believers strong out of Medina. Being on a campaign in the way of Allah, he broke his fast on the way and commanded the Believers do the same.²⁶⁷

Near Juhfah, they met Abbas رضي الله عنه, who until then, had been keeping his acceptance of Islam hidden from Quraysh and remaining in Mecca, had been providing the Blessed Prophet ﷺ in Medina with continuous updates of the situation on Mecca. Another reason as to why he remained in Mecca was the chore of supplying water for the

266. Bukhari, Tafsir, 60.

267. Bukhari, Maghazi, 47.



pilgrims, a task that had been entrusted with him. Thinking time had finally come, he had departed from Mecca with his family to accomplish his long awaited Hegira.²⁶⁸ The Messenger of Allah ﷺ was extremely happy to see him.

“Just like I am the last of the prophets, you are the last of the *Muhajirun*”, he said. (Ali al-Muttaqi, XI, 699/33387)

The spectacular journey enroute to the *fath* of Mecca also stood witness to a glorious scene of compassion, a blueprint for entire humankind to follow. It was a sheer expression of seeing the created through the eye of the Creator. The Noble Prophet’s ﷺ army was marching forth like a surging flood. Tribes streaming from all the four corners of Arabia were joining the Muslim army in masses, adding to the size of a crowd rarely seen before. As the Blessed Prophet ﷺ was leading the charge of his splendid army from Arj to Talub, he noticed a dog, stretched out over her pups, breastfeeding them. He quickly called Juayl ibn Suraqa and commanded him to stand guard over the dog and her pups, instructing him to keep an eye on the dog and her pups and make sure nobody did the slightest thing would frighten them.²⁶⁹

What an incredible scene! One cannot help but wonder whether the history of humankind has ever witnessed a like scene of compassion?²⁷⁰

268. Ibn Hisham, IV, 18.

269. Waqidi, II, 804.

270. Still, adversaries of Islam give joint mention to it with terror, a contemporary tragedy of humanity. Terror and anarchy are built upon heartlessness, without the least qualm for morality. Ever since its birth, Islam, on the other hand, has taken a stance against terror and anarchy and has made it a priority to uphold the rights of all beings, Muslim and non-Muslim alike, even of non-living entities. The twenty-three year prophethood of the Noble Messenger ﷺ has virtually been a struggle against terror.

Even when on the verge of a historically groundbreaking event like the *fath* of Mecca, the Blessed Prophet ﷺ busied himself with what many would consider to be detail and regarded himself responsible for the wellbeing of a dog and her pups. A lesson to be drawn from this concerns those who are in executive positions; they need to conduct themselves with a consciousness of responsibility in fulfilling every minute detail of their duties and be ready for whatever unexpected might crop up in relation.²⁷¹



The Meccans, in the meanwhile, had no idea of what was going on. They thus became tongue-tied when they heard that the Blessed Prophet ﷺ had an army encamped at the Valley of Marr'uz-Zahran in nearby Mecca, all the more when they eventually stood witness to the spectacular view provided by the separate fires lit by each Muslim unit with the order of the Blessed Prophet ﷺ. Their minds were boggled.

271. Poet Mehmet Akif Ersoy gives elegant voice to Omar's ﷺ legendary sense of administrative responsibility:

If a wolf was to snatch a sheep by the Tigris,
It would be Omar called to account by Divine Justice,
An old woman left alone ...Omar is to blame!
Her orphans swept away by woe...Omar is to blame!
A nest of poverty neglected to crumble,
It is Omar again, nobody else, left under its rubble
When, with betrayal, one sheds a drop of blood,
That one drop rises to drown Omar in its flood,
Omar is heard from every break of heart,
From every mourning, it is Omar driven out,
When Omar is Caliph, who else is there to blame?
What can Omar do, o Lord, when man is tyrant and lame,
Demanded from Omar is what from Muhammad was expected,
Omar, Omar...how was this load, on your shoulders, rested?



Taking Hakim ibn Hizan and Budayl with him, Abu Sufyan left Mecca to see what exactly was going on. Before too long the three encountered a barrage of separate flames lit by the Muslim soldiers. They at first tried guessing who the encamped soldiers might be, not having the slightest clue that they were actually in fact the Blessed Prophet ﷺ and his Companions. As Mecca was virtually surrounded on all sides, Abu Sufyan and his two friends were arrested soon afterwards and brought to the Blessed Prophet ﷺ.²⁷²

While Omar ؓ was urging the Blessed Prophet ﷺ for the execution of Abu Sufyan, Abbas ؓ, the Prophet's ﷺ uncle, was insisting he be forgiven. But instead the Noble Messenger ﷺ, employing his matchless political genius in a psychological tactic, told his uncle Abbas to, "Take Abu Sufyan to where he can see the army of Islam march past and let him gaze at its splendor!"

This move was to ensure the leader of Quraysh became engrossed in a state of mind that would convince him that any preparation undertaken against the Muslims, after this point in time, would be useless. A lack of interest by the idolaters in showing resistance would thereby almost certainly prevent bloodshed.

Compliant with the Prophet's ﷺ advice, Abbas ؓ took Abu Sufyan where he could freely see the Muslim army with his own two eyes. The army had just begun moving and was advancing forth in units. Echoes of *Allah'u Akbar* bursting forth from hearts of *iman* had the skies trembling.

Abu Sufyan was dazzled. Just when the Blessed Prophet ﷺ was marching past at the front of his unit, he could not help but give vent to his amazement, exclaiming, "How great a kingdom your nephew has built for himself, Abbas!"

272. Bukhari, Maghazi, 48.

“This is not kingdom”, replied Abbas, “it is prophethood!”

“True, true...” was all Abu Sufyan could say. (Bukhari, Maghazi, 48; Haythami, VI, 164; Ibn Saad, II, 135; Ibn Athir, al-Kamil, II, 242)

The two then returned next to the Noble Messenger ﷺ, who looked at Abu Sufyan and asked, “Has not the time come yet for you to say *La ilaha ill-Allah?*”

After thinking for a moment, Abu Sufyan repeated the words of *tawhid*, without, however, adding the part which confirms acceptance of the prophethood of the Messenger of Allah ﷺ. So he asked again:

“Has not the time come for you to say I am the Messenger of Allah?”²⁷³

Although Abu Sufyan asked for some time to think, with the pressure of Abbas ؓ, he said the words of *shahadah* in full. To win his heart over completely and warm it to Islam, the Blessed Prophet

273. Clearly understood from the declaration of Allah, glory unto Him, in the Quran:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

“Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the nonbelievers” (Al-i Imran, 32) is the fact that *iman* in the Almighty and obeying Him alone are not enough. Those who have *iman* in and obey only Allah excluding His Messenger, or vice-versa for that matter, are classified by the *ayah* as unbelievers whom Allah, glory unto Him, dislikes. The important thing is for one to regulate his *iman* in accordance with the Divine Will and Command, not with his inadequate understanding.

In that respect, when the Almighty has granted His Messenger this status and has specified recognizing and obeying His Messenger as a fundamental pillar of faith, how ignorant and even treacherous must it be to claim, like many ignorant do today, the Holy Quran to be sufficient, and on such a pretext based on their shallow understanding, to reject the Sunnah of the Blessed Prophet ﷺ.





ﷺ thereupon referred to Abu Sufyan's home as among the safe havens, for the locals of Mecca, once the Muslim army stepped foot in the town:

“Whoever enters *Masjid'ul-Haram* shall be safe. Whoever remains home shall be safe. And whoever seeks refuge in Abu Sufyan's house shall be safe!” (Abu Dawud, *Kharaj*, 24-25/3021-3022; Haythami, VI, 164-166; Ibn Hisham, IV, 22)

Just as Abu Sufyan was returning to Mecca after being released, the Messenger of Allah ﷺ gave his final order:

“Do not draw your swords unless you come under attack!” (Ibn Hisham, IV, 28)

Shortly after, the Blessed Prophet ﷺ commanded the Muslim army, which he had already divided to four corps, to advance. Mecca thereafter began quivering with the sounds of *Allah'u Akbar* echoing from all four sides.

Eight years after being forced to leave Mecca, in low spirits, in the company of merely two people and a couple of camels, the grace of Allah, glory unto Him, was now seeing the Blessed Prophet ﷺ return to the sacred turf accompanied by a magnificent army of ten-thousand Muslims. A wrongfully persecuted man of then was today triumphant in his home land. But never letting pride take sway, he was entering Mecca prostrating on camelback, immersed in thanking the Almighty, who had granted him this enormous blessing. So much had he lowered his head in humbleness that his beard was touching his saddle. Meanwhile, he was constantly saying, “Allah...Life is only the life of the Hereafter!”²⁷⁴ (Waqidi, II, 824; Bukhari, *Riqaq*, 1) No different was the mood of the Companions, trained under prophetic morals.

274. During his lifetime, the Blessed Prophet ﷺ is known to have frequently repeated this prayer, which draws attention to the weight of the Hereafter compared



The Muslim army encountered almost no resistance. The tactics applied on Abu Sufyan had worked; upon his return to Mecca, he persuaded Quraysh that there was no point in putting up resistance and as a result nobody dared putting up a fight. There was a minor conflict only at the passage where Khalid ibn Walid رضي الله عنه entered the town but that was quickly taken under control.

Reciting *surah* al-Fath, the Blessed Prophet ﷺ approached Kaabah with his Companions. Without dismounting from his camel, he circumambulated the Sacred House, and reciting the *ayah*:

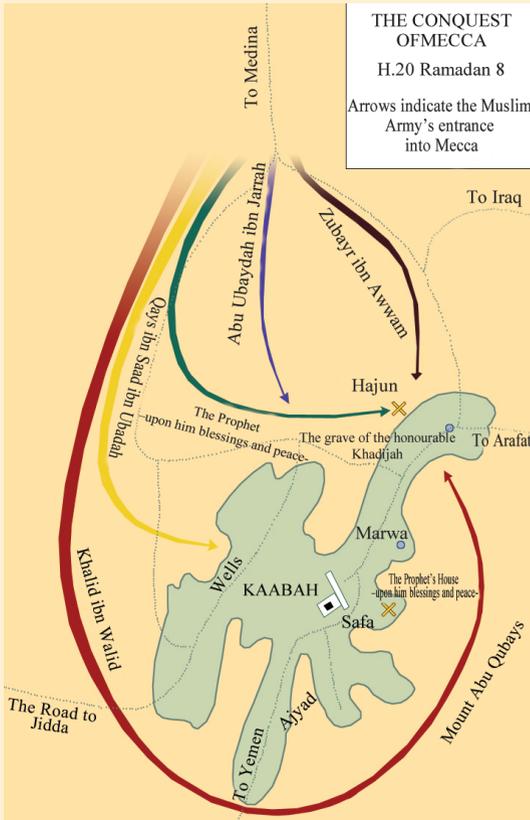
جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

“The Truth has arrived and falsehood perished...” (al-Isra, 81), he personally began tipping over and destroying the idols stationed in Kaabah, with the stick in his hand. (Bukhari, Maghazi, 48; Muslim, Jihad, 87; Waqidi, II, 831-832)

Seeing images on the inner walls of Kaabah, the Blessed Prophet ﷺ did not initially enter and commanded them to be wiped out. The Companions executed the order at the instant. Inside, there were images of Ibrahim and Ismail عليهما السلام tune arrows in their hands. Upon seeing them, the Blessed Prophet ﷺ stated:

“May Allah perish the idolaters who drew these...By Allah, these prophets never sought their fortune with arrows!” (Bukhari, Anbiya, 8; Hajj, 54, Maghazi, 48)

to the life of the world. Narrated among the occasions in which he made this prayer are during the construction of *Masjid'un-Nabawi*, during the digging of the trenches prior to Handak, when entering Mecca on the Day of *Fath* and during the farewell pilgrimage upon seeing the enormous number of Believers in front of him. (See, Bukhari, Jihad 33, 110, Manaqib'ul-Ansar 9, Maghazi 29; Muslim, Jihad, 126, 129; Tirmidhi, Manaqib, 55; Ibn Majah, Masajid, 3)



M a w l a n a
Rumi –Allah
have mercy on
him- explains the
degree of grati-
tude we ought
to have for the
Noble Prophet ﷺ,
who for a life time
endured the most
unthinkable of
hardships to shat-
ter idols and over-
throw oppression:

“You, who
today enjoys
being a Muslim;
know that had it
not been for the
supreme effort
of Our One and
Only Ahmad,
and his resolve
in smashing the

idols, you too would have been an idolater like your forefathers.”

The day the Believers took over Mecca, they continuously circumambulated Kaabah until morning amid chants of *Allah-u Akbar*. Watching them from a distance, Abu Sufyan murmured to his wife Hind, “Do you believe this is from Allah?”

“Yes”, replied Hind. “This could only be the work of Allah!”

In the early hours of the following morning, Abu Sufyan visited the Blessed Prophet ﷺ, who recounted to Abu Sufyan the conversation that took place between him and Hind. Abu Sufyan then said:

“I bear witness you are the Messenger of Allah! By Allah, in whose Hand of Might my life resides, nobody heard what I said except for Allah and Hind!” (Ibn Kathir, *al-Bidayah*, IV, 296)

The Meccans, in the meantime, were taking their children to the Prophet of Allah ﷺ, who caressing them, was praying for their wellbeing. (Ahmad, IV, 32)

The Festival of Forgiveness

The Meccans had crammed inside the *Masjid'ul-Haram*, nervously awaiting their verdict. The Blessed Prophet ﷺ gave a short speech, applicable not only to Quraysh but also to the entire human-kind:

“There is no god but Allah. There is only He. He has no resemblance, no partner. Allah has fulfilled His promise, helped his servant and dispersed all our enemies. Except for Kaabah’s service and providing the pilgrims with water, all customs and practices of old, feuds of blood and property, today lie under my feet.

Quraysh...!

Allah has rid you of the pride of Ignorance, of boasting with fathers and lineage. All humans are created through Adam and Adam from soil.”

The Prophet of Allah ﷺ then read out the below *ayah*:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” (al-Hujurat, 13)” (Ibn Majah, Diyat, 5; Ahmad, II, 11; Tirmidhi, Tafsir, 49/3270)

By virtue of a spiritual *fath* entwined with forgiveness, peace, security and guidance, as promised at Hudaybiyah, Mecca had now opened its heart to her true dwellers, her beloved community. The pain and agony ridden separation from Mecca was now over. Years of grief had now made way for joy. As an expression of gratitude for this tremendous turnaround, moments before declaring the greatest amnesty in history, the Blessed Prophet asked Quraysh:

“What do you suppose I will do with you, Quraysh?”

“We expect you to do what is good and favorable ...so we will say you will only do what is good. You are a generous and noble brother and nephew!”

The Noble Messenger ﷺ thus replied, “Just as Yusuf said to his brothers, so shall I say:

لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

“There shall be no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful! You are all free to leave!”



And in another instance, he said, “Today is the day of mercy. Today is the day in which Allah shall strengthen and elevate Quraysh with Islam.”

Consequently, even those who had the blood of many Muslims on their hands prior to the *fath* accepted Islam. Allah, glory unto Him, had placed Quraysh in the mercy of His Messenger and made them succumb to him. In turn, the Noble Messenger ﷺ had forgiven them and allowed their release. The Meccans were thereafter also known as *tulaqa*, that is to say, those who were set free.²⁷⁵

The Prophet’s ﷺ greatest desire was for entire humankind to accept Islam, exclusively, without a single person left out. At a time when he was at the peak of his power, despite it being well within his right to take revenge from people who had subjected him and his fellow Companions to the most awful treatment, the Blessed Prophet ﷺ declared an official amnesty, an extraordinary manifestation of his viewing of the created with the merciful sight of the Creator.

Mecca, having witnessed nothing but oppression, mockery and enmity for years on end, was now making the most of the sweet breeze of compassion and mercy, ensured by the great forgiveness gusting throughout. But a Meccan by the name of Fadala, with the intention of casting a grim shadow over this pleasant day, approached the Blessed Prophet ﷺ with the intention of killing him. Yet, possessing insight to his malicious intention all along, without showing any sign of panic or anger, the Blessed Prophet ﷺ spread his wings of mercy for Fadala and, placing his graceful hands on Fadala’s chest, said:

“Repent, Fadala, from the plot you have contrived in your mind!” The malicious intention disappeared from Fadala’s mind

275. See, Ibn Hisham, IV, 32; Waqidi, II, 835; Ibn Saad, II, 142-143.

there and then; his heart melted and was thereby filled with the light of *iman*. In his sight, the Messenger of Allah ﷺ suddenly became the most beloved of all beings. (Ibn Hisham, IV, 37; Ibn Kathir, as-Sirah, III, 583)

Abu Sufyan was sitting by Kaabah, thinking and weighing his options. Gathering men against the Blessed Prophet ﷺ and resuming his fight against him anew crossed his mind at one stage, especially after seeing the Believers walk behind in large numbers behind the Prophet of Allah ﷺ. He was carried away assessing the option, when the Blessed Prophet ﷺ, without him realizing, came and stood beside him; and tapping him on the back, right between his shoulder blades, said, "...That is when Allah will make you despicable and disgraced!"

Lifting his head, Abu Sufyan saw the Noble Prophet ﷺ standing beside him, upon which he said, "I could not fully comprehend you being a prophet until now; and now, I repent to Allah for the thoughts that passed through my mind and ask for His forgiveness!" (Ibn Kathir, al-Bidayah, IV, 296)



Hind, who had plunged her teeth into Hamza's severed liver in the aftermath of the Battle of Uhud, also became Muslim on the Day of *Fath*, and hence enjoyed her share of the general amnesty. She was forgiven by the Blessed Prophet ﷺ, for the sake of the honor held by the word of *tawhid*.²⁷⁶

Iqrimah, Abu Jahl's son, among the most inveterate enemies of Islam, had fled to Yemen immediately after the arrival of the Muslim army in Mecca. Eventually, he was brought to the presence of the Blessed Prophet ﷺ, by his wife, as a Muslim. The Prophet of Mercy ﷺ

276. Waqidi, II, 850.



received him amicably. “Welcome, you wandering cavalier” he said lightheartedly, not holding against him the crimes he had committed against Muslims. (Hakim, III, 271/5059; Waqidi, II, 851-852)

Like Iqrimah, Habbar ibn Aswad was among the most prominent enemies of Islam. With his spear, he had spitefully poked the camel on which Zaynab ؓ was astride, bound for her Hegira to Medina, causing the daughter of the Noble Prophet ﷺ to fall of, consequently leaving her bloody and bruised, and above all, with a miscarriage of the baby she was pregnant with at the time. Most regrettable was the fact that the severe wound eventually ended being the cause of her death a while later. Habbar was the culprit of many vicious crimes alike. He had fled on the Day of the *Fath* of Mecca, eluding all attempts of being captured. A while later he tentatively appeared in Medina at the presence of the Prophet of Mercy ﷺ, as he was sitting with the Companions. All he did was to announce he had become Muslim. Not only did the Prophet ﷺ forgive him, he moreover prohibited all others from even abusing Habbar and throwing him insults.²⁷⁷ After all, the Holy Quran had stated:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

“Take to forgiveness and enjoin good and turn aside from the ignorant.” (al-Araf, 199)

The Blessed Prophet ﷺ was the Quran come to life. He was the walking display par excellence of Quranic morals. He would forgive all the crimes committed against him without a moment’s hesitation. As for crimes committed against others, however, nobody could calm him until he elevated justice to its deserved place and restored the right of the victim. Indeed, together with declaring a never

277. Waqidi, II, 857-858.



before seen all inclusive amnesty, for the sake of the benefit of the *ummah*, the Prophet of Allah ﷺ also ordered an on the spot execution of a very few number of incurable idolaters, whose conditions were beyond rehabilitation.²⁷⁸

No spoils were taken from Mecca.²⁷⁹ The Noble Messenger ﷺ instead borrowed a loan from the wealthy figures of Mecca to cover the hefty yet necessary expenses of the Muslim army, which he later paid back with the spoils of Hawazin, stating, “A loan merits a thanks and repayment.” (Waqidi, II, 863; Abu Dawud, Buyu’, 88/3562; Nikah, 44)



With the Meccans still enjoying the ambiance of mercy they were provided by the amnesty of Blessed Prophet ﷺ, it was now noon. As always, the Noble Messenger ﷺ signaled for Bilal Habashi ؓ to call out the *adhan* for the *zuhr* salat. Bilal ؓ remembered the days of his slavery, when he moaned ‘*Ahad, Ahad*’ under excruciating torture. Oppression had now reached its twilight. He had now come to Mecca free man, as a member of a triumphant army of *iman*. Thanking Allah, glory unto Him, he climbed on the roof of Kaabah and begun calling out the *adhan*, in a passionate tone. So emotional and touching was Bilal’s *adhan* that all the surrounding mountains and the sky were virtually reverberating with its sound. The skies were alight, the ground delighted. The *adhan* Bilal ؓ called that day left a lasting memory for all Believers to cherish. Some of the idolaters who stood witness to the scene were heard to remark, “Shame on us...we could not even be like slaves! Look at how high they are at and how low we have remained!” They were only

278. Abu Dawud, Jihad, 117/2683; Nasai, Tahrir’ud-Dam, 14.

279. Abu Dawud, Kharaj, 24-25/3023.

lamenting their past deeds, the fact that they had remained oblivious to the Truth until then.

The Meccan Pledge of Allegiance

Following the *zuhr* salat, the Blessed Prophet ﷺ ascended the Safa Hill to accept the Meccans' pledge of allegiance. It was first the Qurayshi men to offer their pledge 'on Islam and *jihad*'. The women followed them.²⁸⁰ Regarding the pledge of women, Allah, glory unto Him, had already pronounced:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ عَلَى أَنْ لَا يُشْرِكْنَ
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ
فَبَايِعِيَهُنَّ وَاسْتَغْفِرِي لَهُنَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O Prophet! When believing women come to you, giving you a pledge that they will not ascribe nothing as a partner unto Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not produce any lie that they have forged of themselves, and will not disobey you in what is good, accept their pledge and ask forgiveness for them from Allah. Surely Allah is Forgiving, Merciful.” (al-Mumtahinah, 12)

Women offered their pledge by dipping their hands in a small pot of water in which the Blessed Prophet ﷺ had dipped his own

280. Ahmad, III, 415; Bukhari, Maghazi, 53.





hands. There was never a case where the Prophet ﷺ accepted the pledge of women by shaking their hands.

Umaymah bint Ruqayqah ؓ explains:

“When, as a group of *Ansari* women, we went to the Messenger of Allah and said, ‘We give our pledge to you that we will not ascribe nothing as a partner unto Allah, we will not steal, we will not commit fornication, we will not kill our children, we will not forge any lies and we will obey you in your legitimate commands’, he replied, ‘Only in matters within your power and with what you can cope...’

Hearing these considerate words, we thought, ‘Allah and His Messenger are more compassionate towards us than we are towards ourselves...so let’s give our pledge!’

The women wanted to shake his hands but the Messenger of Allah said, ‘I do not shake hands with women. A word I say to a hundred women counts as if I have said to each of them separately.’”
(Muwatta’, Bayat, 2; Tirmidhi, Siyar, 37/1597)

Restore Trusts where they are Due!

The Blessed Prophet ﷺ came to Kaabah and sat in a corner opposite to the Sacred House, while the Companions assumed their spots around him. To bring the key to Kaabah, the Messenger of Allah ﷺ sent Bilal ؓ to Othman ibn Talha ؓ.

“The Messenger of Allah asks you to bring him the key to Kaabah”, Bilal ؓ told Othman, who concurred and to get the key, went to his mother Sulafah who keeping an eye over it at the time.

“I have come to ask for the key to Kaabah”, Othman told his mother, “for the Messenger of Allah has commanded me to bring it to him.”



“I seek refuge in Allah from you surrendering with your own two hands something your tribe prides itself on! Once he takes the key from you, he shall never return it!” responded Sulafah. Only after a while was Othman able to persuade her mother and get the keys. Upon bringing it to the Blessed Prophet ﷺ, he said:

“I give this temporarily as a trust of Allah!” He was afraid he would never be given the keys back. (Waqidi, II, 833; Haythami, VI, 177)

The Prophet of Allah ﷺ unlocked the door of Kaabah. Stepping inside, he asked for the door to be closed behind him. He remained in there for a long while, during which he offered two *rakat* of salat. (Waqidi, II, 835; Ibn Saad, II, 137)

The Blessed Prophet ﷺ then made his way out of Kaabah; and after giving a talk on the occasion of the *fath*, he asked Othman’s whereabouts. Othman, who had been present all along, stood up. The Blessed Prophet ﷺ then recited the *ayah*:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ
سَمِيعًا بَصِيرًا

“Surely Allah commands you to restore Trusts to those to whom they are due; and when you judge between people, that you judge with justice: Verily how excellent is the teaching which He gives you! For Allah is He Who hears and sees all things.” (an-Nisa, 58)

After that he said, “Sons of Abu Talha! Take the trust of Allah for you to keep permanently, to uphold it with integrity! Nobody shall take it off your hands except if you begin to oppress! Today is the day of goodness and loyalty!” (Ibn Hisham, IV, 31-32; Waqidi, II, 837-838; Ibn Saad, II, 137)





The incident underlines the importance of restoring trusts to those to whom they are due. Giving people what is rightfully their due ensures peace and stability for the individual, the family and the community in general. It is not uncommon for even great empires to collapse when people are denied what they deserve. History bears witness to numerous examples of this nature.

The Blessed Prophet ﷺ splendidly reflects the importance of the issue in a *hadith*:

“Wait for Judgment Day, when trusts are denied from their rightful owners!” (Bukhari, Ilim, 2; Ahmad, II, 361)

In short, the denial of trusts from those to whom they are due is one of the signs of the Final Hour.

Abbas ؑ, who from long before had the privileged duty of supplying water to the pilgrims also asked for the chore of *hijabah*²⁸¹ from the Blessed Prophet ﷺ. The Prophet ﷺ said to his uncle:

“I do not entrust you with a task where you will profit from what people will send to you as cover for Kaabah but with the more troublesome chore where you will spend out of your own pocket to take care of the pilgrims’ need for water and thereby attain rewards.” He then advised his uncle to continue supplying water for the pilgrims.

Abbas ؑ had a vineyard in Taif. Both before Islam and after, he would carry dried grapes from there, add it to the *zamzam* water and offer it to pilgrims. His sons and grandchildren continued his practice after him. (Ibn Hisham, IV, 32; Ibn Saad, II, 137; Waqidi, II, 838)



281. For *hijabah*, see, volume 1, pg. ???



On the second day after *zuhr* salat, the Blessed Prophet ﷺ stood amid a crowd of people and after sending his praises and thanks to the Almighty, said:

“People...! There is no doubt that Allah has declared Mecca sacred and inviolable the day He created the heavens and earth, the sun and the moon! It shall remain sacred and inviolable until the Final Hour! Without a doubt, Allah did deny the Elephant Army entrance into Mecca but has now made His Messenger and the Believers triumphant in regard. Mecca is permitted to no one after me. Mecca’s game is not to be frightened, its thorns not to be cut, property lost therein is not to be picked up except to search for its owner. If one’s kin is killed, he could demand the better one of two things: blood-money or retribution (*qisas*).”

Abbas ؓ then insisted that *idhir*, a type of weed, be exempted from the other plants and scrubs not to be touched. “For we use it in our graves and houses”, he said.

The Blessed Prophet ﷺ thereupon declared, “Except for *idhir*!”²⁸² (Bukhari, Luqata, 7; Maghazi, 53; Ahmad, IV, 31-32; II, 238)

282. A plant with large leaves and a sweet fragrance, the *idhir* is native to Mecca. As well as providing food for animals, it is also used inside houses and graves. Plants, whose cutting has been prohibited within the vicinity of the *Haram*, are specified as ‘those which grow on their own.’ Together with a degree of controversy regarding the cutting of plants sowed by humans, an overwhelming majority of scholars agree to its permissibility. Cutting from the *miswaq* tree, for instance, as well as pulling out a leaf or a fruit of a tree is also considered permissible, provided no harm is done to the tree itself. (See, Ibrâhîm Cânan, *Hadîs Ansiklopedisi*, XII, 525-526)

The cutting of green trees and weed in the *Haram* area of Medina, when need be, is considered permissible. Because Medina is an area that thrives on agriculture, the Blessed Prophet ﷺ was asked permission in regard, and as a consequence, the town was given a greater concession than Mecca concerning the

Another incident that took place on the same day displays the profound emotional depths of the Companions' hearts. As the Noble Prophet ﷺ was sitting by Kaabah, Abu Bakr ؓ arrived, with his father Abu Quhafah by his side, whom he had brought to the Prophet's presence.

"You should not have troubled your aged father all the way here", said the Blessed Prophet ﷺ upon seeing the two. "I could have gone to him instead."

"It is more fitting for him to come to you than you to go to him, Messenger of Allah", said Abu Bakr ؓ.

The Blessed Prophet ﷺ had Abu Quhafah seated in front of him and placing his hand on his heart, said, "Become Muslim Abu Quhafah and find peace!" Abu Quhafah did just that; sincerely repeating the words of *shahadah*, he became Muslim. (Ibn Saad, V, 451)

An Exceptional Loyalty

The Blessed Prophet ﷺ remained in Mecca for fifteen days following the *fath*. The extended time of stay had a prominent number of the *Ansar* agitated, wary that the Prophet of Allah ﷺ would never return to Medina again. Allah, glory unto Him, had after all made him triumphant in a sacred and hallowed town where he was born and had spent a bulk of his life. Praying on the Hill of Safa at the time, the Blessed Prophet ﷺ sensed the anxiety of the *Ansar*. After finishing his prayer, he came next to them and asked, "What is it that you are talking about?"

The *Ansar* then gave full voice to their concerns, upon which the Noble Messenger ﷺ, exhibiting an exemplary display of loyalty, stated:

use of plants. Hunting outside of Medina was given a like concession. (See, Hamdi Döndüren, *Şâmil İslâm Ansiklopedisi*, "Harem" entry)

“I seek refuge in Allah from doing such a thing. I immigrated to your land. My life is your life; and so shall my death be next to you!”

The *Ansar* breathed an enormous sigh of relief. (Muslim, Jihad, 84, 86; Ahmad, II, 538)

The Blessed Prophet increased his thanks and gratitude to the Almighty following the *fath* of Mecca; the below *dhikr* especially in the *ruqu* and *sajdah* of his salats:

“I glorify Allah and negate His exalted Essence, at all times, from all the deficiencies improper to His Essence, Attributes, Actions and Names; venerate and thank Him with all the praises He deserves. I ask Allah to forgive me and repent for all my sins.”

When Aisha رضي الله عنها asked the reason behind this prayer, the Blessed Prophet صلى الله عليه وسلم explained, “My Lord had revealed to me that I would see a sign in my *ummah*, and when I did, to say this prayer a lot. I now see that sign.” (Muslim, Salat, 220)

Indeed, through *surah* Nasr, the Prophet of Allah صلى الله عليه وسلم had been commanded to increase his repentance and glorification of the Almighty when he did ultimately receive Divine help and triumph, and saw people enter Islam in masses. The word *nasr*, eponymous with the name of the particular *surah*, has been interpreted with supremacy over all Arabs, and *fath* with the conquest of Mecca. Proceeding from the meaning of the word *fath*, which is ‘to open’, Ibn Abbas رضي الله عنه labeled the triumph in Mecca as the *fath* of all *faths*, as it meant the ‘opening’ to Islam of a town in which stood the Sacred House, Kaabah. *Fath* is not a mere conquest of a land previously controlled by the enemy. It is rather the ‘opening’ of the hearts of the people therein to the religion of Allah, glory unto Him, and in turn, the ‘opening’ of the gates of Islam to them, and ultimately, to entire humankind. On that day, the Blessed Prophet صلى الله عليه وسلم did not so





much conquer a town as ‘open’ the hearts of her dwellers to Islam. The *fath* of Mecca has therefore been regarded the beginning of Islam’s march in opening the world to Islam. The road to ‘opening’ all of Arabia and from there the entire world to Islam, first began with the ‘opening’ of the door of Kaabah. To be sure, it was an event the remainder of the tribes in Arabia had been waiting for, an episode on which their ultimate acceptance of Islam hinged. They were thinking, “Leave the man to deal first with his own tribe. If he is able to triumph over them that means he is a true prophet!” (Bukhari, Maghazi, 53)

According to a narration from Hasan Basri, when the Blessed Prophet ﷺ triumphed over Mecca, the Arabs commented, “If Muhammad ﷺ has been able to become victorious over the Mecsans, when the Almighty protected them from the Elephant Army, then there is no way we could harm him!” That is when they begun entering the religion of Allah, glory unto Him, in masses. (Elmalih, IX, 6236-6238)

The Battle of Hunayn (11 Shawwal, 8 / 1 February, 630)

The Blessed Prophet not only destroyed the idols in and around Kaabah, he also sent units to rid the surrounding towns of these lifeless stones of idolatry. A purification of *tawhid* had begun.²⁸³ The

283. Waqidi, III, 873. When Khalid ibn Walid ؓ returned to Mecca after destroying the idol Uzza with a unit of three-hundred-and-fifty Believers, the Blessed Prophet ﷺ sent him to the Banu Jazimah tribe to invite them to *iman* in Allah, glory unto Him. Resulting from a misunderstanding, Khalid ؓ killed around thirty people from the tribe. Once the news reached the Noble Prophet ﷺ, he lifted his hands aloft and prayed, twice, ‘Allah...I submit to You that I am distant from what Khalid has done!’ and sought refuge in the Almighty. He then sent Ali ؓ with a hefty amount of money to Banu Jazimah and had him compensate for the incident by paying blood-money to the victims’ families.



tribe of Hawazin of Hunayn and the Banu Tha'qif of Ta'if could not stomach this, however, and they decided to launch an attack against the Believers. Preparing a huge army, they set out, bringing along all their belongings with them, as if they had embarked on a battle of life and death.²⁸⁴

Learning of their preparation to attack, the Blessed Prophet ﷺ responded by preparing the army of Believers, enlisting another two-thousand Meccans who had recently become Muslim. How ironic a Divine manifestation it was that Abu Sufyan, who had fought the Believers for years in the name of idols, causing them much grief and torment in the process, was now also marching along as a Believer in the Muslim army, ready to fight this time for Islam. The army even included around eighty Meccan idolaters.²⁸⁵

In all respects, the Muslim army looked invincible, marching towards Hunayn with a dazzling splendor. Never before had Arabia seen an army so well equipped and organized, people thought. And for a moment, the magnificent scene allowed a dust of pride to creep in to the Companions' hearts. Supposing 'such an army could never be defeated', they began belittling the enemy and thought a victory

Ali ؑ compensated for all their property seized as spoils, even the damaged water troughs for dogs. He then left the money left over with Banu Jazimah, so that they could cover the additional damages they would in all likelihood become aware of later on. When Ali ؑ returned to the Prophet of Mercy ﷺ and explained to him the course of action he took, the Blessed Prophet ﷺ said, "You have done well; just the right thing!" (Bukhari, Maghazi, 58, Ahkâm 35; Nasai, Âdâbu'l-Kudât, 16; Ibn Hisham, IV, 53-57; Waqidi, III, 875-884)

The incident shows the enormity of compassion and mercy the Blessed Prophet ﷺ nurtured and how he observed the created from the perspective of the Creator. The compensations of even the damaged water troughs for dogs provides an exemplary standard for observing the rights of animals.

284. Ibn Hisham, IV, 65; Ibn Saad, II, 150.

285. Ibn Hisham, IV, 68; Waqidi, III, 890.

was certain on their physical power alone. It was this moment of pride and vanity that subjected the Believers to undergo a severe Divine test:

In the dark of the night, still a while before dawn, as the vanguard forces of the Muslim army were advancing with self-confidence along the narrow straits leading to Hunayn, they were suddenly ambushed by the enemy who had been lying in wait. Panic and disarray took over thereafter. The Believers were thwarted by a barrage of arrows shot at them from who knows where and found themselves in a state of hesitancy, leading not long after to an almost irrevocable state confusion and disorder, which soon took equal hold of the rear forces. The Muslims were forced to retreat but Hawazin and Banu Tha'qif were eagerly pursuing them, with no intention of halting the chase.

It was only the Blessed Prophet ﷺ who courageously stood his ground amid the disastrous disarray, constantly advancing his mount deeper into the enemy ranks, virtually throwing himself right in their middle. The Prophet of Allah ﷺ that day exhibited a matchless spectacle of bravery and valor, in spite of the desperate efforts of both his uncle Abbas and Abu Sufyan ؓ, clutching the reins of his mount to stop him advancing any further, lest something would happen to him.²⁸⁶

The confusion of the Muslim army was meanwhile continuing, showing no signs of recovery. "The spell has been broken today", some were heard shouting, while others cried out in despair "only by making it to the sea can we stop this routing!" Even heard from the Meccan ranks were rumors that "the Prophet had been killed and that the Arabs would soon be returning to their religion of old!"

286. Muslim, Jihad, 76.



Yet, the Blessed Prophet ﷺ was alive and well, standing strong on his mount, adamantly resisting the enemy. His trust placed, as always, in the Almighty, he was calling out to his Companions:

“*Ansar...Muhajirun!* The servants of Allah! Come here! I am the servant and messenger of Allah!”

He then signaled Abbas ؓ, known for his strong voice, to continue calling out to Muslim soldiers. At the top of his voice, Abbas ؓ shouted, “Those who pledged at Aqabah...Those who pledged under the tree of Ridvan! Run! The Messenger of Allah is here!”

The Companions, hearing the echoes of the call, ran next to the Blessed Prophet ﷺ. Like butterflies, momentarily swung about by a forceful gale, they had regathered around an attracting light. The Believers’ hearts, united once more around the Prophet of Allah ﷺ, were cleansed of their previous fears and reinstated with their former peace. With the grace of Allah, glory unto Him, the entire ranks of the Muslim army regained their momentum. Thereupon, the Blessed Prophet ﷺ lifted his hands aloft and prayed, “O my Lord! Grant me the victory You promised!”

Just as he had done in the Battle of Badr, the Prophet of Allah ﷺ then grabbed a handful of soil and flung it towards the enemy, after which he declared to his Companions:

“Now advance, with honesty and loyalty!” (Muslim, Jihad, 76-31; Ahmad, III, 157, V, 286; Ibn Hisham, IV, 72; Waqidi, III, 897-899)

The Muslim army now launched a fresh offensive on the enemy, as if the battle had only just begun. Facing the wave of a vigorous assault, Hawazin and Banu Thaqif could not hold their ground for long and were, in a short amount of time, defeated. The Believers only had four martyrs, while the coalition ended up leaving around seventy casualties. So decisively were they defeated



that they had to leave all of what they had brought along with them on the battlefield. There was no counting the amount of spoils they had to relinquish.²⁸⁷

Doubtless, this was a blessing Allah, glory unto Him, had granted the Believers. Despite being almost down and out as early as the beginning of the Battle, thanks to the courage and perseverance of the Blessed Prophet ﷺ and his heartfelt prayers to the Almighty, they were ultimately able to claim victory. Allah, glory unto Him, depicts this in the Holy Quran in the following:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا
رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ. ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا
وَذَلِكَ جَزَاءُ الْكَافِرِينَ

“Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating. Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.”

(at-Tawba, 25-26)

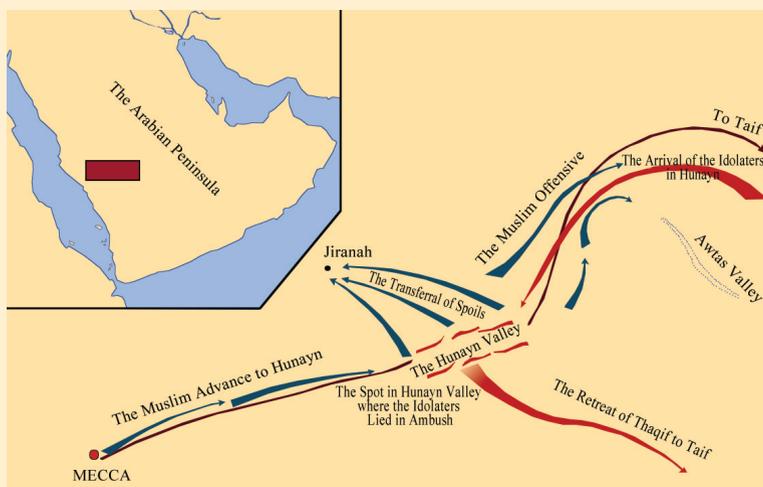
287. Ibn Hisham, IV, 79.



In fact, those who accepted Islam after having fought at Hunayn on the side of the enemy, have later testified to seeing soldiers, whom ‘they had never before seen,’ attack them, which testifies to the Divine aid the Believers were reinforced with that day.²⁸⁸

A portion of the defeated Hawazin army ended up fleeing to Taif, others to Nakhlah, while some encamped at Awtas.²⁸⁹

Now victorious at Hunayn, The Blessed Prophet ﷺ ordered the pursuit of the fleeing enemy and had the prisoners and spoils transferred to Jirahah. Afterward, to bring the campaign to completion, he sent a unit commanded by Abu Amir, Abu Musa al-Ashari’s uncle, to Awtas, while he turned the direction of Muslim army towards Taif.



288. Ahmad, V, 286; Haythami, VI, 182-183; Ibn Hisham, IV, 79.

289. Ibn Hisham, IV, 84.



The Battle of Awtas (Shawwal, 8 / February, 630)

In the Battle of Awtas, where the Blessed Prophet ﷺ was not present owing to his march on Taif, Abu Amir ؓ, the commander of the Muslim forces, was martyred. In turn, the enemy commander was also slain.

Inflicted with a fatal wound and having lost all hope of survival, Abu Amir ؓ turned to his nephew Abu Musa ؓ and told him to, “Send my greetings to the Messenger of Allah and ask him to pray for my forgiveness!”

Assuming leadership after the loss of his uncle, Abu Musa ؓ prevented the Muslim forces from scattering. A perfect line of attack soon enabled him to rout the enemy and wave the flag of Islam victoriously at Awtas. Upon his return next to the Blessed Prophet ﷺ, he informed him of his uncle’s will. The Blessed Prophet ﷺ thereupon asked for some water to take *wudu*, after which he lifted his hands aloft and prayed, “O my Lord! Forgive your servant Abu Amir! On the Day of Judgment, raise him to a rank higher than most of those whom You have created!” (Bukhari, Maghazi, 55)

The Siege of Taif (Shawwal, 8 / February, 630)

Taif, a prominent town in Hijaz worthy of being called a paradise on earth, had a strongly fortified castle set on a hilltop. The siege laid by the Muslim army on Taif therefore proved to be a demanding and severe struggle.

The Siege of Taif was not a revenge for the maltreatment the Blessed Prophet was subjected to years ago by her locals but was rather a continuation and the final curtain of the Battle of Hunayn. A significant amount of the enemy soldiers including their leader Malik ibn Awf, who fled from the passage of Hunayn, had come

to Taif, seeking refuge in the castle. There, allying themselves with Banu Thaqif once more, they prepared for a brand new war of defense.

The Siege saw the Muslims put numerous strategies and various new equipments to use. Yet, the walls of the castle were holding strong against the string of attempts by the Believers to pass over. Neither were they able to draw the enemy outside of the castle. When Khalid ibn Walid رضي الله عنه called on them to send a warrior outside for a one-on-one challenge they shouted out, “We do not have anyone that can stand his ground against you!”

The Blessed Prophet ﷺ thereupon remarked, “The enemy has now retreated into its den like a fox. Even if left to their own doing, they will not be able to inflict harm anymore!” They were now debilitated as it was and the Noble Messenger ﷺ, being the prophet of mercy he was, saw no further point in prolonging the siege, as he wished for the guidance of the people of Taif, not their annihilation. Before long, he commanded for the siege to be lifted.

As the siege was coming to an end, the Companions asked for the Blessed Prophet ﷺ to curse Banu Thaqif, who were inflicting much damage on the Muslims. But the Prophet of Mercy ﷺ instead prayed for their guidance. “My Lord! Grant guidance to Banu Thaqif! Send them to us!” he implored Allah, glory unto Him, right before his departure from Taif. Before long, Banu Thaqif came to the Blessed Prophet ﷺ of its own accord and became Muslim. (Ibn Hisham, IV, 134; Tirmidhi, Manaqib, 73/3942)

The Blessed Prophet ﷺ did not merely avoid cursing a tribe that years ago pelted him with stones, leaving him bloodied and bruised, but he also nurtured a genuine desire for their guidance. Indeed, their arrival a year later to express their wish to become Muslim

made the Blessed Prophet ﷺ so happy that he spared a few days to attend to them.

The most important gain from the Siege of Taif, for the time being, was the acceptance of Islam by the numerous slaves from the other side, who, following the promise of the Blessed Prophet ﷺ that they would become free if they became Muslim, defected from the enemy army and joined the Believers.²⁹⁰

Abu Zuraa رضي الله عنه recounts:

“When the Messenger of Allah asked for his mount as he was leaving Qarn’u Manazil during the Taif Campaign, I prepared his camel Qaswa. I held its reins until he mounted it; then handing the reins over, I sat on the saddle behind him. The Messenger of Allah was gently lashing the camel in the back with his whip to get it moving and being behind him, I was feeling the lash strike me each time. He then looked behind and asked, ‘Is the whip hitting you?’ ‘Yes, Messenger of Allah,’ I replied, ‘may both my parents be sacrificed in your way!’

Afterwards we reached Jiranah, where there was some sheep held near a corner. The Messenger of Allah asked something about them to the man in charge of the spoils and the man gave the information demanded of him. Right after their conversation, the Messenger of Allah called out for me. ‘Here I am, Messenger of Allah,’ I responded.

‘Take these sheep,’ said the Messenger of Allah, ‘in return for the whip lashes you received in the evening!’ I counted the sheep; there were exactly one-hundred and twenty in number. Those were the possessions I benefited the most from.” (Waqidi, III, 939)

290. Bukhari, Maghazi, 56.

The sensitivity shown by the Blessed Prophet ﷺ here towards the rights of others would suffice to shed a guiding light over all times and places.

The Distribution of the Spoils

After lifting the siege on Taif, the Blessed Prophet ﷺ lead the Muslim army to Jiranah, where the captives and spoils were held. Arriving around the same time with his forces was Abu Musa al-Ashari ؓ, returning victorious from the Battle of Awtas. The Believers had scattered all their enemies and time had now come to distribute the spoils. The sum of spoils seized from all the recent battles amounted to twenty-four thousand camels, forty-thousand sheep and four-thousand uqiyah worth of silver, not to mention six-thousand captives.²⁹¹

Before beginning to distribute the spoils, the Noble Prophet ﷺ declared, “Let those who have anything of the spoils with them, even if it be a needle or a string, return it! Know that treachery with regard to spoils brings shame and fire for its culprit in the Hereafter!” (Muwatta, Jihad, 22’ Ahmad, V, 316)

The Noble Messenger ﷺ was meanwhile informed that Shayma ؓ, his foster sister, was also among the captives. The Blessed Prophet ﷺ immediately had her brought next to him. He took of his *rida* and laying it on the ground for her to sit, welcomed her with kindness and compassion. Seeing Shayma ؓ made the Blessed Prophet ﷺ reminisce their childhood days. His eyes welled up. He asked her about her parents, who, as it turned out, had passed away a number of years ago. After asking her about her relatives, the Blessed Prophet ﷺ then said:

291. Ibn Saad, II, 152.



“If you wish, you can remain with me where you will be treated with much love and respect. But if you wish, I can also give some possessions and see you off to your tribe. I can do that too!”

Shayma ﷺ chose to return to her tribe and after that became Muslim. The Blessed Prophet ﷺ gave both her and her living family members quite a number of camels and sheep. He also presented her with two slaves, one male and the other female who were later married to each other by Shayma ﷺ. (Ibn Hisham, IV, 91-92; Waqidi, III, 913)

The Noble Messenger ﷺ then delayed for a little while longer distributing the spoils. Those with weaknesses in their hearts, who could not see the underlying wisdom of this delay, were disgruntled. The Bedouin Arabs, especially, demanded the distribution immediately. They even cornered the Blessed Prophet ﷺ astride his camel beneath a *samurrah* tree, to the point where his coat got caught up in one of its branches. He halted his camel and stated, “Give me my coat! If I had spoils as many as these trees, I still would have distributed them amongst you in their entirety; and then you would have seen that I am neither a miser, nor a liar, nor a coward!” (Bukhari, Jihad, 24)

Later, even when the Blessed Prophet ﷺ actually begun distributing the spoils, the crowd piled up around him was causing him so much discomfort that, finally, referring to a bygone prophet, he remarked, “Allah had sent one of his servants to a tribe, who beat him up and split his head open. But that servant, while wiping the blood running down from his head with his hand, was simply praying, ‘Forgive my tribe, my Lord, for they do not know what they are doing!’” (Ahmad, I, 456; Muslim, Jihad, 105)

The reason behind the delay came to light only on the tenth day of their arrival at Jiranah. On that day an envoy from the defeated Hawazin came to the Blessed Prophet ﷺ announcing their accep-

tance of Islam and asking therefore for the return of their captives and seized possessions. Speaking on their behalf, a man from the Saad Clan rose and said, “Those waiting under the shade now, Messenger of Allah, are your foster aunts, maternal and paternal, and women who milkfed you and looked after you as a child! Had we been the ones to have milkfed and looked after, say, the King of Syria or Iraq, and having fallen in a like situation asked for their compassion and benevolence, they would not have denied us! Yet you are the best anyone can care for and look after!”

“I delayed the distribution of the spoils until today”, then said the Blessed Prophet ﷺ, “but you have arrived quite late. Now chose between your captives or your belongings!”

The envoy opted for their captives. The Messenger of Allah ﷺ then said, “I return to you the captives that fell to my lot and to the sons of Abdulmuttalib. Come to me tomorrow after *zuhr* salat for the others!”

The next day, the Noble Prophet ﷺ gathered his Companions and explained them the situation. Informing them that he had returned the slaves that fell to his lot, he said, “Whoever wishes to free their captives willingly and thereby make their brothers happy, let him do so. And whoever wishes not to give that which has fallen to his lot free of charge then we shall compensate him with the first spoils Allah will grant us. Those who wish so can opt for that!”

That the Blessed Prophet ﷺ consulted the Companions over the issue is because of the fact that they had a free right of exercise over the captives.

The Companions, seeing the Prophet of Allah ﷺ set his own captives free, without further ado, gladly set their own captives free, too, enthusiastic to reap their own share of the rewards awaiting



them in return. “And we, too,” they said, “hereby return our captives to the Messenger of Allah!” (Bukhari, Maghazi, 54; Ibn Hisham, IV, 134-135)

Thus, thousands of captives were handed over to Hawazin that day, free of ransom. Such a scene was never before seen in history. But now, history was made to behold the spectacle of thousands of captives being set free without any worldly return, all thanks to the Blessed Prophet ﷺ, who had vitalized his *ummah* with Islamic morals.

It was a profound display of loyalty shown by the Noble Messenger ﷺ to a people, for the sake of a woman to have breastfed him as a toddler, who had hailed among them. It is an exceptional lesson of virtue for those who are blinded to the very notion; especially when one thinks that human beings, on the whole, tend to completely erase the bleak memories of favors received from others, rather than to bring them up. Loyalty is thereby turned into a word merely found in dictionaries.

Moved by this immense act of loyalty, the entire Hawazin tribe accepted Islam. Even their leader, Malik ibn Awf, who was at Taif at the time, was so utterly yet pleasantly astonished to hear the news, that it only took a small invitation by the Prophet of Allah ﷺ for him to enter the folds of Islam. The Blessed Prophet ﷺ granted him a hundred camels and reinstated him as the leader of his tribe.²⁹²

The greatest lesson to be drawn from all this is that the best mode of *tabligh* is through good morals. It also points to the fact that while a prudent diplomatic approach is a means for greater goodness, a senseless approach is sure to engender damage of a greater scale.

292. Ibn Hisham, IV, 137-138.

The Blessed Prophet ﷺ distributed the spoils, justly, in the best possible manner. Of the five shares the spoils were divided into, four were distributed among the soldiers, while one was allocated to the *Bayt'ul-Mal*, or the Treasury. Although the Treasury was at the Blessed Prophet's ﷺ disposal, he did not utilize it for personal use, as he indicated to his Companions, before beginning the distribution, by plucking a hair from the camel in front of him and saying:

“I have not the least to do with your spoils; not even its hair, let alone a camel...Why are you impatient? Even if the spoils are as many as the stones and trees of this valley, I will hand them out to you. If I spare a fifth of these, it is only to spend on the poor among you!” (Muwatta', Jihad, 22; Ahmad, V, 316)

In line with the Divine command given him, the Blessed Prophet ﷺ handed out an extra share from that fifth to the *muallafat'ul-qulub*, that is those whose hearts were to be endeared to Islam. Among them was Hakim ibn Hizam, who explains:

“I wanted the Messenger of Allah to give me some of the spoils. He gave me a hundred camels. I asked for more and he gave me another hundred. I asked yet again and he gave me yet another hundred. He then said, ‘Surely possessions, Hakim, are alluring and sweet. Whoever takes them free of greed shall reap abundance from them. Whoever sets his eyes on them and seizes them with greed shall find no abundance in them. Such people are like those who eat and eat without ever getting full. The hand that gives is better than the hand that receives.’

Thereupon, I said, ‘By Allah who has sent you with the true religion, Messenger of Allah, so long as I am alive, I will never accept anything from anyone else but you.’”

Hakim ﷺ then took only the first hundred camels he was given by the Prophet of Allah ﷺ, forfeiting the rest. Years later a day came when Caliph Abu Bakr ﷺ called him to hand out his share of the spoils but he refused. Later on, Caliph Omar ﷺ summoned him to give him something of the spoils, only to have Hakim refuse once again. Realizing there was no way he could convince Hakim ﷺ to take what he was offering, Omar ﷺ felt obliged to say to those who were present:

“Bear witness Muslims that I am giving his share of the spoils allocated to him by Allah but he is not taking it!” Hakim ﷺ kept true to his word not to take anything from anyone so long as he remained alive. (Bukhari, Wasaya, 9; Waqidi, III, 945)

Still not a Muslim, the Qurayshi notable Safwan ibn Umayya had, regardless, not left the side of the Blessed Prophet ﷺ at both Hunayn and Taif. Safwan was also there with the Prophet of Allah ﷺ as he was walking amid the spoils at Jiranah inspecting them. The astonished Safwan was admiringly gazing at the valley full of camels, sheep and shepherds keeping an eye on them. The Blessed Prophet ﷺ, watching Safwan with the corner of his eye, asked:

“Do you like what you see of the valley?”

“Yes”, replied Safwan.

“You can have it both...the valley and what’s on it!”

Unable to contain himself, Safwan remarked, “Only the heart of a prophet could be so generous!” immediately after which he pronounced the word of *shahadah* and became Muslim. (Waqidi, II, 854-855)

Safwan ﷺ later returned to Quraysh, exclaiming, “Become Muslim my people. By Allah, Muhammad is giving away in plentitude, without the least fear of poverty!” (Muslim, Fadail, 57-58)

Around forty *muallafa'tul-qulub*, including Abu Sufyan, Aqra ibn Habis, Uyaynah ibn Hisn, Abbas ibn Mirdas and Malik ibn Awf, were handed a dazzling amount of possessions.²⁹³

A poet by the name of Abbas ibn Mirdas, unsatisfied with the amount given to him, recited a bitter poem about the Blessed Prophet ﷺ. When he found out, the Blessed Prophet ﷺ called him and said:

“I will cut your tongue off!” Prior to that, however, the Prophet of Allah ﷺ had told Bilal Habashi ؓ to, “...give him a pair of clothes when I order you to cut his tongue off!”

When the time came, the Prophet ﷺ signaled Bilal to “...go and cut his tongue off!” As Bilal took hold of him by the arm, Abbas began to scream, “Is the Messenger of Allah going to cut my tongue off? *Muhajirun!* He is going to cut my tongue off! *Ansar!* He is going to cut my tongue off!” Bilal ؓ continued escorting him away, his hands firmly clutching his arms. But when Abbas raised his screams to a higher pitch, Bilal ؓ said, “Be quiet! The Messenger of Allah commanded me to silence you with a pair of clothes!” Bilal ؓ then gave an extra pair to Abbas, who by then had calmed down. Ultimately though, he was given a further one-hundred camels by the Prophet of Mercy ﷺ. (Ibn Saad, IV, 273; Muslim, Zakat, 137)

During the distribution of the spoils, Saad ibn Abi Waqqas ؓ commented, “Messenger of Allah, you left a poor man like Juayl ibn Suraqa and gave notables like Uyaynah and Aqra a hundred camels each!” To that the Blessed Prophet ﷺ replied, “By Allah, in whose Hand of Might my life resides, even if the earth was to abound with people like Uyaynah and Aqra, Juayl would still be better than all of them put together! But I am looking after these people to warm

293. Waqidi, III, 944-947.

them to Islam and to refer Juayl to Islam, to which he is firmly attached, and to the superior rewards prepared for him in the Hereafter!” (Ibn Hisham, IV, 143; Ibn Saad, IV, 246)

That the *muallafat'ul-qulub* were given plenty of spoils was misunderstood by many and it caused some discomfort among the Companions. Someone by the name of Dhu'l-Huwaysirah, from the Tamim Clan, even crossed the line and remonstrated disrespectfully, exclaiming, “Be just, Messenger of Allah!” Much grieved by this reaction, the Blessed Prophet said, “Is that so? And who is going to be just, if I myself am not?” (Muslim, Zakat, 148)

It was not much long before a Revelation arrived:

وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ
يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ. وَلَوْ أَنَّهُمْ رَضُوا مَا
آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ
مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

“And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage. And if they were content with what Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too; surely to Allah do we make our petition.” (at-Tawbah, 58-59)

The *ayah* brings to light that despite being dealt out by the Prophet ﷺ, the distribution of spoils was in fact a Divine act. It also emphasizes the difference between the ignorant and the contended of heart.



Most of the reaction, in fact, came from the way of *Ansar*. But it was not from the general share, that is the four-fifths of the spoils, that the Blessed Prophet ﷺ handed out this generous portion. It was rather from what was called *fay*, the one-fifth of the spoils over which the Blessed Prophet ﷺ exercised exclusive control. Yet even that seemed to provoke the reaction of some young *Ansari* men.²⁹⁴ To settle the objections that were coming in regard, the Noble Messenger ﷺ gathered the *Ansar*, before the situation got out of hand. In a gathering to which nobody except for the *Ansar* was admitted, to make them understand the core of the matter, the Blessed Prophet ﷺ addressed them in the following manner, reminding them of the favors they had received from the Almighty:

‘*Ansar*...! I hear of the complaints about me that run through your hearts. But tell me...Were you not shown the right path by Allah, through me, when you were astray? Did you not become rich after I came to you, when before that you were poor? Were your hearts not united by Allah with my arrival, when spite and enmity were eating you away?’

To all those questions, the *Ansar* replied, “All gratitude is for and blessings are from Allah and His Messenger!”

The Blessed Prophet ﷺ continued his moving speech. “If you were to tell me, *Ansar*”, he declared, “You came to us when your people had denied you and we affirmed you! We aided you when your people deserted you! Your people drove you out and we embraced you! You were poor and we made you partner to our wealth, I would have then affirmed you, too, and said ‘you are speaking the truth!’ *Ansar*...! Is it true that you have said certain things because I gave some worldly goods to certain people? Were you upset over me

294. Kâmil Miras, *Tecrid Tercemesi*, X, 341.



giving some worthless goods of the world to some just to warm their hearts to Islam and deprived you of them, trusting the strength and maturity of your *iman*...is that what distresses you? *Ansar*...Would not you want to return home with your Prophet while everybody else returns with their possessions?”

The tears that had already welled up in the eyes of the *Ansar* now began to spill over and freely flow over the touching words of the Blessed Prophet ﷺ. They were weeping as they said, “We want to return home with you, Messenger of Allah”. Their undying love for him was suddenly rejuvenated. The Blessed Prophet ﷺ, too, was crying with them. To comfort them and in appreciation of the devotion they expressed, the Noble Prophet ﷺ then said, “*Ansar*...Had there not been the honor and virtue of Hegira, I surely would have wanted to be from the *Ansar*. *Ansar*...If every person was to take a path, I will still be sure to follow the path of *Ansar*!”

Following this emotional meeting, the former complaints made way for feelings of contentedness with “Allah and His Messenger”, which became the only sentiments reverberating from *Ansari* ranks thereafter. A wound caused by a misunderstanding was hence permanently healed by the Blessed Prophet ﷺ. (Bukhari, Maghazi, 56; Muslim, Zakat, 135; Haythami, X, 31)

There are many lessons for us to take from the above exemplary conduct of the Blessed Prophet ﷺ. By nature, human beings have a soft spot for kindness and being on the receiving end of generosity. An enemy treated generously is an enemy no more; and if already a friend, the friendship will only become more intimate.



The Blessed Prophet ﷺ entered *ihram* for *umrah* and left Jiranah following a thirteen day stay there.²⁹⁵ It has therefore been considered to be of greater merit for those who stay in and around the vicinity of Mecca to enter *ihram* at Jiranah.

The Punishment for Killing a Muslim

Before setting out from Medina, the Noble Messenger ﷺ had sent a small unit under Abu Qatadah towards Najd, as a maneuver to conceal the ultimate destination of the Muslim army. When the unit reached Izam, they were met with by a man by the name of Amir ibn Adbat, who greeting the Muslim unit and saying the word of *shahadah*, informed them he had become Muslim. But owing to a past dispute he had with Amir, Muhallim ibn Jassamah, from the Muslim cavalry unit, claimed that Amir was only a pretender and killed him, seizing his belongings as spoils in the process.

The Blessed Prophet ﷺ had just completed his *zuhr* salat in the Hunayn Valley and was sitting under a tree amid his Companions when Abu Qatadah and his unit eventually returned from Najd. The incident was made known to him, sparking at the instant the below *ayah*:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا
لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا
فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ
عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

295. Bukhari, Umrah, 3; Tirmidhi, Hajj, 92/935.



“O you who believe! When you go to war in Allah’s way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world’s life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.” (an-Nisa, 94)

Shortly thereafter, Amir’s family arrived to charge Muhallim with murder. After a lengthy trial, with the approval of Amir’s family, the Blessed Prophet ﷺ sentenced Muhallim to a payment of blood-money to the victim’s family.

“So you killed Amir even though he told you he was a Muslim...” then reproved the Blessed Prophet ﷺ.

Muhallim could only say, “Pray for my forgiveness, Messenger of Allah!” which was practically an admission that he had committed the crime, knowingly. Having taken the life of an innocent person in spite of him being a Muslim, Muhallim’s crime was not of a kind that could be easily forgiven. The slightest show of tolerance in this regard would have made it impossible to curb future crimes of the kind. The Prophet of Mercy ﷺ therefore refused Muhallim’s request for a prayer of forgiveness and even stated, “May Allah not forgive you!”²⁹⁶

Afflicted with the anger of the Blessed Prophet ﷺ, Muhallim went home where he remained in hiding. He eventually died from excess grief a week later. When his family tried burying him, the ground pushed his corpse back out. No matter how many times they

296. The Companion who has narrated the hadith says, “Amongst ourselves, we used to say that ‘the Messenger of Allah prayed for his forgiveness but acted that way to express the gravity of what Muhallim had done and to prevent people from killing each other.’” (Ahmad, V, 112; Ibn Hisham, IV, 304)

tried, the same happened each time. Helpless and astounded, they came to the Prophet of Allah ﷺ and explained him their dilemma.

“The earth has accepted many others worse than him in her bosom”, said the Blessed Prophet ﷺ, “but Allah wishes to teach you a lesson and the value of *La ilaha ill-Allah!*” He then advised them to bury Muhallim once again by this time placing stones on his grave. (Ahmad, V, 112; Ibn Majah, Fitah, 1; Ibn Hisham, IV, 302; Waqidi, III, 919)

The Blessed Prophet ﷺ acted this way in order to stress the severity of violating the right and honor of *La ilaha ill-Allah* and of another Muslim, to show how terrible a sin it is to kill a fellow Muslim for the mere sake of worldly goods and to thereby emphatically deter others from committing like crimes.

The incident proves that all people who profess the word of *tawhid* are to be regarded as Muslim. Unless a person blatantly shows his disbelief, it is impermissible to doubt his *iman*.

The incident again shows just how important it is for Muslims to look at the external facts of the matter when passing judgment on it. Considering there is always an element of deception even when passing judgment based on external facts, had humans been given the privilege of basing their verdicts on inner motives, the exact determining of which is a sheer impossibility, they would not have been able to steer clear from committing many an injustice owing to their subjective interpretations.

Another reason behind the obligation to pass judgment based on external facts is to prevent certain people, from clinging onto excuses like ‘look at my heart, not my deeds’ to justify their flawed deeds and shortcomings. This tactic frequently resorted to in this day and age is instantly annulled by the above principle instated by Islam and by the practice of the Prophet of Allah ﷺ. Passing judg-





ment according to external facts may seem to provide a temporary loop hole for hypocrites by giving them an opportunity to conceal their inner hypocrisy with outward deeds; still, it provides a barrier against trying to implement justice with evidence based on guesswork, rather than conviction.

The Assigning of a Governor and a Teacher for Mecca

Before leaving Mecca, the Blessed Prophet ﷺ assigned Attab ibn Asid ؓ as governor, to administer the town as well as to regulate affairs related to pilgrimage. Prior to that, the Noble Prophet ﷺ had already left Attab ؓ as deputy in Mecca when setting out to the Battle of Hunayn. (Ibn Hisham, IV, 69, 148) Attab ؓ was around twenty years of age at the time.²⁹⁷ Despite there being Companions of greater experience and virtue, it was Attab ؓ who was entrusted with governorship. This shows that posts and duties ought to be given to people of ability, who exert knowledge and virtue, and who are known for their piousness and integrity.

Indeed, the Companions who lent the most paramount service in conveying Islam to future generations were, more often than not, youths like Attab ibn Asid ؓ. For instance, Abdullah ibn Omar and Ibn Abbas ؓ, among those to have narrated the most number of *ahadith*, were merely thirteen years old at the time of the passing away of the Blessed Prophet ﷺ, while Anas, Ibn Masud and Aisha ؓ were eighteen. Again, most of the Companions present in the Pledge of Aqabah were young; so were a majority of the teachers of the Quran martyred by the Maunah Well. This shows just how vital it is to attend to the education of youth, who will potentially assume important duties that will shape the future of Islam.

297. Hâkim, III, 303/5181.



The Blessed Prophet ﷺ always wanted for new Muslims to learn the Quran and Sunnah without wasting any time. He would therefore subject those who came to him as Muslims to an intense training next to his Companions, even if it be for a few days. At *fajr* salat, he would check to see what they had learnt and if their knowledge was still inadequate, he would send them to other Companions and ensure they learnt their instructions properly.

Consequent upon this sensitivity towards the teaching of Islam, the Blessed Prophet ﷺ left Muadh ibn Jabal²⁹⁸ and Abu Musa al-Ashari²⁹⁹ ﷺ in Mecca to teach the locals the Quran and *fiqh*, that is the rulings of Islam. This provides categorical evidence for the importance we ought to ascribe to the teaching of Islam.



298. Waqidi, III, 959.

299. Ibn Saad, II, 160.



THE NINTH YEAR OF HEGIRA

The Sword of Language

The Blessed Prophet ﷺ sent a small cavalry unit under the leadership of Uyaynah ؓ to the Banu Tamim tribe, for having recoiled from paying alms. In a swift raid, the Believers triumphed over the rebels and returned to Medina with a sizeable amount of spoils and captives.³⁰⁰

A large number of Banu Tamim's notables, accompanied by their leading poets, thereupon came to the Noble Messenger ﷺ to salvage their captives. While waiting for the Blessed Prophet ﷺ to appear inside the *Masjid*, they grew impatient and shouted rather disrespectfully "Come on now! Come out next to us!"

The Blessed Prophet ﷺ felt ill-at-ease from all their shouting. Revealed moments later, was the following *ayah*:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ الْهُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

"As for) those who call out to you from behind the private chambers, surely most of them do not understand." (al-Hujurat, 4) (Ibn Hisham, IV, 223, 233)

300. Bukhari, Maghazi, 68.



Following *zuhr* salat, the Blessed Prophet ﷺ sat in the courtyard of the *Masjid*.

“We have brought our poets and orators so we can recite poems to each another”, said the spokesman of the tribe.

“I have not been sent to recite poems”, responded the Blessed Prophet. “But you can go ahead.” (Ibn Athir, *Usd’ul-Ghabah*, I, 128)

A man from the tribe then rose to his feet and gave an eloquent speech. The Blessed Prophet ﷺ then signaled for Thabit ibn Qays ؓ, who then got up and delivered an exceptional speech on the splendor of Allah, glory unto Him and the prophethood of the Noble Messenger ﷺ, far more superior than that delivered by the spokesperson of Tamim.

A poem recited by Zibriqan ibn Badr from Banu Tamim was then countered by an eloquent and affective ode, delivered by the illustrious Hassan ibn Thabit ؓ, paying homage to the honor of the religion of Islam

The triumph of the Companions was due to their immersion in the Holy Quran, an extraordinary pinnacle of language, and from their training in the presence of the Messenger of Allah ﷺ, the most articulate and beautiful speaker ever to come, known therefore as *jawami’ul-kalim* for his divine ability to express profound meanings in just a few simple words. This inspiration exuded by the Blessed Prophet ﷺ has been given a splendid voice in the poem:

*Seeing him for one moment, into a rose one turns,
Nightingales, they become, who hear his words...*

Aware of the outcome, poet Aqra ibn Habis from Tamim exclaimed, “His orators are better than our orators and his poets are far more superior to ours. Their words are simply above ours!” After



these words, he declared his acceptance of Islam, a move his friends followed without hesitation. The Blessed Prophet ﷺ then handed an abundant amount of gifts to the members of the envoy. (Ibn Hisham, IV, 232)

At that point, a minor argument erupted between Abu Bakr and Omar ؓ in the presence of the Noble Prophet ﷺ, occasioning the revelation of the following *ayat*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ
 إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ
 فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
 لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

“O you who believe! Be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing. O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.” (al-Hujurat, 1-2)

After that, Omar ؓ began to lower his tone so much when in the presence of the Messenger of Allah ﷺ that at times even the Prophet ﷺ would have trouble making out what he was saying, feeling the need to ask him to repeat his words.³⁰¹

Other Companions, too, were engrossed in a feeling of respect for the Blessed Prophet ﷺ. They would do all they could just to make

301. Bukhari, Tafsir, 49/1.

sure the Blessed Prophet ﷺ did not feel uncomfortable. In fact, after the above Revelation, a Companion known for his naturally loud tone forced himself to remain indoors for days, afraid at the time that his tone of voice would cause discomfort upon the Blessed Prophet ﷺ. The Prophet ﷺ afforded him personal consolation and only after that did he feel the confidence to come out.³⁰²

When sitting with the Blessed Prophet ﷺ around the same meal, the Companions would never reach out their hands to the food before him.³⁰³ They used to knock on the door of his chamber with the tips of their fingernails and refrain from all kinds of behavior that had the slightest chance of causing the Blessed Prophet ﷺ discomfort.³⁰⁴ They were equally delicate in describing him, depicting him as either the sun or the moon, out of love and respect.³⁰⁵ Their sensitivity extended to narrating the *ahadith* of the Prophet ﷺ. Upon narrating a *hadith*, their expressions would visibly change, with sweat flowing freely from their foreheads, tears welling up in their eyes and the veins in their necks noticeably swelling up from anxiety.³⁰⁶ When they would hear a loud noise, like for instance the sound of a hammer banging against a nail or a stake coming from the houses around the *Masjid*, they would instantly send out a message, telling the person to stop disturbing the Prophet of Allah ﷺ. Some would even have their doors made outside of Medina, just to avoid falling into a compromising situation.



302. Abu Dawud, Atimah, 15/3766.

303. Bukhari, *Adabu'l-Mufrad*, p.316; Haythami, VIII, 40.

304. Muslim, Fadail, 109.

305. Ibn Saad, III, 156; Ibn Majah, Muqaddimah, 38; Dârimî, Muqaddimah, 28.

306. Kastallâni, II, 386.

Kaab ibn Zuhayr was previously among the poets who had openly declared war on Islam. A death sentence was placed on his head, owing to the spiteful satirical poems he had recited. To talk some sense into him, his brother Bujayr, a Muslim, sent him a poem, as an advice that he was facing a bitter end unless he cleaned up his act. Tremendously distressed, with the help of a Companion, Kaab then turned up next to the Blessed Prophet ﷺ and pledged allegiance, without, however, giving away his identity. He sat on his knees and said:

“Messenger of Allah...Kaab ibn Zuhayr also wants to come to your presence and seek amnesty by accepting Islam. Do you accept him?”

When the Blessed Prophet ﷺ agreed, Kaab joyously exclaimed, “I am Kaab, Messenger of Allah!” (Ibn Hisham, IV, 152; Hakim, III, 675/6480; Haythami, IX, 393)

As a show of gratitude to the Prophet’s ﷺ kindness in forgiving him, Kaab then began to recite the *qasidah* of *Banat Suade* had had prepared from beforehand. In appreciation, the Blessed Prophet ﷺ then removed his mantle from his back and personally put it on Kaab’s back. The *qasidah* has thus come to be known as *Qasidat’ul-Burdah*; *burdah* being mantle in Arabic.

After his death, the mantle presented to Kaab was purchased by Muawiyah ؓ. What is preserved today at Topkapı Palace in the *Hırka-i Saâdet* chamber which carries the same name (*Hırka* means mantle in Turkish) is this very mantle, passed on from one dynasty and generation to another.

There is another *qasidah* famously known as *Qasidat’ul-Burdah*, which belongs to Imam Busiri.³⁰⁷ The correct name of this second

307. From Egypt, Muhammad ibn Saïd al-Bûsirî, lived in the 13th during the Mamluk era. (608/1211-694/1296) (H. İbrâhim Şener, *Kaside-i Bürde Kaside-i Bür’e ve Su Kasidesi*, p. 32, 60)

qasidah however is *Qasida-i Bur'a*. *Bur'a*, in Arabic, means to recover from an illness. Imam Busiri especially gave his *qasidah* this title in commemoration of his recovery from paralysis. The story goes as follows:

Imam Busiri had become hemiplegic, that is half his body had become paralyzed. So he wrote the *Qasidal-i Bur'a* and asked the Almighty to be cured. The night he completed the *qasidah*, he saw a dream, where he read to the Blessed Prophet ﷺ what he had written; and happy to hear the poem, the Blessed Prophet ﷺ stroked the part of his body that was paralyzed. Seeing that not a remnant of his paralysis remained after he woke up, Imam Busiri offered his thanks to Allah, glory unto Him. When walking to the mosque for *fajr* salat that morning, he came upon the great man of insight, Sheikh Abu'r-Raja, who asked to him to recite the *qasidah* in which he praises the Best of Creation ﷺ.

"I have many poems like that. Which one are you asking for?" inquired Imam Busiri.

"The one you read to the Messenger of Allah last night", said Sheikh Abu'r-Raja. "I saw him to be in much delight as you were reading it."

Astonished, Imam Busiri wondered, "How could you know about that dream when I have not told anyone about it?"

"I was there, too", replied Sheikh Abu'r-Raja, after which he proceeded to read the first couplet:

Is it the people of Salam³⁰⁸ you recall, my heart,

That you mix blood to the tears flowing from your eyes?

308. *Salam* is the name of a grove where the Blessed Prophet ﷺ used to talk to his Companions from time to time.



It has been narrated that as the *qasidah* was being read in his presence, the Blessed Prophet ﷺ was smiling and gently swaying his body from enjoyment, like the elegant quiver of leaves.

Compliant with a certain method, the *qasidah* has continued to be read to the ill ever since, in hope of the manifestation of the Prophet's ﷺ spirituality, and has been used as a means thereof to seek a cure from Allah, glory unto Him.³⁰⁹

Ascertain the Truth of the News Brought by the Wicked!

Walid ibn Uqbah, sent by the Blessed Prophet ﷺ to Banu Mustaliq to collect their alms, turned away upon seeing a crowd of their tribesmen coming towards him to welcome him, assuming instead they were out to kill him, owing to a quarrel between them dating back to the days of Ignorance. Returning to Medina, he gave a false account to the Blessed Prophet ﷺ of what had happened, going to the extent of even slandering Banu Mustaliq to absolve himself.

“They have turned away from Islam, Messenger of Allah!” he said. “Not only did they refuse to pay their alms, their nearly killed me!”

The Messenger of Allah ﷺ immediately prepared a military unit to send to what seemed to be a rebellious tribe. Becoming aware of the situation before that however, Banu Mustaliq urgently sent the envoy that had gone out to welcome Walid, to Medina. There, they were met with the Muslim cavalry unit assigned to them. The truth behind the confusion was soon exposed. Allah, glory unto Him, thereupon sent a Revelation warning Believers not to pass judgment until getting to the bottom of a given matter:

309. İlhan Armutçuoğlu, *Kaside-i Bürde*, Konya 1983, p.8-11.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
 بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ. وَاعْلَمُوا أَنَّ فِيكُمْ
 رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ
 إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
 وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ

“O you who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly and afterwards become full of repentance for what you have done. And know that among you is Allah’s Messenger; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way.” (al-Hujurat, 6-7)

The Blessed Prophet ﷺ then ordered Abbad ibn Bishr ؓ to “... return with them and collect their alms; but avoid choosing the best of their goods!” Abbad ؓ stayed with Banu Mustaliq for ten days, during which he taught them what he could of the Quran and Islam. (Ahmad, IV, 279; Ibn Hisham, III, 340-341; Ibn Saad, II, 161)

Many a news coming from an evil-doer travels from mouth to mouth and ultimately reaches an upright yet naive person, who although has no business with evil deeds, then proceeds, with good intention, to spread the rumor to others. It must be made loud and clear that taking unverified news for truth and spreading them incurs liability, regardless of whether the one spreading it is an evil-doer or not. Perhaps there might not be any harm if it turns out

there is truth behind the news but on the other hand, if it turns out that the news is fabricated after all, then spreading it would directly smear one with great sins like slander and backbiting. Therefore, one always ought to be wary of news, especially those of unpleasant import that come from dubious sources.

The Tabuk Campaign: An Enormous Test of Iman (Rajab, 9 / September-October, 630)

The Campaign to Tabuk, a town lying right in the middle of Medina and Damascus, was the last undertaken by the Blessed Prophet ﷺ. The Campaign can be considered a sequel of the Battle of Muta. The Emperor of Byzantine, still rattled from Muta, was of the intention to invade entire Arabia before Muslim power reached threatening heights. For the purpose of quelling what he saw as the Muslim onslaught, he wanted to use the Christian Arabs. The Ghasanids, who he saw as natural candidates for this, were more than ready for such a mission. The news of the potential attack was soon brought to Medina by the incoming trade caravans, warning them their towns were soon to facing an ominous attack.

The Blessed Prophet ﷺ then rallied all the Companions together, young and old. Preparations for any given campaign until then were always conducted secretly, in order for the enemy not to become aware of the destination. But now the situation was different. It was the hottest days of summer. They were facing a strong enemy and a great distance. Moreover, Muslims were in a financially tight situation, strained by the devastating famine that had struck Medina that year.³¹⁰

Hypocrites, making the most of the troubles as usual, rekindled their undying flames of mischief and attempted to demoralize the

310. Ibn Saad, II, 165; Bukhari, Tafsir, 66/2.

Believers. Their chief Abdullah ibn Ubay, arrogant as usual, began to drivel, “Does Muhammad think the Romans are child’s play? I can see him fall captive with his Companions from now!”

Following suit, other hypocrites were making remarks like, “How could you set out on a campaign in such hot weather?” The response to that came through a Revelation:

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ
يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا
فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

“Those who were left behind were glad on account of their sitting behind Allah’s Messenger and they were averse from striving in Allah’s way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat. Would that they understood it?” (at-Tawba, 81)

Some desert Arabs, on the other hand, came to the Prophet ﷺ, and submitting made-up excuses, asked to be exempted from participating in the Campaign; as is recounted by the below *ayah*:

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ
وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

“And the defaulters from among the dwellers of the desert came that permission may be given to them and they sat (at home) who



lied to Allah and His Messenger; a painful chastisement shall afflict those of them who disbelieved.” (at-Tawbah, 90)³¹¹

The Quran subsequently laid down clear criteria to separate the Believers from hypocrites:

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ
الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ
أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

“Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely liars.” (at-Tawbah, 42)

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ. إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ

“They do not ask leave of you who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil). They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.” (at-Tawbah, 44-45)

311. Waqidi, III, 993-996; Ibn Saad, II, 165.



The hypocrites had made no preparation for the campaign whatsoever. This clearly showed they had no intention of joining the Believers on the march to Tabuk. So the Almighty declared:

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُوا لَهُ عُدَّةً

“If they had intended to come out, they would certainly have made some preparation...” (at-Tawbah, 46)

Yet it was a Divine blessing that the hypocrites were intentionally lagging behind and keeping a low profile not to join the Muslim army. Even if they did, Abdullah ibn Ubayy would have in fact repeated an attitude similar to which he had displayed during the Battle of Uhud and desert the Believers. Allah, glory unto Him, states:

وَلَكِنَّ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ.
لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ
يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَمَاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

“...but Allah was averse to their being sent forth; so He made them lag behind, and they were told, “Sit ye among those who sit (inactive). If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong.” (at-Tawbah, 46-47)

Although the hypocrites were already mischievous and disobedient, this was still nothing in comparison to the harm they



caused during the campaigns in which they had somehow taken part, disrupting the entire Muslim army with their rumors, lies and endless bouts of fear and anxiety. Each hypocrite was simply trouble waiting to break lose. The Almighty intervened, however, and prevented the hypocrites from joining the Tabuk Campaign; a campaign whose many hardships seemed just too daunting for them. The Companions were ultimately relieved from their usual trouble making.

Making up excuses, the hypocrites were asking to be exempted from the Campaign. Some took this far enough to even claim they were withholding themselves from joining from fear they might be tempted by Greek women. They were trying to hide their sinister hypocrisies by appearing to have deeper concerns. But Allah, glory unto Him, exposed them yet again:

وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ
سَقَطُوا وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ بِالْكَافِرِيْنَ

‘And among them there is he who says: Allow me and do not tempt me. Surely into temptation have they already tumbled down, and most surely hell encompasses the unbelievers.’ (at-Tawbah, 49)

Threatening the hypocrites with a bitter punishment awaiting them, the Almighty was at the same time warning some of the Believers, who under their influence, were showing signs of slackness:

يَا أَيُّهَا الَّذِيْنَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ اانْفِرُوا فِي سَبِيْلِ اللّٰهِ
اَتَّقَلْتُمْ إِلَى الْاَرْضِ اَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْاٰخِرَةِ فَمَا مَتَاعٌ



الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيًّا . إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah’s way, you should incline heavily to earth; are you contented with this world’s life instead of the hereafter? But the provision of this world’s life compared with the hereafter is but little. If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things.” (at-Tawbah, 38-39)

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“Go forth light and heavy, and strive hard in Allah’s way with your property and your persons; this is better for you, if you know.” (at-Tawbah, 41)

The warnings had an instant effect on the Muslims, revitalizing them in a blink. The slackness that had doomed upon hearts now made way for remorse, which turned into a lively and enthusiastic initiative. A mobilization of *iman*, packed with vigor, had now gotten under way. After all, it was a *fard’ul-ayn*, a categorical obligation upon all Muslims to heed the call of *jihad* where the enemy was getting prepared to raid Muslim lands. Still, those who could justifiably be considered exempt from the call for *jihad* were again classified by Divine Revelation:



لَيْسَ عَلَى الضُّعْفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا
يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى
الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ

“It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful.”
(at-Tawbah, 91)

In line with the declaration of the *ayah*, those who are exempt from joining the battle, in remaining back, are not to cause mischief in their town or spread false, demoralizing rumors and are to run to the aid of the families of those who are taking part in battle; and given they are ‘doers of good’, can be sure to incur neither blame nor sin. At the same time, since there is no declaration prohibiting them from joining the cause, if they wish and have the means to do so, they are free to join the army on the condition that they do not be a burden on the rest.

The Companions were now caught in the midst of a whirlpool of excitement, anticipating to sacrifice their lives in the way of Allah, glory unto Him. Seven underprivileged Companions, however, could not find a mount to take part in the journey. In any case, the Companions were overall forced to share one camel and sometimes even three among each other. But these seven could not even find a mount they could at least share with two or three others, despite their desperation to join. So they came to the Blessed Prophet ﷺ to inform him of their dilemma. But when the Blessed Prophet ﷺ told them he had no camels to offer them, they broke down in tears and



returned weeping. The Divine appreciation of the tears shed in the noblest of ways was pronounced in the Quran:

وَلَا عَلَى الدِّينِ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ
عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

“...Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.” (at-Tawbah, 92)

As Abdurrahman ibn Kaab and Abdullah ibn Mughaffal رضي الله عنهما, among those praised in the *ayah*, were returning from the Blessed Prophet صلى الله عليه وسلم with teary eyes, Ibn Yamin approached them and asked the reason why they were weeping.

“We went to the Messenger of Allah as a last resort so he could arrange a mount for us”, they said. “But he could not find one either...and we have no mount to join the Messenger of Allah in his cause.”

Ibn Yamin رضي الله عنه then provided a mount for both to share and some dates as provision. Likewise, Abbas رضي الله عنه provided mounts for the other two and Othman رضي الله عنه for the remaining three.³¹² The Noble Prophet صلى الله عليه وسلم was later able to provide mounts for other needy Companions.³¹³ These Companions, who despite being exempt from joining the Campaign could not bear to be away from the Blessed Prophet صلى الله عليه وسلم even for a moment and whose hearts were filled with the love of Allah, glory unto Him, were thus granted the honor of set-

312. Ibn Hisham, IV, 172; Waqidi, III, 994.

313. Bukhari, Maghazi, 78.



ting out to Tabuk, in return for their fervent enthusiasm and desire to join.

This is just one of numerous examples that shows just how great a physical and spiritual sacrifice the Companions showed in the way of the Almighty and indicates the excellence of their inner composition.

Another moving memory from Tabuk is recounted by Wasilah ibn Asqa ؓ:

“Days before setting out to Tabuk, I made an announcement in Medina, looking for someone who could have me ride on his mount in return for my share of spoils. An old *Ansari* man told me he could take me to the battle by taking turns with me to ride on his mount. ‘It is a deal’ I immediately said, and he responded by saying, ‘Then we shall advance in the name of Allah’s abundance!’

I thus departed Medina with a perfect friend for the road. In the end, Allah granted me a share of spoils in the form of some camels. I steered them to my *Ansari* friend, for him to take.

‘Take your camels and go!’ he, however, said.

‘But these are yours according to our earlier agreement’, I insisted.

‘Brother’, then said the *Ansari*, ‘take your spoils for I never wanted your material share in the first place. I only intended to have a share of your rewards in the Hereafter.’” (Abu Dawud, Jihad, 113/2676)

Excitement over turning lives and wealth into resources for the Hereafter and thereby purchasing Paradise was lived at its maximum during the preparations for the Campaign, providing scenes setting a standard for the entire *ummah* to come until the Final Hour. In

rushing to serve the Blessed Prophet ﷺ, the Companions were like moths around a flame, repeating the words ‘May our parents and lives be sacrificed for you Messenger of Allah’ with every tremendous feat they carried out, indicating it meant nothing for them in comparison for their love of the Blessed Prophet ﷺ.

The excitement endured with the Companions for years to come. Preferring *taqwa* over the grant given to those mentioned as justifiably exempt in the above *ayah*, the blind Ibn Umm Maqtm took active part in the Battle of Qadisiyyah, even acting as a flag-bearer of the Muslim army, in spite of his blindness.

The warnings revealed by the Almighty had the effect of mobilizing a superb Muslim army of over thirty-thousand men in a short amount of time.³¹⁴ The Blessed Prophet ﷺ had at first given the flag of Najjar to Umarah ibn Hazm ؓ; yet seeing Zayd ibn Thabit ؓ, he decided to take it off Umarah’s hands and give it to Zayd instead.

“Are you angry with me, Messenger of Allah?” then inquired Umarah ؓ.

“No, by Allah, I am not angry with you at all!” replied the Blessed Prophet ﷺ. “But you should prefer the Quran, too. He has committed more of the Quran to his memory than you. One who has more of the Quran in his memory is always to be preferred, even if he be a black slave with a slashed nose!”

The Prophet of Allah ﷺ then advised Aws and Khazraj to give their flags to persons who had more of the Quran memorized than others. Abu Zayd ؓ was thus given the flag of Awf, while Muadh ؓ the flag of Banu Salimah. (Waqidi, III, 1003)

314. Waqidi, III, 1002; Ibn Saad, II, 166.

Rallying to Donate

Prior to setting out on the Campaign, the Noble Messenger ﷺ rallied the Companions to donate to cover the many needs of the army. Medina, at the time, was under the grip of a severe famine. Regardless, setting aside all personal thoughts and motives amid a supreme effort of *iman*, the Companions keenly embarked upon a race of altruism. Abu Bakr ؓ presented his entire wealth. When the Blessed Prophet ﷺ said, “I have not benefited from anyone’s wealth as much as I have benefited from Abu Bakr’s”, Abu Bakr ؓ, already reduced to tears by then, said, “Are not my wealth and I for you alone, Messenger of Allah?” (Ibn Majah, Muqaddimah, 11). This was a confirmation that he had devoted his entire existence to the Blessed Prophet ﷺ and had become annihilated in him.

“What have you left for your wife and kids, Abu Bakr?” asked the Blessed Prophet ﷺ to which the Companion again replied, with ecstatic *iman*, “Allah and His Messenger!” (Tirmidhi, Manaqib, 16/3675)

Omar ؓ had brought half his wealth, thinking at least this time he might surpass Abu Bakr ؓ in donation. But he again fell short.

Othman ؓ prepared three-hundred camels, fully equipped, and donated them to the army, together with a thousand dinars. Regarding him, the Blessed Prophet ﷺ stated the following words of loving compliment, “Nothing Othman will do shall harm him anymore!” (Tirmidhi, Manaqib, 18/3700; Ahmad, V, 63)

In addition, Othman ؓ and his family donated the entire jewelry they had in the way of Allah, glory unto Him. Likewise, all the female Companions brought whatever they had of jewelry and ornaments and put them in front of the Noble Messenger ﷺ.³¹⁵ An eleven year old girl, unable to remove her earrings, ripped them

315. Waqidi, III, 992.



out from her ears from sheer enthusiasm and placed the bloodied earrings in front of the Blessed Prophet ﷺ.

Even the underprivileged Companions, who barely had anything to donate, were caught up in the excitement of wanting to donate something. One of them was Abu Aqil ؓ, who working all night, made two scales of dates, one of which he took home and the other which he donated to the Muslim army. The Blessed Prophet ﷺ said, “May Allah prosper what you have brought and what you have kept”, then ordered the dates be added to the rest of the pile of donations. (Tabari, Tafsir, X, 251)

The hypocrites, on the other hand, began mocking what they perceived as petty donations, charging Abu Aqil with insincerity. Uqbah ibn Amir ؓ says the following:

“Once the *ayah* for charity³¹⁶ was revealed, we began carrying wood on our backs and donating from what we earned. Then came a man who gave away a great amount, about whom the hypocrites remarked, ‘He is showing off’. There came another, who gave a measure of dates, about whom the hypocrites again said, ‘Allah stands in no need of his single measure of dates.’ Thereupon it was revealed:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ
وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ
سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

316. The relevant ayah is the 103rd of at-Tawbah, most of which was revealed with regard to the Campaign of Tabuk:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.”



‘They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.’ (at-Tawbah, 79)” (Bukhari, Zakat, 10; Muslim, Zakat, 72)

From what is understood from the alternative versions of the above narration, the man who donated a great amount was Abdurrahman ibn Awf ؓ, while it was Abu Aqil ؓ who brought the single measure of dates.

Ulbah ibn Zayd ؓ, another from among the poorer Companions, woke up after a certain time into the night, offered salat and then prayed, “Allah...You command and encourage for *jiḥād*. Yet you have not given me power over a single mount on which I can set out in Your way with the Messenger of Allah! You have not even placed a mount in Your Messenger’s hands on which I can set out! I have always given the charity I have been obliged to give, from my wealth and body. Allah...And now I have only a single piece of item, which you have bestowed upon me, to give...and that I shall offer!”

In the morning, he came next to the Noble Prophet ﷺ and said, “I have nothing with me, Messenger of Allah, that I can give away as charity except for this single item! Let me say that I bear no grudge from now against those who might speak ill of me or mock me in regard!”

To these words laden with as much compassion as love, the Blessed Prophet ﷺ simply replied, “May Allah accept your charity!” and nothing else. The next day he told Ulbah, “I took your charity and glad tidings to you! By in Allah, in whose Hand of Might the life of Muhammad resides, you have been recorded in the book of those whose charities have been accepted!” (Ibn Hajar, al-Isabah, II, 500; Ibn Kathir, as-Sirah, IV, 9; Waqidi, III, 994)

Some hypocrites were still striving to influence Muslims, weak of *iman*, and hold them back from taking part in the Campaign. They had taken the house of a Jew by the name of Suhaylim as base. Upon becoming informed, the Prophet of Allah ﷺ sent Talha ؓ and a few other Companions and had the house burnt down. The hypocrites were hence forced to disperse, their courage too shattered to engage in a similar mischief again.³¹⁷

On the other side, Believers whose hearts were besieged by the fright of Divine wrath from the cautionary Revelations over their former slackness, had now joined the Campaign in all their entirety, to the extent of leaving Medina to look like ghost town with their departure. There was still the possibility that the Campaign would last longer than expected and any turmoil that may have broken out in the capital could have meant that the State would struggle to keep itself together. Similarly, huge losses in the battlefield could have meant the weakening of Islam in the short run. The perishing of knowledgeable persons, needed to form the driving force of intelligence behind Muslims, could have resulted in the collapse of the State, among other severe consequences. To prevent this right from the beginning, Allah, glory unto Him, declared a standard concerning participation in battle:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ
 فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا
 قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

317. Ibn Hisham, IV, 171.



“Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).” (at-Tawbah, 122)

Compliant with this command, the Blessed Prophet ﷺ left Ali and Maslamah ؓ in Medina, to ensure the maintenance of security behind the front.

as-Saat’ul-Usrah: The Time of Difficulty

Finally, in spite of the difficult conditions and hardships, the Muslim army was able to make its move, in great splendor. Still, the Believers had to continue to endure ensuing troubles and keep their patience. The difficulty of the conditions had not yet subsided. Among the aggravating circumstances were:

- 1) An uncompromising drought.
- 2) The great distance to be travelled, a path stretching across a desert unsuited for walking.
- 3) Season of harvest, with which the Campaign coincided; fruits waiting to be reaped.
- 4) Scorching heat.
- 5) The longstanding belief in the might of the Byzantines based on the sheer numbers they could field on the day.

Owing to the troubles involved, the Campaign has in fact been dubbed *al-Ghazwat’ul-Usrah*, literally the Battle of Trouble, and the days corresponding to the Campaign *as-Saat’u-Usrah*, the Time of Trouble.



Briefly after the Muslim army made its move, Ali ؓ came bolting and caught upto to them to ask the Blessed Prophet ﷺ permission to join the cause. “The hypocrites”, he said, “are spreading rumors that you left me behind because you are not fond of me, Messenger of Allah! Please allow me to join!”

“They speak lies, Ali!” responded the Prophet of Allah. ‘I have assigned you as deputy over those whom I have left behind. Return immediately! Be an eye and ear for both your family and mine; be my deputy over them! Will not you settle for being like Harun to Musa (on his way to Mount Sina)? With one difference, that after me shall come no prophet!’ (Ibn Hisham, IV, 174; Bukhari, Maghazi, 78; Muslim, Fadail’us-Sahabah, 31) After being on the receiving end of these wonderful praises, Ali ؓ returned contentedly to once again assume his duty.

The Army had now traveled a considerable distance. Abu Dharr ؓ caught up with the Army after some time. His weak and frail mount was unable to endure the strain of the journey, for which reason he had fallen behind from the main group. He finally had to abandon his mount, and despite of the gruesome difficulty, caught up with the army on foot. Seeing him, the Blessed Prophet ﷺ smiled as he stated, “May Allah have mercy on Abu Dharr! He lives alone, shall die alone and shall be resurrected alone!”

The miraculous words of the Noble Messenger ﷺ came true in the life of Abu Dharr ؓ, as he ended living and breathing his last all on his own. (Waqidi, III, 1000)

The journey was proving to be excruciatingly difficult. The heat was stifling. Another difficulty lied in the fact that three Companions had to take turns riding one camel between them. Two people were splitting a single date into two, to share. Finding water was almost impossible. When taking *wudu*, each part of the body

was therefore washed only once. Travelers (*safari*) were ordered to wipe their *mas'h* with their palms for three days, compared to residents (*muqim*)³¹⁸. At one stage, the Blessed Prophet ﷺ prayed, which resulted in a downpour only where the Muslim army was stationed.³¹⁹

As the Army was passing through the ancient town of Hijr, where the Thamud people, incurring the wrath of Allah, glory unto Him, were destroyed, the Blessed Prophet ﷺ said to the Companions, “This is a valley wherefrom one ought to flee!” (Waqidi, III, 1008) After that he added, “Enter the land of those who have wronged themselves with tears in your eyes, lest what struck them should strike you, too!” Then covering his head, the Blessed Prophet ﷺ quickly passed through the area. Bottles filled with water obtained from there, he had them emptied; and despite his sensitivity with regard to not wasting anything, he had the doughs prepared with the very same water, thrown away. (Bukhari, Anbiya, 17; Tafsir, 15/2; Muslim, Zuhd, 39)

Places struck with the wrath of Allah, glory unto Him, carry its doom until the Final Hour. To avoid being subject to the negative spiritual reflection mirrored from such areas that have come under Divine wrath, places immersed in rebellion and sin, it is imperative to move through these areas quickly, as has been stated by the Blessed Prophet ﷺ.³²⁰

318. Ibn Majah, Taharat, 45; Ahmad, VI, 27.

319. Ibn Hisham, IV, 177.

320. An example of how circumstances reflect onto and affect matter goes as follows: In a research conducted on frozen water crystals, Masaru Emoto, a Japanese scientist, discovered that the crystals developed in natural ponds remote from human intervention, were made up of perfectly elegant hexagons with spell-bindingly flawless shapes. Taking some of this water into two separate bowls, he carried out an experiment. The crystals of the first bowl, to which positive

One night as they were in the vicinity of Hijr, the Blessed Prophet said, “There will break out a fierce storm tonight! Tie your camels fast, remain seated where you are and do not get up!” A gale indeed ravaged through that night. One who got up to take *wudu* was struck to the ground, while another, gone out to search for his camel, was blown towards the nearby Mount Tay. (Bukhari, Zakat, 54; Muslim, Fadail, 11)

Within a days distance away from Tabuk, the Muslim army was again clutched by the grip of an intense thirst. Muadh ibn Jabal  recounts:

“The Messenger of Allah said to us, ‘Allah willing, you will reach the spring of Tabuk tomorrow!’ A day later, we reached the spring. We collected the little water there was with the palm of our hands into a leather bottle. The Messenger of Allah washed his hands and face with it, then sprinkled the remainder back onto the spring. He then thrusted into the spring three sticks, each with an iron spike. Three springs of water then immediately begun jetting forth. All the warriors quenched their thirsts. The Messenger of Allah then said to me, ‘If you live long enough, Muadh, you will

expressions of love, mercy, gratitude and prayer were whispered, maintained their natural, graceful shape, whereas the crystals of the second bowl, to which negative expressions like insults and the word ‘devil’ were whispered soon disintegrated entirely and lost all their aesthetic traits. During the same experiment, it was found that both bowls of water reacted differently to pleasant and revolting music. To reinforce the result he reached, Emoto conducted another experiment; this time on two separate jars of boiled rice. Inside the first jar, he placed a small piece of paper inscribed with the words ‘thank you’, and in the second, another piece of paper with the word ‘stupid’ on it. Repeating, moreover, each word to their respective jar, Emoto found that after a month, the rice inside the first jar retained its freshness and color, while those of the second turned black and began to emit a foul smell. (Safvet Senih, “Su Kristallerinin Sırrı”, *Sızıntı*, Aralık 2002, number 287; M. Akif Deniz, *İlk Adım*, Şubat, 2003)



have seen this area filled with gardens and vineyards, before long!”
(Muslim, Fadail, 10; Ahmad, V, 238)

Experiencing enormous hunger during the Campaign, the Companions asked the Blessed Prophet ﷺ to give them permission to slaughter their camels, so they could obtain their tallow. They were given a go-ahead. Then Omar ؓ commented, “If you give them permission to slaughter their camels, Messenger of Allah, then there will be a shortage of mounts. If you wish, you could instead ask them to bring what they have of provisions and then pray Allah to grant abundance upon them. We shall certainly hope Allah will grant it.”

“Very well, we shall do that”, said the Blessed Prophet ﷺ. Shortly thereafter, he had a leather cloth brought and had it spread out on the ground. After, he ordered the soldiers to bring whatever provisions they had. Some brought a handful of corn, others the same amount of dates while others came with pieces of bread. There was very little food piled on the cloth. The Blessed Prophet ﷺ then prayed to Allah, glory unto Him, for the food to be granted abundance, after which he told the Companions to “...bring your containers and take your food!” The soldiers brought their containers and filled them copiously. There was not a single container left unfilled. They then ate to their hearts content, even seeing plenty of food left over afterwards. The Blessed Prophet ﷺ then said, ‘I bear witness that there is no god but Allah and that I am His Messenger. One who is not united with Allah with unwavering belief in His Unity and the prophethood of Muhammad will certainly be held back from entering Paradise!’
(Muslim, Iman, 45)

The Muslim army had now encamped at Tabuk; yet there was not the least sign of the enemy. Met, this time around, by an enormous Muslim Army, the confidence of Christian Arabs was

completely shaken; and remembering the heroics of the three-thousand warriors of *iman* at Muthah, they decided to withdraw from fighting altogether. Besides, the Byzantines had long changed their minds about invading Arabia and the Emperor was too busy trying to suppress internal turmoil at Humus. More was exposed not long after. It turned out that the news of the imminent Byzantine invasion of Arabia was an exaggerated rumor spun by the Ghassanid Arabs.

The Muslims and of course Islam gained an enormous prestige by virtue of having courageously marched to Tabuk. The northern borders of Arabia were secured. The King of Ayla, the people of Jarba and Azruh and the Jews of Makna came under Muslim protection by agreeing to pay *jizyah* to the Blessed Prophet ﷺ. With four-hundred and twenty cavalrymen, Khalid ibn Walid ؓ conducted a raid on Dumat'ul-Jandal, took the Christian King Uqaydir ibn Abdulmalik prisoner and brought him to the Noble Messenger ﷺ. He, too, was released on the condition of paying *jizyah*. (Ibn Hisham, IV, 180-182; Ibn Saad, I, 276-277; Ahmad, V, 425)

The Muslim army remained in Tabuk for twenty days. The Blessed Prophet ﷺ did not wish to advance any further, as he had no desire to deliver Islam to people with the force of the sword. Besides, the Byzantines were intimidated enough as it was and no enemy had dared to confront them. A deadly and highly contagious plague was moreover devastating Syria at the time, for which the Blessed Prophet ﷺ stated, "When you hear about a plague in a certain place, do not enter there! If you are there, do not leave!" (Bukhari, Tibb, 30)

After consulting the Companions, the Prophet of Allah ﷺ decided on leading the Believers back to Medina.

Another Companion, Abu Haythamah ؓ, had caught up with the Muslim army at Tabuk. The difficulty of the Campaign had at first forced him to remain back in Medina. One day, his wife called

him to a delightful feast she prepared under a pergola in his garden. When Abu Haythamah saw the exquisite feast, he instantly felt a chill down his spine. Picturing the hardships the Blessed Prophet ﷺ and the Companions were almost certainly going through at that very moment, he murmured to himself, “How could I be doing this when they are enduring all this torment in the way of Allah?” Sunk in remorse, without laying a hand on the feast prepared for him, Abu Haythamah immediately left Medina and eventually made it next to the Muslim army at Tabuk. Happy to see him, the Blessed Prophet ﷺ said, “Abu Haythamah... You were nearly destroyed!” He then prayed for his forgiveness. (Ibn Hisham, IV, 174; Waqidi, III, 998)

Allah, glory unto Him, does not compel His servants to duties beyond their capacities; only those things within their power does He hold them responsible with. What Abu Haythamah ﷺ did was, in this respect, paying the price of for the capacity of endurance he had been endowed with.

Such incidents are like living advices for us, means to reflect on and measure just how much we are able to put our spiritual and physical capacities to the service the Almighty and contemplate the responsibilities that come with being a Muslim.

One morning at Tabuk, leaning against a date tree, the Blessed Prophet ﷺ gave the following talk:

“The best of people is he who on horseback, camelback or on foot, sets out on *jihad* in the way of Allah until death. The worst of people is the evil-doer and the impudent who reads the Book of Allah but does not benefit from it.

Know that the truest of words is the Book of Allah. The strongest handle to seize is *taqwa*. The best of religions is that of Ibrahim ﷺ (Islam). The best of laws is the Sunnah of Muhammad. The most

honorable of words is the remembrance of Allah. The most beautiful of narratives are those of the Quran.³²¹ The best of deeds are the obligatories demanded by Allah. The worst deeds are innovations. The best way is the way of the Prophet. The most honorable of deaths is martyrdom.

The worst kind of blindness is to stray off the right path after having found it. That which is less but enough is better than that which is more and keeps one engaged, holding him back from worshipping Allah. The worst apology is that made once death shows its face. The worst remorse is that felt in the Hereafter. The worst of people is he who arrives the last at Friday Salat and speaks of Allah in a bad way. The person with the most faults is he whose tongue spins the most lies.

The best richness is the richness of the heart. The best provisions are the provisions of *taqwa*. The beginning of wisdom is the fear of Allah. Poems without wisdom are of the deeds of *Iblis*. Alcohol is the uniter of sins of all kinds. Sinful women are the traps of the

321. More than a third of the Quran consists of narratives. In emphasizing their importance, Allah, glory unto Him, commands to contemplate the truths they communicate, derive the proper lesson and assess these lessons with out own conditions. The Quran states:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ

“We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.” (Yusuf, 3)

فَأَقْصِبْ قَصَصَهُمْ لَعَلَّهُمْ يَتَفَكَّرُونَ

“...therefore relate the narrative that they may reflect.” (al-Araf, 176)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ

“And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.” (az-Zumar, 27)





devil. Youth is a division of madness. Usury is the worst of earnings. The worst thing to feed on is the property of an orphan. A happy person is he who takes a lesson from the condition of others.

Each of you shall go four *arshin* (nine feet) under; and the accounts of your deeds will be deferred to the Hereafter. What matters with deeds, are their consequences. The worst of thoughts are those that are deceitful. Swearing at a Believer is a sin, killing him is disbelief. To backbite a Believer is to rebel against the commands of Allah.

He who commits perjury shall be denied. He who seeks forgiveness shall be forgiven by Allah. Whoever suppresses his anger, Allah shall reward him. He who endures his loss shall be compensated by Allah. Allah will increase many times more the reward of he who endures hardship. He who rebels against Allah shall be beset with torment.

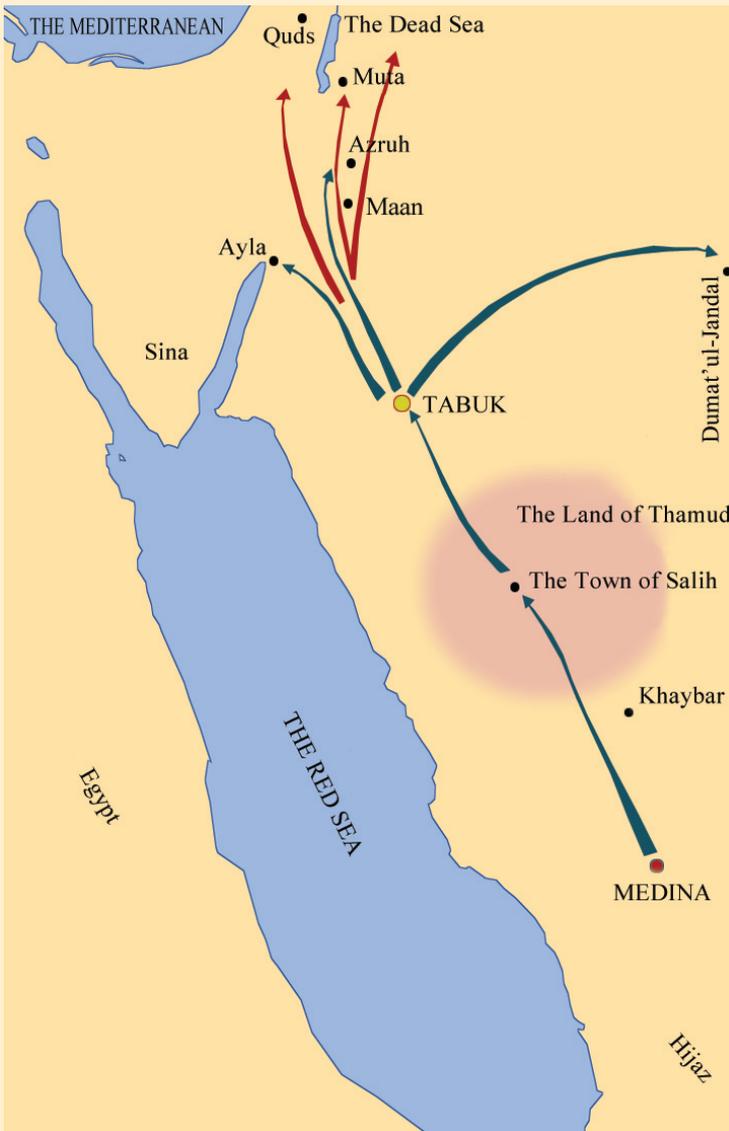
O my Lord! Forgive me and my *ummah*!

O my Lord! Forgive me and my *ummah*!

O my Lord! Forgive me and my *ummah*!

I seek forgiveness from Allah on your behalf and mine!” (Waqidi, III, 1016-1017; Ahmad, III, 37; Ibn Kathir, al-Bidayah, V, 13-14)





The Martyr of Tabuk

Only a single Companion was martyred at Tabuk: Abdullah al-Muzani ؓ, who became honored with Islam despite being in a tribe of idolaters. His father had left no wealth behind when he died, so Abdullah was brought up next to his wealthy uncle, who reared him and made him a wealthy man like himself. In spite of having an avid desire to become Muslim as early as the Blessed Prophet ﷺ made the Hegira to Medina, Abdullah could not follow through because of his uncle, a practicing idolater. Once the Prophet of Allah ﷺ returned to Medina following the *fath* of Mecca, Abdullah said to his uncle, “I have waited all this time for you to become Muslim. But I still do not see you nurture any desire towards Muhammad. But the least you can do is to allow me to become a Muslim!”

“If you begin to follow Muhammad in any way”, replied his uncle, “I will take away everything I have given you, all the way to the clothes on your back!”

“By Allah, I have begun to follow Muhammad. I have already stopped worshipping stones and wood! So you can go ahead and take whatever you wish from my hands”, he responded.

His uncle took everything away from him to the very clothes on his back, like he had threatened. Abdullah ؓ returned to his mother, nearly bare. She divided a thick rug into two pieces. Abdullah ؓ used half of it to cover his upper body, the other half for his lower body. He was resolute; he wanted to go to Medina as soon as possible and unite with the Prophet of Allah ﷺ. All the obstacles put in front of him now counted for nothing. He could not wait a single moment more. Getting away from his tribesmen who were keeping him under close watch, he secretly left in the dark of night. After a long and tiring journey, he finally arrived within a visible distance from Medina, albeit his hands and feet were bloodied, scarred from

the strain of the long walk and he had all but lost his breath from thirst and hunger. His excitement was still overflowing; he just wanted to get there. Then all of a sudden he stopped and thought to himself that there was no way he could appear in the presence of the Prophet of Allah ﷺ with the coarse rugs he had haphazardly strung around himself for clothes. Yet without any other choice, he kept walking, and the young, soon-to-be Companion made it to the *Masjid* amid the fascinated gazes of those catching a glimpse of the stranger enshrouded in rug. He slept there until dawn. The Blessed Prophet ﷺ then lead the Companions in *fajr* salat. Afterward, just as he was surveying those present at the salat right before retreating into his chamber, he noticed Abdullah. The Prophet of Mercy ﷺ, the refuge of the lonely and the weak, then embraced Abdullah with all his compassion. Finding out his name was Abduluzza, the Blessed Prophet ﷺ said:

“You are Abdullah *Dhul-Bijadayn* (the one with two rugs)! Remain somewhere close to me and visit me frequently!” Abdullah ﷺ then joined the people of *Suffa*, where he immediately begun learning to read the Quran. Soon, he was able to read and memorize many *suwar*.

The celebrated Companion, who bound himself to the Prophet ﷺ with love, was soon running with him from one battle to another, burning with the desire to be martyred to surrender his life in the way of Allah, glory unto Him. He adamantly insisted the Blessed Prophet ﷺ to pray that he would be martyred prior to setting out on the Campaign of Tabuk. The Noble Messenger ﷺ prayed, “O my Lord! Make his blood inviolable to the nonbelievers!”

“That is not what I had wanted, Messenger of Allah”, said Abdullah ﷺ, to which the Prophet ﷺ replied, “If you go out to fight in the way of Allah, contract a fever and die, you are a martyr! If

your mount throws you off, you fall and break your neck, you are a martyr! Not to worry! Whichever one of these it may be, it shall suffice for you to be a martyr!”

Miraculously, Abdullah ﷺ ended up becoming martyred in the exact manner foretold by the Blessed Prophet ﷺ. One night, as the army was preparing to head back, three people were carrying away the body of a deceased Companion under the dim light of a flame; they were Blessed Prophet ﷺ and two of his closest Companions, Abu Bakr and Omar ﷺ. The body belonged to Abdullah *Dhul-Bijadayn* ﷺ.

Abdullah ibn Masud ﷺ recounts, in awe, the scene he witnessed:

“In the dark of night, I saw a moving flame at the corner of the field where the warriors had set up their tents. I got up and followed it. Lo and behold; it turned out to be the Messenger of Allah ﷺ, Abu Bakr and Omar ﷺ carrying the body of Abdullah *Dhul-Bijadayn* ﷺ. They came to a spot, where they stopped and dug a grave. The Messenger of Allah ﷺ then went down into the grave, as Abu Bakr and Omar ﷺ were preparing to pass the body to him.

‘Bring your brother closer to me,’ said the Messenger of Allah ﷺ. They did. Taking hold of his body, the Messenger of Allah ﷺ then placed him with his own hands in the grave, after which he stood and prayed, ‘O my Lord! I was pleased with him; I always was...Be pleased with him too!’

I was very much moved by what I saw. I was envious of *Dhul-Bijadayn*. I thought to myself there and then, ‘If only it was me placed in the grave right now amid the Prophet’s compliments!’” (Ibn Hisham, IV, 183; Waqidi, III, 1013-1014; Ibn Athir, *Usd’ul-Ghabah*, III, 227)

The Betrayal of the Hypocrites and Masjid'ud-Dirar

A group of hypocrites plotted to assassinate the Blessed Prophet ﷺ just as the army was passing through a narrow strait, at night, on the return from Tabuk. Informed of their sinister plan, the Noble Prophet ﷺ sent Huzayfa'tul-Yaman to them and the hypocrites took flight hearing the Companion shout out towards them. (Ahmad, V, 453)

There was yet another trap set by the hypocrites awaiting the Blessed Prophet ﷺ. Abu Amir Fasiq, a Christian of Khazraj stock, who had left Medina with the establishment of Islam and defected to the Byzantines, was incessantly provoking the hypocrites to take action. As the boiling point of this witch's cauldron, they built a mosque a little further down from the Masjid of Quba. This was the famous Masjid of Dirar.

To execute yet another of their assassination plans they invited the Blessed Prophet ﷺ to their mosque prior to the Campaign of Tabuk. "On the return, *inshallah*", was the Prophet's ﷺ reply. They were now on the prowl for the return of the Muslim army.

The Believers were now within a short distance from Medina, as Jibril ﷺ came and gave the Blessed Prophet ﷺ insight into this center of mischief paraded as a mosque of piety. The trap set up by hypocrites in the form of a rival mosque to ensnare the Prophet of Allah ﷺ and the entire Believers, was thus thwarted before it could ever be put into practice. The Almighty exposed their malice in no uncertain manner:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ
وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا



إِلَّا الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ. لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ
 أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ
 يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars. Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.” (at-Tawbah, 107-108)

This time, it was more than a usual case of hypocritical duplicity; they had conspired a blatant plot against the Prophet ﷺ and the Believers. They therefore needed to be unmasked and their mosque had to be torn down.

The Blessed Prophet ﷺ acted in accordance with Divine command and had the Masjid of Dirar burnt down upon his return to Medina. (Ibn Hisham, IV, 185)

From the Minor *Jihad* to the Major

Tabuk, the final military campaign which the Blessed Prophet ﷺ personally led, was a campaign of hardships. The Muslim army had crossed a distance of a thousand kilometers just to reach Tabuk and had covered the same distance to return. With dust covering their unkempt hairs and beards, the Companions had virtually been

reduced to skin and bone. Still, the Blessed Prophet ﷺ told them, “We are now returning from the minor *jihad* to the major!”

The Companions were astounded. “Look at us, Messenger of Allah. Could there ever be a greater *jihad* than this?” they wondered.

“We are now returning to the major *jihad*”, repeated the Blessed Prophet ﷺ, “the *jihad* against the *nafs* (ego).” (Suyuti, II, 73)

The *jihad* against the ego is the spiritual training of the heart, carrying the aim of refining one spiritually, by virtue of elevating his moral conduct, and turning the person into a perfect human being (*insan-i kamil*). The way leading to this lies in a reason enmeshed in Divine truths, a heart adorned with *iman* and beautiful morals, an overall state crowned with the spirituality of the Quran and Sunnah, and perfection through reaching the ascension of *tawhid* by virtue of upright behavior.

The entire Muslims in Medina, young and old, flocked to *Saniyyat’ul-Wada* to welcome the Blessed Prophet ﷺ and the Companions as they made a triumphant return to Medina.³²²

The Repentant Three

There were three groups of males who did not participate in the Tabuk Campaign. They were:

1) Those with legitimate excuses who, as declared by the *ayah*, could not join because of a lack of means, despite desperately wanting to. About them, the Blessed Prophet ﷺ said to his Companions, “There are such people in Medina that there is not a single valley we tread without them being with us! It is only their (justified) excuses that have left them behind.” (Bukhari, Maghazi, 81; Muslim, Imarah, 159)

322. Bukhari, Jihad, 196.



In another *hadith*, the Prophet of Allah ﷺ indeed declares, “Deeds are according to intentions...” (Bukhari, Bad’ul-Wahy, 1)

2) The hypocrites. Together with many other excuses, their main reason for staying behind was their conviction that the Blessed Prophet ﷺ would not in any way return from Tabuk. But seeing the Prophet ﷺ return safe and sound, over and above the other successes attained during the Campaign, they straightaway rushed to him, and making up lies for excuse, apologized. These hypocrites, around eighty in number, became subject to Divine Revelation:

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُمْ مِّنكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ.
لَوْ يَجِدُونَ مَلْجَأً أَوْ مَعَارَاتٍ أَوْ مُدْخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

“And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you). If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.”

(at-Tawbah, 56-57)

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ
قَدْ تَبَّأْنَا اللَّهَ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ
إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ. سَيَحْلِفُونَ
بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعْرَضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ
رَجِسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءِ بِمَا كَانُوا يَكْسِبُونَ



“They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Messenger will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did. They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.” (at-Tawbah, 94-95)

With these revelations, the hypocrites were effectively banished from Muslim society. Labeled as ‘unclean’, they were no longer considered to be Muslims. They were also banned from taking part in all causes in the name of Islam.

3) Those without any excuses not to join. They stood under two groups:

a) Those who did not take part in the Campaign, despite not being hypocrites and not having any legitimate excuses. Yet, before the Prophet of Allah ﷺ returned from the Campaign, they realized their error and became deeply remorseful. As self-punishment, they tied themselves to the posts of the *Masjid* and vowed to remain in that state until the Blessed Prophet ﷺ came and personally untied them. The Noble Messenger ﷺ was told of these men upon return, regarding which he stated, “And I promise not to untie them until I receive an according command.” Revealed thereupon was the below *ayah*:

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا
عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ



“And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.” (at-Tawbah, 102) The Blessed Prophet ﷺ then proceeded to untie the Companions who had tied themselves to posts out of remorse.

b) Those who, again, had not joined the Campaign despite neither being hypocrites nor having legitimate excuses to fall back on, yet who remained separate from the others who had tied themselves to the posts of the *Masjid*. They were three in number: poet Kaab ibn Malik, Murarah ibn Rabi and Hilal ibn Umayya. Unlike the hypocrites, they did not lie but instead confessed to the Blessed Prophet ﷺ that they had no justified excuse for not joining the cause. With an inexpressibly profound remorse over their failure to join, they pleaded the Prophet of Allah ﷺ for forgiveness.

The Blessed Prophet ﷺ, incredibly sensitive to abide by Divine commands, did not immediately forgive the three. Furthermore, as he was waiting for a Revelation that would disclose their fate, he did not even speak to them. The Companions, who regulated their behavior in line with the Prophet’s ﷺ at all times, did the same.

The three Companions had taken part in all the previous battles; except for Kaab ؓ, who was absent only at Badr. The world had suddenly narrowed in their eyes, constricting their hearts, now that they were ignored by the entire Muslim society because of their misjudgment in remaining behind from Tabuk. Worst of all was the fact that the Blessed Prophet ﷺ had shunned them to a point where he did not even respond to their greetings. The entire earth had become estranged; even their wives were like strangers. There was nothing they could do about it, except for weep, day and night. They were like melted candles from their incessant crying. They had done a mistake but that did not distance them from being sincere,

upright; neither did it shake their trust in Allah, glory unto Him, nor did it divert them away from remorse and repentance. Fifty days had gone by when they were finally rewarded for their honesty and genuine repentance in the form of the below *ayat*:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا
رَحَبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا
إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ يَا أَيُّهَا
الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“And to the three who were left behind, until the earth became narrow to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful. O you who believe! Be careful of (your duty to) Allah and be with the true ones.” (at-Tawbah, 118-119)

The Blessed Prophet ﷺ gave the good news to Kaab ibn Malik ؓ with the words, “I give you the glad tidings of your happiest day since the day you were born!”³²³

“Then, Messenger of Allah”, said Kaab ibn Malik ؓ to express his gratitude, “I want to give away my entire wealth as charity for the sake of Allah and His Messenger!”

323. As Kaab ؓ rushed towards the Blessed Prophet ﷺ upon receiving this wonderful news, he was intercepted by Talha ibn Ubaydullah ؓ, who gleefully embraced Kaab and congratulated him; a genuine expression of feeling Kaab ؓ fondly remembered for the rest of his life.



“Better you hold on to a portion of your wealth”, advised the Blessed Prophet ﷺ.

“In that case, I will hang on to my share from Khaybar”, said Kaab ؓ, before adding, “It was only because of my honesty that Allah saved me from this plight. So, Messenger of Allah, I shall speak nothing but the truth for the rest of my life!”

Kaab ؓ says:

“By Allah, the greatest gift Allah the Almighty gave me after I was honored with the acceptance of Islam was to allow me to speak the truth in the presence of the Messenger of Allah and thereby save myself from being among the others who perished. For Allah the Almighty said the harshest words about those who made up excuses and remained behind from Tabuk, declaring:

فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ

‘...so do turn aside from them; surely they are unclean!’” (at-Tawbah, 95) (Bukhari, Maghazi, 79, Wasaya, 16, Jihad, 103; Muslim, Tawbah, 53; Musafirin, 74)

The three Companions were beset with a punishment of such immense calibre for having stayed back just from one campaign, in spite of having been by the side of the Blessed Prophet ﷺ in virtually all the previous battles. The incident serves as a great precaution for those who, without a legitimate excuse, remain on the outer in the struggle of *tawhid* in the way of Allah, glory unto Him.

What an enormous lesson there indeed is that a man should carry the appellation of a ‘Companion’ and come face to face with death at numerous battles, first and foremost at Badr, and then become subject to the heaviest censure for being absent in an ardu-

ous yet bloodless campaign like Tabuk! Not only is there an incredible lesson in this for those with a thread of understanding, the incident also carries terrifying meaning and consequence. Considering that struggling for the triumph of Islam is a must in this day and age, as it has been at all times, how sad it is to see the many neglectful, slow and lax to move in this regard. If a veteran of Badr is made to pay such a heavy price for neglect, we must stop and think the consequences of neglect for people like us; and compliant with the command of the Almighty, strive to be with the righteous.

In order for them to be receptive to positive influences and to shun the negative, Allah, glory unto Him, has commanded Believers to be in the company of the righteous; to be with them, to seek their closeness, to support them and not to remain distant from them in all aspects of their life. This is imperative to prevent 'the earth from becoming narrow', to mend the aching heart and to thereby salvage oneself from the punishment of the Almighty and remove all barriers standing in the way of attaining His pleasure. How beautifully the importance of befriending the righteous is expressed in the below couplet:

*A thorn is destroyed when alone,
Yet watered when with the rose...*

It is quite momentous that this command was revealed during Tabuk, the 'Troublesome Campaign'. It is necessary to be with the righteous, not only in times of comfort, but also when they are enduring hardships, when they have set out on *jihad* in the way of Allah, glory unto Him. Bearing the troubles the righteous suffer, emulating them in their efforts without remaining back is absolutely essential.

Surah Tawbah, most of which concerns the Tabuk Campaign, places great emphasis on the importance of physical and spiritual

jihad in the way of Allah, glory unto Him. Physical and spiritual *jihad*, after all, serves as the most glaring proof of a Muslim's loyalty to the religion and at the same time sets the difference between a Believer and a hypocrite. The Almighty declares:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي
التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.” (at-Tawbah, 111)

Another implication of this is that, at all ages, the hypocrites pose the greatest threat to Muslims, something brought to clear daylight by Surah Tawbah and the experiences of Tabuk.

To Allah Belongs the Treasures of Heaven and Earth

In spite of all attempts by the nonbelievers, Allah, glory unto Him, had now reigned His Religion supreme and rendered the Believers victorious. This was, all along, a Divine promise given to the Prophet ﷺ and those who followed his lead with sincerity. This truth was therefore always bound to be realized regardless of the ill-wishes its enemies. So declares the Quran:



هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا
 وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

“They are the ones who say, ‘Spend nothing on those who are with Allah’s Messenger, to the end that they may disperse (and quit Medina).’ But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.” (al-Munafiqun, 7)

To be sure, centuries of persistent efforts by nonbelievers to weaken the economical strength of Muslims has invariably been frustrated by Allah, glory unto Him, who has countered that by endowing His Believers with numerous blessings, as it is to Him alone the treasures of the heavens and earth belong. Mobilizing His physical and spiritual armies, the Almighty has always granted Believers with swift victories at the expense of nonbelievers, who have been subjected to overwhelming defeats.

History provides many instances of Muslims gaining supreme victories with small numbers with the help of Allah, glory unto Him. Badr, Muta, the battles of Andalus and Malazgirt are prominent examples among numerous others. It was only four-hundred cavaliers that founded the magnificent Ottoman State, which left a signature of the import of *i’la-yi kalimatullah*, fighting to reign the word of Allah supreme, on the entire world.

That shows that Muslim success is always parallel with and dependent upon their *ikhlas*, that is sincerity to Allah, glory unto Him. Loss of *ikhlas* is loss of strength; clutching onto *ikhlas* brings invincibility. When that is the case, enemies of Islam will in the end always be frustrated no matter how much they try to harm Muslims. Allah, glory unto Him, talks of this protection in the Quran:



وَأِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
 إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

“...But if you are constant and do right, not the least harm will their cunning do to you; for Allah encompasses round about all that they do.” (Al-i Imran, 120)

Muslim history has stood witness to countless manifestations of this *ayah*.

No Benefit in being Muslim without Worship

As the Blessed Prophet ﷺ returned to Medina having accomplished the set goals, Urwah bin Masud, the leader of Taif, hastily arrived in town to declare his acceptance of Islam. Without further ado, he then returned to his hometown of Taif and began inviting the locals to Islam. But having years ago stoned the Prophet of Allah ﷺ who had done naught but invite them to the Truth, the locals reacted even more brutally against Urwah ﷺ. Showering him in arrows, they martyred him.³²⁴

The Blessed Prophet ﷺ then commanded Malik ﷺ, the chief-tain of Hawazin who was reinstated in his leadership after becoming Muslim, to subdue Taif. Malik's ﷺ persistent raids on the town wore the Thaqif down, forcing them to remain trapped in their forts. Per-turbed, they sent their notables to Medina.³²⁵

To warm their hearts to Islam, the Blessed Prophet ﷺ hosted the Thaqif delegate inside the Masjid.³²⁶ That way, they got to hear the

324. Ibn Hisham, IV, 194; Hâkim, III, 713/6579.

325. Ibn Hisham, IV, 138, 195.

326. Ahmad, IV, 218.

Quran the Companions recited at night and during *tahajjud* salat, as well as seeing Muslims line up, shoulder to shoulder, for the five daily salats.³²⁷

Eventually, the Thaif delegate said they were ready to become Muslim on the condition they were exempted from salat.

“There is no benefit in religion without *ruqu* (salat)”, was the Prophet’s ﷺ response. (Abu Dawud, Kharaj, 25-26/3026)

Thaif were then foolish enough to demand that he allow Lat, their venerated idol, to remain in its place for another three years. When their request was declined, they further vied for a period of another month for the idol to remain. Of course, this, too, was denied. Then helpless, they became Muslim. Then they asked to be exempt from at least demolishing Lat themselves. The Noble Prophet ﷺ did not insist and sent Abu Sufyan and Mughirah رضي الله عنه to execute the task instead.³²⁸ Strange enough, as the idol fell to the ground, the women of Thaif ran out on to the streets of Taif and began mourning. But it would not be long before they would completely forget even the names of their former idols and become sincere Muslims, appreciative of the excellence of Islam.

The compassionate prayer the Blessed Prophet ﷺ had made in the ninth year of the Meccan era for the guidance of the people of Taif, despite their vicious treatment of him, had now truly become realized.

The Thaif delegate was taught the obligatories of Islam and the rules they needed to know for the daily routines of worship. The Blessed Prophet ﷺ also told them to fast in the remaining days of the month of Ramadan in which they happened to be at the time. Bilal

327. Waqidi, III, 965.

328. Ibn Hisham, IV, 197; Waqidi, III, 967-968.

Habashi ؓ would deliver their *sahur* and *iftar* meals, to begin and end their fasts, throughout their stay in Medina.³²⁹

The Prophet of Allah ﷺ would meet with the delegates that came to see him whenever he was available, day or night, and give them lengthy advices about their issues.³³⁰ Likewise, he met regularly with the Tha'qif envoy after *isha* salat. Once, as they stood talking for a lot longer than usual, the Blessed Prophet ﷺ even felt the need to put the weight of his body on one leg and rest the other.³³¹

Aws ibn Huzayfah ؓ, a member of the then Tha'qif delegate, recounts:

“The Messenger of Allah ﷺ arrived later than usual, at one time, after *isha* salat. ‘What was it that kept you, Messenger of Allah?’ we asked when he turned up.

‘I have made it personal duty to read a *hizb* of Quran a day. I did not want to come until I completed that,’ the Messenger of Allah ﷺ replied.

Come morning, we asked the Companions how they read the Quran in *hizb*. They explained, ‘We make the first three *surah* the first *hizb*, then the following five the second *hizb*, then in order, we join the next seven *surah*, then the next nine, then the next eleven and then the next thirteen and make one *hizb* of each. And we then begin with Surah Qaf and make a final *hizb* until the end. We thereby read the Quran in seven *hizb*.’” (Ahmad, IV, 9; Ibn Majah, Salat, 178)

329. Waqidi, III, 968.

330. Omar ؓ states, “The Messenger of Allah ﷺ and Abu Bakr used to discuss a given issue concerning the Muslims until the late hours of night; and I used to be by their side.” (Tirmizi, Salât, 12/169)

331. Abu Dawud, Shahr-u Ramadan, 9/1393.

Being a declaration from Allah, glory unto Him and a trust bequeathed by the Prophet ﷺ, the Companions used to place great importance on the Holy Quran. Not only would they recite it lengthily during salats, they would also be sure to recite it extensively during journeys, battles and at night. They were never able to get enough of the zest of reciting the Quran; not a single day would pass without them reciting the Holy Book.³³² They used to begin their days with the Quran and would advise anyone suffering from an illness of the eye to stare at the pages of Quran. Othman ؓ is even reported to have worn out both his copies of the Quran from excessive reciting.³³³

The most enthusiastic about the Quran among the representatives of Thaqif was Othman ibn Abi'l-As. Way before the other delegate members and without them knowing, he had pledged allegiance to the Blessed Prophet ﷺ and become Muslim. Because he was their youngest, he was left behind to keep an eye out on the mounts. As the others would return to him in the midday heat to take a nap, Othman ؓ would go next to the Blessed Prophet ﷺ and ask him questions on various matters, listen to and learn the Quran. He was thereby able to hear and memorize some *surah* directly from the Prophet of Allah ﷺ. If he found the Prophet of Allah ﷺ to be busy, then he would either go to Abu Bakr or Ubay ibn Kaab ؓ and ask them what he had in mind or read to them what he had memorized. The Blessed Prophet ﷺ was much fond of Othman's ؓ enthusiasm and took a special liking towards him. When the Thaqif delegate expressed their desire to return to Taif, they asked the Noble Messenger ﷺ to designate a leader from among themselves. The Prophet ﷺ designated Othman ؓ, even though he was their youngest. (Ibn Hisham, IV, 185; Ibn Saad, V, 508; Ahmad, IV, 218)

332. Ibn Saad, III, 75-76.

333. Kattāni, II, 197.



Other Events Following Tabuk

The Blessed Prophet ﷺ had a son named Ibrahim born from the Egyptian Mariyah ؓ. The little Ibrahim fell ill after the Prophet's ﷺ return from Tabuk and passed away a short while later. The Blessed Prophet ﷺ was much grieved. Silent yet compassionate tears trickled from his eyes. He then said, "The eye cries, the heart grieves, but we do not say any word other than that which pleases our Lord! By Allah, Ibrahim, we are much grieved by your separation!" (Bukhari, Janaiz, 44; Ibn Saad, I, 138)

The Blessed Prophet ﷺ then asked for a stone to be brought, which he then placed at the head of the grave. Ibrahim's ؓ grave was now marked out. It was first his grave to be sprinkled with water.³³⁴

A solar eclipse took place on the same day. Some Companions, referring to a custom from the Age of Ignorance, explained the eclipse with Ibrahim's ؓ passing away. The Prophet of Allah ﷺ, on the other hand, offered two *rakahs* of salat as the eclipse was taking place and to indicate he did not condone the thoughts held by some Companions, stated, "The sun and the moon are two signs from among the signs of Allah. They are eclipsed neither by anyone's death nor by anyone's life. When you see their eclipse, engage in the remembrance of Allah and offer salat!"³³⁵ (Nasai, Kusuf, 14)

In the month of Rajab the Abyssinian Negus passed away. The Blessed Prophet ﷺ gave the news of his death to his Companions

334. Ibn Saad, I, 144; Ibn Abdilbarr, I, 59.

335. Festivities observed in some regions during both the solar and lunar eclipses are superstitions that have nothing to do with Islam, which instead enjoins the offering of salat and prayer simultaneous to the two events. Considering the sound of an owl bad luck and shedding tears stems, again, from a similar superstitious beliefs.



instantly, on the day, despite of the sea and the distance separating the two lands.

“Offer the funeral salat of your brother”, he said, “who has passed away in a distant land!”

“Who is he, Messenger of Allah?” asked the Companions, to which the Noble Messenger ﷺ replied, “Negus Ashama... Today, Ashama, the righteous servant of Allah, died. Ask forgiveness from Allah on your brother’s behalf!” He then led the Companions in the funeral salat of the bereaved Negus. (Muslim, Janaiz, 62-68; Ahmad, III, 319; IV, 7)

News soon arrived in Medina, confirming that the Negus had passed away on the exact day told by the Blessed Prophet ﷺ.

Umm Khulthum ؓ, the honorable daughter of the Blessed Prophet ﷺ and the wife of Othman ؓ, also passed away, in Shaban, the following month.³³⁶



Two months after the Campaign of Tabuk, the month of Dhil-qadah saw the mischief and malice ridden life of Abdullah ibn Ubay, the leader of the hypocrites, finally come to an end. His death shook the foundations of the hypocritical movement in Medina. A majority of hypocrites afterwards repented and ended up becoming genuine Muslims.



Ibn Ubay’s son Abdullah came to the Blessed Prophet ﷺ immediately after his father’s death and passing on to the Prophet ﷺ his father’s will, said, “Abdullah ibn Ubayy is now dead, Messenger of

336. Ibn Saad, VIII, 38.



Allah. I ask for your shirt as his shroud, for you to lead his funeral salat and pray for his forgiveness!”

The Blessed Prophet ﷺ removed his shirt of his back and gave it to Abdullah ﷺ and after the corpse had been prepared, offered his funeral salat. This, however, brought about the below Revelation:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

“And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Messenger and they shall die in transgression.” (at-Tawbah, 84) (Bukhari, Janaiz, 23; Ibn Majah, Janaiz, 31)

Upon being asked as to why he agreed to hand his shirt over to enshroud the corpse of a notorious hypocrite and offer his funeral salat, the Prophet of Allah ﷺ explained, “Neither my shirt nor the salat I pray for him will protect him from the punishment that comes from Allah’s way. Yet by doing so, I anticipate the guidance of a thousand of his people!”

Indeed, witnessing the Prophet’s ﷺ approach, a thousand former hypocrites of Khazraj, did leave their ways of old for good and became Muslim.³³⁷

The Year of Envoys

Mecca had been taken, the Battle of Hunayn had been won, the people of Taif had become Muslim a year after the siege and the troublesome campaign of Tabuk recently undertaken had been

337. Ayni, VIII, 54; Diyarbakri, II, 140-141.

concluded triumphantly. There was no longer any obstacle in the entire Arabian Peninsula that could stand in the way of Islam. Tribes in Arabia, who thereby enjoyed the opportunity of gaining a more intimate knowledge of Islam, began sending envoys to the Blessed Prophet ﷺ to pledge their allegiance. These envoys, arriving from Yemen, Hadramawt, Bahrain, Amman, the borders of Syria and Persia, were either coming to become Muslim in the presence of the Blessed Prophet ﷺ or to inform him they had already done so, and to ask from the Prophet of Allah ﷺ teachers who could teach them Islam.

A brilliant example of a tribe to immediately return to their people to convey what they had personally learned from the Blessed Prophet ﷺ is Banu Tujib. A thirteen man envoy of the tribe arrived next to the Noble Messenger ﷺ, with their alms to pay. The Prophet of Allah ﷺ became fond of their overall manner and after warmly welcoming them, told Bilal Habashi ؓ to host them in the best way possible.

“We have brought to you, Messenger of Allah, what is Allah’s due in our wealth!”

“Take them back with you and distribute it among your poor”, said the Blessed Prophet ﷺ.

“But we have only brought with us what was left over from our poor”, they explained.

Abu Bakr ؓ then praised them, commenting, “Surely there is not any other envoy among other Arabs like these men of Tujib, Messenger of Allah!”

“Guidance is in the hands of Allah”, then stated the Noble Prophet ﷺ. “Allah opens to *iman* the hearts of whom He wishes for the best.”



The envoy of Banu Tajib asked the Blessed Prophet ﷺ certain questions about the Quran and Sunnah. Their answers were written down and handed to them. Their enthusiasm increased the Prophet's ﷺ interest towards them. After staying a few days, the envoy expressed their desire to return. When asked as to why they were in such a hurry, they said, "We want to return to our people as soon as possible so we can teach them what we saw and learnt of the Messenger of Allah!" They saw the Prophet of Allah ﷺ one last time and bode him farewell. The Prophet ﷺ sent Bilal Habashi ؓ with them and granted them more gifts than any other envoy. (Ibn Saad, I, 323; Ibn Qayyim, III, 650-651)

Requiring the incoming envoys to stay in Medina for a certain period of time, the Blessed Prophet ﷺ thereby made sure they learnt the Quran and the basics of Islam, giving them a grasp of the religion in practice by having them see how he himself applied its principles. For instance, when an envoy from the Abd'ul-Qays tribe arrived, he asked the *Ansar* to host them and see to their needs while they were in Medina, meanwhile telling them to teach their guests the basics of Islam and have them memorize enough chapters of the Quran for them to be able to offer their salat. The next morning at *fajr* salat, the Prophet of Allah ﷺ then asked how they were doing and whether they were happy with how their hosts had been attending to them. Seeing they were more than pleased, he then distributed them, in pairs, among the Companions, to give them an opportunity to learn Islam more sufficiently and comfortably. Satisfied with the efforts of his Companions and the eagerness of the Abd'ul-Qays envoy, he then attended to each of the new Muslims, one by one, and personally listened to them recite what they had committed to memory and corrected their mistakes, if they had any.³³⁸

338. Ahmad, III, 402.

In this way, Islam spread across entire Arabia and grew by the day. People were arriving in masses to enter Islam and Medina was filled to capacity, each day, with new guests. The Prophet of Allah ﷺ was welcoming them in the most compassionate manner, treating them with honor and kindness, conversing with them in line with their own conditions and dispositions, gathering information about their regions, listening to their needs and solving their problems, and in short, embroidering the pattern of the joy and peace of Islam onto their hearts.³³⁹

Troubles of old had now cleared the way for a blessing abundant. Allah, glory unto Him, urged His Messenger and the entire Believers, who had born the brunt of years of torment, to show their indebtedness towards this generous blessing He granted them:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ. وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

“When there comes the help of Allah and the victory; and you see men entering the religion of Allah in companies. Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).” (an-Nasr, 1-3)

Owing to the rapid spread of Islam in Arabia and the arrival of envoys of various tribes in Medina in masses to learn the religion of Truth, the ninth year of Hegira has come to be known as the Year of Envoys.

Hajj: The Obligatory Pilgrimage

Hajj was already a continuing practice performed annually according to the Hanif religion of Ibrahim عليه السلام, mixed however with

339. See, Nasa'i, Umrah, 5.



many idolater rituals. In the ninth year of Hegira, assigning Abu Bakr ؓ as *amir*, or leader of the pilgrims, the Blessed Prophet ﷺ sent a group of three-hundred Companions to Mecca to teach Muslims how to perform their *hajj*, declaring he would personally attend the pilgrimage the following year. He also had the group take twenty-camels, each of them marked, to be sacrificed as part of *hajj*.

As Abu Bakr ؓ was leading the group out of Medina, the first few *ayat* of *surah* at-Tawbah were revealed, commanding the vicinity of the Sacred House to be purged of idolaters, just as it had recently been purged of idols. Until then, idolaters had been left free to perform their worship in Kaabah. But now, with Kaabah restored with its original identity, the immoral style of idolater worship, consisting of circumambulating naked with a boisterous clap of hands, was no longer befitting of *tawhid*, and was moreover causing uproar among the public. Thus, the *ayat* of at-Tawbah spelled an end to the deeds of disrespect comitted in front of the Sacred House:

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ.
 فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي
 اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ. وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ
 يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ
 فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ
 الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ. إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ



لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ
عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

“(This is a declaration of) immunity by Allah and His Messenger towards those of the idolaters with whom you made an agreement. So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers. And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve. Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).” (at-Tawbah, 1-4)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ
الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ
فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

“O you who believe! The idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He please; surely Allah is Knowing Wise.” (at-Tawbah, 28)



The Blessed Prophet ﷺ sent Ali ؑ, behind Abu Bakr ؓ, to announce the above *ayat* in Mecca. On their first day of *eid*, Ali ؑ stood near Aqabah and carried out the duty he had been entrusted through a sermon. After reading the *ayah*, he announced the four terms laid down by the Prophet of Allah ﷺ for everyone to hear:

- 1) Only Believers were to enter Paradise.
- 2) The idolatrous innovation of circumambulating Kaabah naked was to end and would no longer be tolerated.
- 3) No *mushriq* was to be allowed in the vicinity of Kaabah from that year onwards.
- 4) As for the idolaters who had a pact with the Prophet of Allah ﷺ to which they were remaining loyal, the pacts were to stay in force until the end of the designated terms.

No idolater, after that year, was able to come to *haji*, and it would be the final time Kaabah was circumambulated in the ways of old. Besides, the handful of idolaters that remained came to terms with how degrading a position their beliefs had put them in and finally succumbed to Islam. Just as it had been cleared of idols before, Kaabah was now also purged of idolaters and had become ready for the Great *Haji* the Blessed Prophet ﷺ was set to attend the following year.³⁴⁰



THE TENTH YEAR OF HEGIRA

Adiy ibn Hatim's Acceptance of Islam

Adiy's father was the illustrious Hatim Tai, a man from the Tayy tribe whose generosity had become legendary. Adiy, much like his father, was a generous man of virtue honored among his tribe. He had escaped to Damascus in the ninth year of Hegira, when the Blessed Prophet ﷺ sent Ali ؑ to Tayy to demolish their idol Fuls. Her sister Saffanah on the other hand was brought to Medina among the other captives.

The Prophet of Mercy ﷺ set Saffanah free and awarding her clothes, a mount and some provisions for the journey, sent her to Damascus in the company of some trustworthy people.

Adiy ibn Hatim recounts:

“Saffanah was an intelligent woman. ‘What do you think of this man?’ I asked her. ‘I swear,’ she replied, ‘it is best you join him immediately. If he is really a prophet, you beating others in the race to join him will only bring you greater honor and virtue. If he is a king, you will not lose your status in Yemen and be lowered into a despicable position. Now the choice is yours!’

‘That is definitely right,’ I commented. ‘I will go to this man. If he is a liar, his lying will not do me any harm. If what he says is true then I shall listen to them and abide by him!’ Soon, I arrived



in Medina. The moment I saw the Prophet of Allah ﷺ amid his relatives, women and children, I knew he was neither a Ceasar nor a Khosrau! The Messenger of Allah ﷺ took me by the hand to his house. On the way, an old woman stopped him and spoke to him about a certain need. He listened to her lengthily whilst standing and solved her problem. When we arrived at his house, he handed me a cushion filled with date leaves and said, ‘Here, sit on this!’

‘Please’, I said, ‘you sit on the cushion!’

‘No...You should!’ replied the Messenger of Allah ﷺ.

I ended up sitting on the cushion while the Messenger of Allah ﷺ sat on the ground. ‘This cannot be a deed of a king’, I thought to myself.

‘Become Muslim, Adiy, and find peace’, then said he.

‘I already have a religion’, was my response.

‘I know your religion better than you do’, remarked the Prophet ﷺ.

‘You know my religion better than I?’

‘Sure...Are you not a *Raqusi*?³⁴¹ Do you not take a quarter of the spoils seized by your tribe?’ he asked.

‘Indeed’, I responded.

‘But this, according to your religion, is not permissible’ said the Messenger of Allah ﷺ. He said nothing more. I felt very embarrassed when he said that. ‘That is quite true’, was all I could say. But since he was sensitive not to dwell on the issue which would have caused me even greater embarrassment, I thought, he must be a prophet sent by the Almighty.

341. The *Raqus* belief consisted of elements borrowed from both Christianity and the Sabean faith.



‘I know what prevents you from entering Islam,’ he continued. ‘You think to yourself that ‘only the weak and those of little worth in the sight of Arabs join him.’ Do you know Hirah?’

‘I have never been but I have heard.’

‘By Allah, in whose Hand of Might my spirit resides, Allah will bring this cause to completion, such that a woman will set out from Hirah and come to circumambulate the House of Allah. Then the treasures of Khosrau Hurmuz shall be conquered!’

‘Khosrau Hurmuz?’ I asked astonished.

‘Yes, Khosrau Hurmuz.’

‘Before too long,’ he continued, ‘wealth will abound so much that nobody shall deign to lay hand on it and there will not be found a single person eligible to take one’s alms!’

The Messenger of Allah ﷺ was extremely happy to see me accept Islam there and then; his face was glowing from satisfaction. He lodged me at the house of an *Ansari* as guest. Thereafter, I began visiting him day and night. Not a single time of salat would arrive without me longing for him!”

Adiy ؓ, when recounting this memory years later, added:

“By Allah, I saw a women leave Hirah on camelback without any fear and come to Kaabah and perform her pilgrimage! I, too, was among those to seize the treasures of the Khosrau. By Allah, in whose Hand my spirit lies, the third, too, shall undoubtedly take place, for the Messenger of Allah said so!” (Bukhari, *Manaqib*, 25; Ahmad, IV, 257, 377-379; Ibn Hisham, IV, 246; Ibn Kathir, *al-Bidayah*, V, 62)

To be sure, the third piece of news foretold by the Prophet of Allah ﷺ was soon realized. Caliph Omar ibn Abdulaziz had sent his official alms distributor to regions in Africa, after seeing there was





nobody in need in other parts of the Muslim realm. But the distributor returned without finding anybody eligible to receive *zakat*. The money was later used to purchase and free a great number of slaves.³⁴²

The Blessed Prophet's ﷺ First and Last Hajj: The Farewell Pilgrimage

The first and last *hajj* attended by the Blessed Prophet ﷺ after it was decreed obligatory, was the *Hajj'ul-Wada'*, otherwise known as the Farewell Pilgrimage. That the Prophet of Allah ﷺ bade farewell to Muslims during this pilgrimage led to an overall conviction, among the Companions, that it was a sign of his imminent departure, hence the name given to the pilgrimage.³⁴³ The Blessed Prophet ﷺ, on the other hand, used to refer to it as the *Hajjat'ul-Islam*.³⁴⁴

All Muslims were invited to attend the pilgrimage corresponding to the tenth year of Hegira, at a time when, with entire Arabia succumbing to the guiding light, Islam was enjoying its zenith of sovereignty and splendor.

Hearts brimming over with the love of Allah, glory unto Him, and His Messenger, heeded this invitation. People flocked from every corner of the peninsula once the news was conveyed outside of Medina. There was no counting the amount of others who joined the masses of people on the way. Throngs of people had covered every distant spot on the horizon. The number of Believers who had rushed to make the most of the opportunity to perform *hajj* with the Prophet of Allah ﷺ was around a hundred-and-twenty-

342. See, Bûtî, p.434.

343. Bukhari, Hajj, 132.

344. Haythami, III, 237.



thousand. All their hearts were beating as one, forming a sublime scene beyond imagination.

After providing some information on *hajj* and *ihram*, the Noble Messenger ﷺ departed. He took with him around a hundred camels to be sacrificed at pilgrimage. On the way, he spoke to the Believers about various aspects of *hajj*, expanding on what is essential and supererogatory to the deed. Upon reaching Dhul-Hulayfah, in the Aqiq Valley, he said the following to the Companions:

“Jibril, sent by my Lord, came to me at night and said to me, ‘Offer salat in this sacred valley and make an intention for both *hajj* and *umrah*.’” (Bukhari, Hajj, 16)

There, the Blessed Prophet ﷺ offered two *rakahs* of salat before enshrouding himself in *ihram*. Glorifying and thanking Allah, glory unto Him, and calling out *takbir*, he then prayed, “O my Lord! Render this for me an accepted and good *hajj* free of insincerity and conceit.” (Ibn Majah, Manasiq, 4)

He then enshrouded himself in *ihram* and began calling out *talbiyah*. (Bukhari, Hajj, 23) Afterward, he said, “Whoever wishes to intend on both *hajj* and *umrah*, let him do so!” Once the Prophet ﷺ began repeating the *talbiyah*, he told the Companions that Jibril ﷺ came to him and said, “Command your Companions to raise their voices while calling out *talbiyah*, for it is among the signs of *hajj*!” (Ibn Majah, Manasiq, 16)

Heaven and earth were buzzing with the sounds of *talbiyah*. Spiritual awareness was weaving its peace, like a web, all around. The Blessed Prophet ﷺ led the Believers in salat where he went. Later on, as a loving gesture of loyalty, *masjids* were built in each of the exact places where he led Muslims in salat.³⁴⁵

345. Ibn Saad, II, 173.



Upon seeing the Sacred House, the Prophet of Allah ﷺ lifted his hands aloft and prayed, “O my Lord! Increase the honor, majesty, benevolence and grandeur of Your House! Increase also the honor, majesty, benevolence, grandeur and goodness of those who revere it through *hajj* and *umrah!*” (Ibn Saad, II, 173)

With his *rida* flung around his left shoulder from underneath his right, which left his right shoulder bare, the Blessed Prophet ﷺ entered *Masjid'ul-Haram*. He then approached *Hajar'ul-Aswad* and touched it. His eyes were filled with tears. He then kissed the Black Stone; and after placing his hands on it, he rubbed his hands on his face.

“O my Lord! I begin with *iman* in You, affirming Your Book and abiding by the laws of Your prophets”, he then prayed, after which he began circumambulating from the corner of the Black Stone. (Haythami, III, 240)

During the first three laps, the Blessed Prophet ﷺ shortened his steps and walked in a quick pace, swinging his shoulders. Each time he came level with *Rukn'ul-Yamani* and *Hajar'ul-Aswad*, he would recite the *ayah*:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“And there are some among them who say: Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of the fire.” (al-Baqara, 201)

After completing this leg of the circumambulation, the Blessed Prophet ﷺ again kissed *Hajar'ul-Aswad*, and placing his hands on

the Stone, rubbed his face with his hands. Afterward, with some degree of difficulty, he managed to make his way through the large crowd of Believers to *Maqam-u Ibrahim*; and taking the *Maqam* between himself and Kaabah, he offered two *rakat* of salat. He then turned, once again, and touched the Black Stone and gave some advice to Omar ؓ who was standing by. “Omar”, he said, “you are a man of strength. Do not inflict harm on the weak by pushing and shoving people to reach *Hajar’ul-Aswad*! Neither be discomfited, nor cause discomfort! If you see that it is vacant around, then touch *Hajar’ul-Aswad* and kiss it. Otherwise make a gesture from a distance and pass through saying *La ilaha ill-Allah* and *Allah’u Akbar!*”³⁴⁶ (Haythami, III, 241; Ahmad, I, 28)

Then exiting *Masjid’ul-Haram* through the gate of Banu Mahzum, the Prophet of Allah ﷺ went to the Safa Hill. As he approached it, he recited:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

“Surely the Safa and the Marwa are among the signs appointed by Allah...” (al-Baqara, 158) He then said, “I begin from what Allah

346. Even Omar ؓ used to make a gesture, from a distance, to the Black Stone, fearing he might hurt other pilgrims if he were to get closer. This is something Muslims going to *hajj* today must place a particular emphasis on. A pilgrim ought not to lay waste on the rewards reaped during *hajj* by hurting fellow Believers. In strict compliance with the advice of the Prophet of Allah ﷺ, one must totally refrain from pushing and shoving fellow Muslims just to get closer to Kaabah or the Black Stone. It is reported that Omar ؓ kissed the Black Stone on one occasion and said, “I know you are only a stone; you can neither benefit nor harm. Neither would I have kissed you, had I not seen the Messenger of Allah ﷺ do the same!” (Bukhari, Hajj, 50; Muslim, Hajj, 251) This serves as a proof to the necessity of following the Noble Prophet ﷺ in all behavior, even if one does not reach to the bottom of understanding a given action.



mentions first in the *ayah*” and moved closer towards Safa to begin the *sa'y*. Upon seeing Kaabah, he gazed at it and said *La ilaha ill-Allah* and *Allah'u Akbar*. Either three or seven times, he then declared, “There is no god but Allah, who is One, He has no associate or partner. Sovereignty is His, and to Him alone belongs gratitude. He revives and kills...He has power over all affairs. There is no god but Allah. Allah has fulfilled his promise. He has helped His servant and by Himself has routed all the armies that had gathered for hostility.” (Ibn Majah, Manasiq, 84)

From Safa, the Prophet of Allah ﷺ then crossed over to the Hill of Marwa on foot. Around the half way mark of his walk he sped up, returning to his moderate walking pace afterwards, praying in the meantime, “O my Lord! Forgive me and have mercy on me! You are the most Glorious, the most Benevolent!” (Haythami, III, 248)

Upon reaching the Hill of Marwa, the Noble Messenger ﷺ repeated what he did on Safa. Going back and forth between the hills of Safa and Marwa seven times, he thereby completed his *sa'y*.

The Blessed Prophet ﷺ stayed in Mecca for four days. On the fifth day, the day of *tawriyah*, after completing another circumambulation of Kaabah, he mounted his camel and went to Mina, where he remained until the next sunbreak, offering the salats of *zuhr*, *asr*, *maghrib*, *isha* and *fajr* as they came. In the morning, on the ninth of Dhilhijjah, he made a move towards Arafat, calling out the *talbiyah* throughout.

Following this personal demonstration of how the *hajj* was to be conducted thereafter by his *ummah* and after completing all the duties pertaining to the pilgrimage, the Blessed Prophet ﷺ then gave his Farewell Sermon, at Arafat, where the Namirah Masjid stands today:

“People!

Listen to my words with care! Who knows...this year may perhaps be the final time I am here with you!

People!

Just as these days, these months and this town are sacred, so too are your lives, properties and chastity. All forms of violating them are forbidden.

Companions!

Tomorrow, you shall meet your Lord and be surely held to account over all that you do today! Do not relapse into your ways of old and slaughter each other after me! Know that I shall go before you and wait for you by the Pool (of *Kawthar*)! I will exult over your numbers to other nations! Beware not to put me down (by falling into sin)!

Companions!

Whoever has something entrusted with him, let him return it to its owner! All types of usury are abolished; they lay under my foot. But one is required to repay the loan. Neither oppress nor be oppressed! Indulging in usury is now forbidden by the command of Allah. All forms of this vile practice, the legacy of the days of Ignorance, are now under my foot. The first usury I abolish is that of (my uncle) Abbas ibn Abdulmuttalib.

Companions!

Blood feuds sought in the days of Ignorance are, too, entirely abolished. The first blood feud I hereby abolish is that of Rabia, the grandchild of Abdulmuttalib.

People!





Today the devil has forever lost his power of reestablishing his influence and sovereignty over these lands of yours. But he will still be satisfied, should you follow him in matters you see trivial, apart from what I have abolished. Abstain from those, too, to protect your religion!

People!

Observe the rights of women! Treat them with love and compassion! I advise you to fear Allah in their regard! You have taken women as trusts of Allah; their chastity and honor in the name of Allah! You have rights over women and women have rights over you! The right you have over women is that they should not let anyone tread over your family honor! The right women have over you is that you should provide them, legitimately, their sustenance and clothes. It is not permissible for a woman to give anything of her husband's belongings to anyone, without his permission.

As for your slaves, take care to feed them from what you feed yourselves, and clothe them from what you clothe yourselves. If they do something you cannot forgive, then allow them to leave! But do not ever persecute them; for they, too, are servants of Allah.

Believers!

Hear my words out and learn them well! A Muslim is a brother of Muslim; hence all Muslims are brothers. It is not permissible to violate any given right belonging to your brother of religion, unless he gives it with his hearts content.

Companions!

Do not oppress yourselves! Your selves have rights over you, too!

People!



A culprit is personally culpable for the crime committed. No child may bear the punishment of his father's crime! No father can be held responsible for the crime of his child!

People!

To each rightful, the Almighty has given his due (in the Quran)! An inheritor does not stand in need of a will!³⁴⁷ In whoever's bed a child is born, there is where he belongs. A fornicator is to be deprived. May the base who claims another lineage than that of his fathers or an ingrate slave who alleges to belong to another than his master³⁴⁸ be inflicted with the wrath of Allah and the curse of the entire angels and Muslims! Neither does He accept the repentance of such people, nor their integrity and testimony.

People!

Your Lord is One! So is your father; you are all the children of Adem; and Adem is of soil. The most precious of you in the sight of Allah is he who has the most *taqwa* for Him. An Arab has no superiority over a non-Arab, except if it be with *taqwa*.

People!

Time, which continues to revolve, has returned to the phase when Allah created the heavens and earth. A year amounts to twelve months. Four of these are inviolable (*haram*). Three of these are, in order, Dhil-qadah, Dhil-hijjah and Muharram, while the fourth is Rajab (between Jamazi'al-Akhir and Shaban). This year, the inviolable months have returned to their times of old. The *hajj* season has corresponded to the tenth of Dhil-hijjah.

347. Before the *ayah* of legacy that ultimately laid down the rights of the inheritors by spelling out who was to inherit what was left from the deceased, it was obligatory for a Muslim to leave a will. Still, a Muslim is allowed to leave a will regarding a third of his wealth, to which the ruling may not apply.

348. For some notes on slavery, see, p.83***???.





Believers!

I leave you a trust, to which as long as you clutch, you shall never go astray. That trust is the Quran, the Book of Allah.

People!

Worship Allah! Offer the five daily salats! Fast during Ramadan and obey by my commands! You shall then enter Paradise.

People!

Beware of excess! The reason why those before you perished was their excess in religion! Learn from me the rites of *haji*! I do not know; I may not be able to meet with you again, here, after this year! Let those present deliver my words to those who are not! It could be that the delivered may better understand and protect my words than the deliverer.”

Just about then, the Blessed Prophet ﷺ asked the over one-hundred-thousand Companions present, “People...Tomorrow they shall ask you about me; what will you say?”

“We testify that you fulfilled your duty as the Messenger of Allah, warned and advised us”, the mass of Believers buzzed.

The Blessed Prophet ﷺ, following the testimony of the Believers, asked three times, “Have I fulfilled the *tabligh*, my Companions?” He received as many confirmations, after which lifting his hands aloft, he asked for Allah, glory unto Him, to stand witness.

“Bear witness, o Lord! Bear witness, o Lord! Bear witness, o Lord!” (Muslim, Hajj, 147; Abu Dawud, Manasiq, 56; Ibn Majah, Manasiq, 76, 84; Ahmad, V, 30; Ibn Hisham, IV, 275; Hamidullah, al-Wasaiq, p. 360)



The Farewell Sermon is an edict regulating social relations, an abridged account of Islam and, at the same time, a standard for human conduct and rights. Well before the proclamation of the famous Human Rights Declaration, La Fayette, the French philosopher renowned for being one of the masterminds of the French Revolution of 1789, after conducting a meticulous research of just about all the legal systems in the world, finally stumbled upon the Farewell Sermon of the Prophet ﷺ; and seeing it communicate principles of justice for entire humankind, he was forced to admit, “Muhammad the Magnificent...! You have attained to such a towering peak of justice that thus far it has been impossible, and so shall it remain, for anyone to surpass it!”³⁴⁹

In the Sermon, the Prophet of Allah ﷺ spells out the rulings that are ought to be known by human beings; ignorance of which could serve as no excuse. The massive crowd there enabled the content of the Sermon to be broadcast to entire humankind.

Following the Farewell Sermon, Bilal Habashi ؓ called out the *adhan*. The Blessed Prophet ﷺ thereupon led the Believers in the salats of *zuhr* and *asr*, in succession (*jam'*), with a *qamah* before each salat. Then mounting his camel Qaswa, he went to the place of *waqfah* beneath the Jabal'u-Rahmah. He turned Qaswa towards the rocks, to the direction of Kaabah. He stood in *waqfah* until the sun completely set and lost its brightness.



During his *waqfah*, holding the reins of the camel with one hand while lifting aloft the other, the Prophet of Allah ﷺ made a

349. See, Kâmil Mîras, *Tecrid-i Sarîh Tercemesi*, IX, 289.





lengthy prayer, an expression of his sensitivity of heart and servanthood; some of which is as follows:

“O my Lord! Thanks to You in the way You have declared and in a way superior to how we express it! Allah...! My salat, worship, life and death are for You alone! To You is my return!

O my Lord! I seek refuge in You from the torment of the grave, the whispers of the heart and scatteredness of concerns! Allah...I seek refuge in You from the disasters brought by the winds!

O my Lord! Create a light in my eye, a light in my ear and a light in my heart! Allah...Give my chest breadth! Ease my affairs! Allah...I seek refuge in You from the conversion of health into illness, from Your punishment that comes without warning and from all Your wrath! Allah...Guide me to Your right path! Forgive my past and my future!

Allah, who increases ranks, who brings down abundances... Allah who has created the heavens and earth! Passionate voices of many languages rise towards You, making their pleas to You! And my plea is for You to remember me in the land of trial where I stand forlorn by the people of the world!

O my Lord! You hear my words, see where I am and know whatever I have, be it hidden or open! Nothing of my affairs is secret to You! I am helpless and poor; I plea for Your help and mercy! I am afraid; I confess my shortcomings! I ask from You in however manner a helpless person asks from You! I plea to You in however manner a base sinner pleas to you! I pray to You in however manner a servant of Yours, humbled in Your sublime presence, prays to you with tears pouring forth from his eyes, rubbing his face in dirt, who surrenders all his existence for Your sake! My Lord! Do not deprive me of the acceptance of my prayer! Be Compassionate and Merciful



ful towards me...He who is the best of those solicited and the most generous of granters!” (Ibn Kathir, *al-Bidayah*, V, 166-168; Haythami, III, 252; Ibn Qayyim, II, 237)

Below is a part of the prayer made by the righteous predecessors (*salaf’us-salihin*) at Arafat:

“Allah...Who can praise oneself to You? My Lord! My tongue is tied by sins...I have neither a worthy deed which I can use a means for You nor an intercessor apart from my desire! O my Lord...I know I have neither a standing in Your sight due to my sins nor a face with which I can ask for Your forgiveness! O my Lord...Even if I am not worthy of Your forgiveness, still, Your mercy can reach me, for Your mercy is vast enough to encompass everything! O my Lord...No matter how great my faults may be, they are still little compared to Your forgiveness! So my Benevolent Lord, please forgive them for me!

My Lord! If You are to forgive only Your devoted servants, then who shall the wrongdoers seek refuge in? Allah! If You are to have mercy only on Your righteous servants, then who shall the sinners ask help from?

I am in need of You at all times; but You stand in no need of me, ever! You can forgive me only as my Creator! Turn me back from where I stand with all my needs fulfilled, pleas answered and wishes realized!

O my Lord who has power over all the needs of those who ask! My Allah who knows what passes through the minds of those who remain silent! My Allah apart from whom there is no lord to expect help from! My Allah who has no creator standing above Him to be feared! My Allah who has no vizier we should call on, no door-keeper we should bribe! My Allah whose generosity only grows the



more pleas there are; whose benevolence only expands the more needs there are! O my Lord! You entertain all guests! We, too, are Your guests! Entertain us in Your Paradise!

O my Lord! All visitors are presented with gifts; all who insist are given their awards, while all guests are treated! Each person expecting rewards is duly given! We have all together come to your Sacred House! We have all stood on this great monument! We have all been present in this sacred land! Our hope is to attain to the rewards waiting in Your sublime presence! Do not, Allah, leave our hopes in vain!” (Ghazzali, *Ihya*, I, 337-338; Bayhaki, *Shuab'ul-Iman*, II, 25-26)

As the Blessed Prophet ﷺ was still in Arafat, some people from the land of Najd approached him and asked, “What is *hajj*, Messenger of Allah, and how is it completed?”

“*Hajj* is Arafat”, replied the Noble Messenger ﷺ. “Whosoever makes it to Arafat before *fajr* salat on the night of Muzdalifah has made it to *hajj*. The days of Mina are three. There is no blame for him, who rushes it, and stays there only for two days; nor is there any blame for him who arrives late.” (Ibn Majah, *Manasiq*, 57)

Today I have Perfected Your Religion

The *ayah* revealed at sunset while the Blessed Prophet ﷺ was standing at *waqfah* declared that Islam had now been completed and perfected:

الْيَوْمَ يَسِّرَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ
وَإِخْشَاؤِ الْيَوْمِ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا



“...This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.” (al-Maida, 3) (Tirmidhi, Tafsir, 5/3043)

With his penetrating foresight, Abu Bakr رضي الله عنه understood it all the moment he heard the revelation. He deeply realized just what the ‘completed favor’ meant and the imminent event to follow after the ‘perfecting of the religion.’

For those of foresight, the *ayah* was, in a way, news of the soon passing away of the Blessed Prophet صلى الله عليه وسلم. Allah, glory unto Him, would before long invite His Light of Being هو, His Beloved to the eternal realm. Abu Bakr’s رضي الله عنه eyes became soaked with tears as he wept from the pangs of separation, when there was not a single other person who could feel a glimpse of what the *ayah* was alluding to.³⁵⁰

After all, the sacred trust, whose revelation had spanned across twenty three years, was now on the verge of becoming entrusted, as a Divine mercy, with every member of the *ummah* to come until the Final Hour.



After the sun had completely set, the Noble Prophet صلى الله عليه وسلم, with Usamah ibn Zayd رضي الله عنه riding behind him on the saddle, made a move from Arafat to Muzdalifah. There, he led the salats of *maghrib* and *isha* in succession (*jam'*); with one *adhan* and a *qamah* prior to each salat. He stayed in Muzdalifah until daybreak and remained in *waq-fah* until the full break of morning, calling out *talbiyah* and making prayers throughout.

350. Elmalılı, III, 1569.

The Blessed Prophet ﷺ collected the stones he was to throw at Mina, from Muzdalifah, commanding his Companions, likewise, to gather the stones to be thrown at *jamrah*.³⁵¹ Using his hands, the Prophet of Allah ﷺ demonstrated the proper way to throw the stones, telling the Believers to pick small pebbles and throw them with their two fingers.

Where Wrath Became Manifest

During the Farewell Pilgrimage, the Blessed Prophet ﷺ paced through Batn-i Muhassir, lying between Mina and Muzdalifah.

“What was the matter that you sped up, Messenger of Allah?” asked the Companions, astounded.

“It was at that spot”, replied the Prophet of Allah ﷺ, “that Allah destroyed Abrahah’s army of elephants with the flocks of birds. I sped up to ensure nobody received a share of that wrath.” (Nawawi, Sharh-u Muslim, XVIII, 111; Ibn Qayyim, II, 255-256)

In fact there is no *waqfah* in that area during *hajj*.

Manifestations of mercy or wrath may even reflect onto things in the given area. Therefore, one must make the most of places where Divine mercy manifests itself like Kaabah, mosques or the settings of the righteous, and on the contrary, refrain from being present in places reeking with sin and rebellion, manifest with Divine wrath.

Things, too, are subject to the law of attraction; just like the date log against which the Blessed Prophet ﷺ used to address the Believers, that, having become saturated with spiritual sentimentality, began to

351. A *jamrah* literally means ember, glowing coals or small pebbles. Here it denotes the places where the *jamrah* are thrown during the pilgrimage; a specified amount of pebbles at specified places, namely the major, middle and minor *jamrahs*.

weep once the Prophet of Allah ﷺ started giving his sermons elsewhere.³⁵² The *ahadith* which provide an account of the incident are *mutawatir*, that is, their narrative authenticity is of certainty.

In relation, Mawlana Rumi says, “Air, earth, water and fire are all servants of Allah and they obey him. They are spiritless towards you and I yet spirited in the presence of Allah.”



After moving quickly through the Muhassir Valley, the Noble Messenger ﷺ arrived at the great *jamrah*, that of Aqabah. There, he threw the stones after daybreak on the day of sacrifice. As he commenced throwing the little stones from between his thumb and index fingers, so did the mass of Believers. They began cramming one another however, causing a stampede. The Blessed Prophet ﷺ called out to them. “People...Do not kill each other! When you are to throw stones for the *jamrah*, throw the little ones from between your fingers!”³⁵³ (Ahmad, VI, 379)

Qudamah ibn Abdullah ؒ remembers Blessed Prophet’s ﷺ manner during that moment:

“I saw the Messenger of Allah throwing stones on camelback. Neither was he pushing and shoving nor was he telling others to move out of his way!” (Ibn Majah, Manasiq, 66)

After sacrificing, with his own hands, a total of sixty-three camels, one for each year of his life, the Blessed Prophet ﷺ passed

352. Bukhari, Manaqib, 25; Buyû, 32.

353. Unfortunately, the practice of ‘stoning the devils’ today is far from being performed with a depth of sentiment, with awareness of it being a deed of worship, whereas in effect, it should be offered in a similar state of mind to Ibrahim –upon him peace- when he himself stoned the devil.



the knife to Ali ؓ, who slaughtered the remainder. The Prophet of Allah ﷺ then ordered a piece of meat be taken from each sacrificed camel. They were all placed in a single pot and cooked, from which he and Ali ؓ ate. Later, the Noble Messenger ﷺ asked Ali ؓ to distribute the remaining meat, along with the skins of the sacrificed camels, among the needy.

Thereafter, the Blessed Prophet ﷺ called a barber and had his hair cut. “Women”, he said, “do not have their hairs cut; they only have it trimmed”, prohibiting women from having their hair cut short. (Darimi, Manasiq, 63)

Anas ibn Malik ؓ narrates:

“After the Messenger of Allah finished stoning the devils, he offered his sacrifice and had his hair cut short. “Women do not cut their hairs short; they only trim it”, he then said, prohibiting women from cutting their hair short or shaving their heads. (Darimi, Manasiq, 63)

Another recap of Anas ibn Malik ؓ is more detailed:

“After stoning the devils, the Messenger of Allah ﷺ slaughtered his sacrifice and had his hair cut. The barber held his lock of hair on the right and cut it. The Messenger of Allah ﷺ called Abu Talha and gave him that lock. The barber then held his the hair on his left side. ‘Cut’, the Messenger of Allah ﷺ told him; and he did. He also gave that to Abu Talha, telling him to ‘Distribute it among people!’” (Muslim, Hajj, 323-326; Bukhari, Wudu, 33)

As the fringes of the Prophet’s ﷺ hair were being cut, Khalid ibn Walid ؓ insisted he be their recipient. “Please give those to me, Messenger of Allah”, he pleaded. “Do not prefer anyone else above me in this regard...may my parents be ransomed for you!”³⁵⁴ Upon

354. In the meantime, Abu Bakr ؓ was looking on in amazement, comparing Khalid’s ؓ deeds at Uhud, Handak and Hudaibiyah to what he had become now. (Ibn Saad, II, 174)

receiving the fringes of the Blessed Prophet's ﷺ hair he desperately wished for, he rubbed them over his eyes and placed them in the front of his cap beneath his *imamah*. Thereafter, he never encountered an enemy force he did not ultimately vanquish. "Wherever I directed them towards", Khalid رضي الله عنه later said, "that place was ultimately taken!"³⁵⁵ (Waqidi, III, 1108; Ibn Athir, *Usd'ul-Ghabah*, II, 111)

Prior to the *zuhr* salat on the first day of the *eid'ul-adha*, the Noble Messenger ﷺ mounted his camel and headed towards Kaabah to perform the *ifada* circumambulation. After its completion, he offered the *zuhr* salat. He then went to the zamzam well. Nightfall

355. Hikmet Atan testifies to a recent, similar instance of the blessings provided through the Blessed Prophet's ﷺ hair and beard:

"In 1983, I heard Ali Yücel Efendi explain the following incident. 'It was during my time as imam at Suluova Central Mosque, when another imam from one of the neighboring villages came to me and said, 'Something just happened of which I could make little sense', he said as he began explaining to me the following.

"Recently, some people from a village close to the village where I am imam came to me with a fair number of books. 'Our father has just passed away', they said, 'and he has left us these. But we cannot read them. You are a scholar; only you can benefit from these books around here. So we thought we would give them you as present.' So I took the books and went home. I then sat in front of the stove, which was burning at full blast, and began to examine the books. Inside them were some letters and enveloped belonging to the deceased imam. They were personal, I thought, and decided to gather them and throw them all into the stove burning ferociously in front of me. But as soon as I did, the stove suddenly went 'tissss' and was put out. Horrified, I ran outside. Only later did I find enough courage to enter back inside the house."

"So I told the *hodja*", continues Ali Efendi, "that there was a strand of the beard of the Blessed Prophet ﷺ inside one of those envelopes".

After a while, I saw the *hodja* once again, who straightaway asked me, "How did you know that there was a strand of the beard of the Blessed Prophet ﷺ inside one of those envelopes? The people that gave the books came again later on and said, 'We were unaware at the time but it turns out there is a strand of the beard of the Blessed Prophet ﷺ inside the envelopes. Could we have it back?'"



was approaching when that day he eventually returned to Mina, where he was to spend the days and nights of *tashriq*. During the evenings, however, he continued his regular visits of Kaabah.

After the day of sacrifice, during the afternoon of both the first and second days of *tashriq*, the Prophet of Allah ﷺ walked to the first *jamrah* near the Mina Masjid. On the last day of *tashriq*, he threw his third and last *jamrah*, after which he moved from Mina to Muhassab³⁵⁶ in the afternoon. Noticing that the Believers were becoming prone to separating and heading out from Muhassab in their own ways, the Blessed Prophet ﷺ declared “Do not leave unless your final destination is Kaabah!” (Darimi, Manasiq, 85)

The Prophet of Allah ﷺ afterwards made it known that there would be a final circumambulation of Kaabah before *fajr* salat on the fourteenth day of Dhil-hijjah. In the meantime, someone came and posed a question about staying in Mecca. “Mecca is not a place to stay”, answered the Prophet of Allah ﷺ. “For those who come outside of Mecca to offer their pilgrimage, the period of stay is three days.” (Ahmad, IV, 339)

The Blessed Prophet ﷺ used to conduct himself towards the Sacred House with enormous respect. If he wanted to eat or take care of a need, he would go outside the precinct, to a place remote. Fearing a feeling of tiredness might arise or that he might make a slip-up in his respect towards Kaabah, he would never stay there for an extended period of time. After all, to be in an other location with the heart attached to Kaabah is preferable to being in its vicinity yet perceiving it like any other place, carrying on in a disrespect-

356. Muhassab lies between Mina and Mecca, closer to Mina however. It was there that the leaders of Quraysh had decided to place an embargo on the Muslims. The Blessed Prophet ﷺ recalled that the moment he arrived at Muhassab. (Bukhari, Hajj, 45)

ful manner, preoccupied with the desire to head back home or any other location.

After offering the farewell circumambulation, the Blessed Prophet ﷺ and the Companions made their return to Medina. (Bukhari, Hajj, 21, 70, 128; Muslim, Haj, 147; Ibn Majah, Manasiq, 84)

As Allah, glory unto Him, had now completed His favor and perfected the religion, time was now near for the greatest of all separations and reunions.



THE ELEVENTH YEAR OF HEGIRA

Reunion and the Great Farewell: The Sublime Journey to the 'Highest Companion'

The first and last link in the chain of prophets, Muhammad Mustafa ﷺ, the Light of Being, a mercy to all worlds, was struck down with a fever after his return from the Farewell Pilgrimage. The fever would prove to be the illness that was to separate him from his *ummah* and unite him with his *Rafiq'ul-A'la*, the Highest Companion; the reunion he had been waiting for, for his entire life. Having realized that his time was now near, especially with the revelation of *Surah an-Nasr*, the Prophet of Allah ﷺ was now preparing for the final journey, bidding farewell to everyone, alive and deceased, in an implying manner. He had gone to the *Jannat'ul-Baqi* cemetery a day before he became ill and looking at the graves, had prayed, "O my Lord, the Supreme...do not deprive Your mercy from those who lie here!" (Ahmad, III, 489)

After coming back from the cemetery, he ascended the *minbar* of the Mosque and addressed the Companions in the below words, virtually, of good-bye:

"I will be the first of you to reach the Pool of Kawthar and I will meet you there! Our meeting place is the Pool. I see it at this moment! I will testify on your behalf! I have been given at this moment the treasures of earth and their keys. By Allah, I fear not



that you will return to idolatry after me! But I fear that you will get carried away in worldly greed and become jealous of each other, kill one another and perish just like those have perished before you!”

(Bukhari, Janaiz, 73; Muslim, Fadail, 31)

Coming down from the *minbar*, the Blessed Prophet ﷺ then retreated to his chamber, exhausted. The illness grew worse by each passing day. Once it became unbearably intense, being the pillar of courtesy he was, the Prophet of Allah ﷺ asked permission from his honorable wives to pass his remaining days in the chamber of Aisha رضي الله عنها. (Bukhari, Tibb, 22; Ahmad, VI, 34, 38; Balazuri, I, 545)

The Blessed Prophet ﷺ had never undergone an illness of such intensity until then. The pure and clean life he led was of the kind that kept away illness altogether. But the grand yet burdensome duty of prophethood³⁵⁷ well above ordinary human capacity that he had been carrying out for the past twenty-three years and the malicious acts of numerous kinds his enemies had methodically inflicted him with right from the start had, in the end, worn his body out. All this made it possible for illness to make its way into his body.

On another note, the illness was to elevate him to a lofty rank and a high standing. The effects of the poison he tasted at Khaybar also played an important role in the illness. Indeed, during a moment when the intensity of the illness was taking its toll, the

357. In the process of receiving Revelation, the Blessed Prophet’s ﷺ body would become exceedingly heavy. If he was on camelback, for instance, it would buckle the legs of the camel to the point where onlookers would begin to fear they would break, forcing the camel to crouch on the spot. (Ahmad, II, 176; VI, 445; Ibn Saad, I, 197) Zayd ibn Thabit رضي الله عنه says, “I was sitting next to the Messenger of Allah ﷺ one day. Because of the crowd of people, his knee was slightly above mine, leaning against it. Suddenly, he began receiving Revelation. By Allah, I have never experienced anything heavier than his knee at the time. I thought it was only a matter of time before my knee was crushed.” (Ahmad, V, 190-191)



Noble Messenger ﷺ said to Aisha ؓ, “I have been constantly feeling the sting of the poisoned meat I tasted at Khaybar, Aisha; and now I can hear the severing of the vein in my heart.” (Bukhari, Maghazi, 83)

Similarly, Anas ibn Malik ؓ is reported to have said, “I used to notice the mark and the effects of this poison on his uvula.” (Muslim, Salam, 45)

Because of this poison, the Light of Being ﷺ thus passed away as a martyr; and Allah, glory unto Him, who had already honored him with prophethood, was now granting him the blessing of martyrdom as well. (Ibn Hisham, III, 390; Waqidi, II, 678-679; Haythami, VI, 153)



So severe was the heat of the fever that had gotten hold of the Blessed Prophet ﷺ that it was causing him to sweat unceasingly; it was like water relentlessly dripping from a hanging water bottle. Abu Said al-Khudri ؓ, who had come to visit him, could not help to remark, “What a severe fever you have, Messenger of Allah”. He continues to recount:

“I placed my hand on him. I could feel the heat of his fever from above the blanket. ‘You have such a high fever, Messenger of Allah,’ said I, to which he replied, ‘We (prophets) are like that. Troubles come to us in scores but so are their rewards.’

‘Who are inflicted with troubles most among humans, Messenger of Allah?’ I then asked.

‘Prophets,’ he said.

‘And then?’

‘Then the righteous,’ he replied, after which he added, ‘among them are persons inflicted with so much tribulation that they can-



not find anything else other than a woolen cloth to cover themselves. They rejoice troubles, just as you rejoice abundance.” (Ibn Majah, Fitan, 23)

The rigor of his illness did not allow him to join the *jamaah* in his final days. He appointed Abu Bakr رضي الله عنه to lead the Companions in salat. Feeling slightly rejuvenated at one stage, he made an appearance in the *Masjid*, in front of the Companions, to whom he said the following words:

“Allah, the Glorious has left a servant of His, free to choose between the world and its adornments and the blessings of His presence...and that servant has chosen the blessings of His presence!”

The sensitive Abu Bakr رضي الله عنه knew, without delay, that the words the Blessed Prophet صلى الله عليه وسلم had uttered were of farewell. He became overwhelmed with incommunicable grief. He felt dejected and began to weep, somehow managing to say, “May our parents be ransomed for you Messenger of Allah! We could sacrifice ourselves, our parents, children and all else we have for you!” (Ahmad, III, 91)

No other Companion present was able to make out the inner gist of the Prophet’s صلى الله عليه وسلم words, apart from Abu Bakr رضي الله عنه, ‘the second of the two’ at Cave Sawr, as he is referred to by the Quran.

It has been reported that the Noble Messenger صلى الله عليه وسلم said, “I have infused Abu Bakr with whatever there is in my heart.”³⁵⁸

Upon seeing the Blessed Prophet’s صلى الله عليه وسلم loyal friend reduced to tears, the astounded Companions began saying to one another, “Isn’t it odd that the Messenger of Allah speaks of some righteous person wishing to return to his Lord and Abu Bakr over there weeps?” (Bukhari, Salat, 80)

358. See, Ajluni, *Kashfu'l-Khafâ*, v. 2, p.419.



In fact, Abu Bakr's ﷺ delicate heart had sensed the great separation that was looming and had begun weeping like the reed flute bemoaning from separation. Once the Blessed Prophet's ﷺ condition intensified, the other Companions, too, began sensing a glimpse of the greatest of all separations, which was now only a matter of time. Solemn grief took hold of the *Ansar* and the *Muhajirun*.

“Wouldn't it be good if you prayed to regain your health, Messenger of Allah?” some Companions suggested. But the Noble Prophet ﷺ, who, until then, had always prayed for good health, this time refused to do so.

Aisha ﷺ explains:

“When the Messenger of Allah ﷺ fell ill, he would read al-Falaq and an-Nas, breathe into his hands and then rub his entire body with it. As his illness aggravated, I began doing the same; reading the two *surah*, breathing into my hands and then rubbing his entire body. I also said a prayer that Jibril ﷺ had said previously when the Messenger of Allah ﷺ had become ill, which was ‘The Lord of humankind! Heal this illness! Cure lies only in Your Hands! No one else apart from You can provide a cure! Give me such a cure that it leaves not a remnant of illness!’ But then the Messenger of Allah ﷺ turned around towards me and said, ‘Better you take your hands of me, for your prayer shall no longer be of any avail...I am waiting for my time!’” (Ahmad, VI, 260-261; Ibn Saad, II, 210)

Aisha ﷺ continues:

“The Messenger of Allah then called his precious daughter, the delicate Fatimah. ‘Welcome, my daughter,’ he said as she arrived. He had her seated next to him, whereupon he said something to her in a quiet tone. Fatimah then began to cry. He then quietly said something else to her, which this time made her happy and she began to smile.

Never had I known, until that day, that a smile could be so close to tears and tears so close to a smile. I asked Fatimah the reason and she said, ‘He informed that he would end up passing away as a result of his illness. I cried over that. He then told me that I would be the first one to reunite with him. And that made me happy.’” (Bukhari, Maghazi, 83)

The Messenger of Allah ﷺ was able to lead the Companions in salat at times when his illness was of a lesser intensity. On one of those occasions, he addressed the Companions, who were distraught by the grief of coming to terms with separating from the Blessed Prophet ﷺ, in the following manner:

“People...

I hear that you fear for the death of your Prophet! But has there even been a prophet, sent before me, who has stayed with his people forever that I should remain with you forever more? Be well aware that I am to reunite with my Lord; and so will you! Without a doubt, all things take place with the permission of Allah.

Be well aware that I will go before you and wait for you! Beware; our meeting spot tomorrow in the Hereafter is the head of the Kawthar Pool. Whosoever wants to meet with me tomorrow, let him remove his hands and tongue from sin. People...Sins are cause for a change of fortune. When people are good, their leaders are good, too...when people are bad, so too are their leaders. By Allah in whose Hand of Might my life resides, at this hour, I am standing above of my Pool and gazing at it from where I am...”

At this point, the Noble Messenger ﷺ turned his gaze towards the weeping Abu Bakr ؓ.

“Do not cry, Abu Bakr”, he urged, as he continued his words. “People...Nobody else has been more selfless and generous in





wealth and friendship than Abu Bakr. If I were to adopt a friend among humans other than my Lord, it surely would have been Abu Bakr...Close all the doors that open to the *Masjid*. Keep only Abu Bakr's door open...I see a light hovering above his door." (Bukhari, Salat, 80; Ibn Saad, II, 227)

"My Companions,

I am after all a human being. I therefore may have infringed on the rights of some among you. Whoever's skin I may have hurt, here is my skin! Let him come and restore his right! Whoever's back I may have hit, here is my back! Whoever's property I may have unknowingly seized, here is mine...Let him come and take it!

O my Lord! I am but a human being. Whichever Muslim I may have reproached, I may have hit or cursed, render that a means for their purity, reward and mercy! (Ahmad, III, 400)

O my Lord! Whichever Muslim I may have reproached, render that a means of his closeness with You on the Day of Judgment!" (Bukhari, Daawat, 34; Darimi, Muqaddimah, 14; Ibn Saad, II, 255; Tabari, Tarih, III, 191; Halabi, 463-464)

To all intents and purposes, the Prophet of Allah ﷺ was hence bidding farewell to the Companions. After these words, he retreated to his room, exhausted. It would be the last time he would ever lead the Believers in salat. Thereafter, only on one final occasion would he be able gather his strength and offer salat behind the lead of Abu Bakr ؓ.

On a Monday morning on the 12th of Rabiulawwal, the Blessed Prophet ﷺ felt last breeze of relief, yet not enough strength for him to join the Companions in salat. He only lifted the curtain that hung above the door of his chamber and gazed, for the very last time, at the mass of Believers standing shoulder to shoulder, offering *fajr* salat behind the lead of Abu Bakr ؓ. Delighted by what



he saw, he smiled in utter satisfaction. It was as if the grip of the uncompromising illness had departed for a moment, making way for the contentment of leaving behind a righteous mass of Believers, enhanced with the relief of having properly executed the duty entrusted by Allah, glory unto Him. (Bukhari, Maghazi, 83; Adhan, 46, 94; Muslim, Salat, 98; Nasai, Janaiz, 7)

Looking on was Aisha :

“The Messenger of Allah  was smiling as watched his Companions offer salat. I had never before seen him so happy.” (Ibn Hisham, IV, 331)

Allah, glory unto Him, had granted the Blessed Prophet  a blessing greater than that of any other prophet before him. He lived to see the triumph of the Call. The Arabian Peninsula had now been purified of idols, shattered and demolished by the very people that once reverently stood in front of them to worship. People who, in the not so distant past, used to bury their own daughters alive, had now become pillars of compassion, moulded by the very hands of the Blessed Prophet , the best of all educators, who had now rendered them virtual wonders of creation.

On the same morning, he commanded an army of Companions he had prepared from before, whose departure had however been delayed due to his illness, to set out. To the young commander, Usamah bin Zayd , he suggested, “Leave around midmorning, with the blessings of Allah!” (Waqidi, III, 1120)

Later on in the same day, the Blessed Prophet  told Aisha  to distribute among the poor the six or seven dinars he had with her. Not long after, he inquired whether she did as she was asked to. Finding out that it had slipped her mind owing to her concerns over his illness, he asked for the dinars. Then taking them in his hands, he said:



“Muhammad, the Prophet of Allah, is not one to deem it proper to reunite with his Lord with these in his hands, without having given them away to the poor”. He then distributed the dinars among five *Ansari* families after which he remarked, “Now I feel relieved”, taking a light nap shortly thereafter.³⁵⁹ (Ahmad, VI, 104; Ibn Saad, II, 237-238)

There; a never-ending charity!

For the *Ahl’ul- Bayt* he had the following words:

“Beware, people, the fire rages. Tribulations are looming, like hordes in the night! I have only made permissible what is permissible by the Quran, the Book of Allah, and prohibited what is prohibited therein!

Fatimah, the daughter of Muhammad, the Messenger of Allah! Safiyya! Offer deeds worthy in the sight of Allah! For I shall not be able to save you from His punishment (unless you do your part in servanthood!)” (Ibn Saad, II, 256; Bukhari, *Manaqib*, 13-14; Muslim, *Iman*, 348-353)

“Beware...beware to seize onto salat!” said the Blessed Prophet ﷺ on the same day. “Treat those under your care kindly! Fear Allah on their behalf! Do not neglect to clothe and feed them. Speak to them caringly!” (Abu Dawud, *Adab*, 123-124/5156; Ibn Majah, *Wasaya*, 1)

The Blessed Prophet ﷺ used his *miswaq* to brush his teeth that day with a heightened enthusiasm. “It was as if I had never before seen the Messenger of Allah use his *miswaq* more beautifully”, comments Aisha ؓ. (Bukhari, *Maghazi*, 83; Ibn Saad, II, 261)

359. Imam Kastallani, in relation, comments, “If the Messenger of Allah ﷺ, the Beloved of the Lord of the Worlds, the greatest of all prophets whose past and future sins have been forgiven thinks this way, then just think of the situation of those who return to Allah having infringed on the rights of other Muslims, having appropriated what is impermissible to them of their wealth.” (Kastallani, II, 480-481)

The Prophet of Allah ﷺ had a small water container by his side. Time and again, he used to dip his hand into it and moisten his face, and say, “*La ilaha ill-Allah...surely death has its (bouts of) inebriation.*” (Bukhari, Maghazi, 83)

The Blessed Prophet ﷺ prayed in the following manner that day:

“O my Lord...Encompass me with your compassion! Take me to *Rafiq'ul-A'la!* Allah! Encompass me with your compassion! Grant me your mercy! Take me to *Rafiq'ul-A'la!*” (Bukhari, Maghazi, 83; Ahmad, VI, 126)

At some point during the day, the Prophet of Mercy ﷺ consoled his dejected daughter Fatimah ؑ, saying, “Do not cry, dear, and when I pass away, say *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*: To Allah we belong and to Him is our return!” (Ibn Saad, II, 312)

The Blessed Prophet ﷺ gave a similar word of caution to his Companions, reminding them of the *ayah* revealed in the darkest hour of Uhud when the Believers came to the brink of annihilation upon the circulation of the rumor that ‘Muhammad had been killed’:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ
قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ
شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

“And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.” (Al-i Imran, 144)



Jibril ؑ, the Angel of Revelation, came to the Prophet ﷺ on the same day and announced, “Peace and blessings to you, Messenger of Allah. This is the last time I am stepping foot on Earth for you!” (Ibn Saad, II, 259)

The words the Blessed Prophet ﷺ had uttered earlier that day, were now gradually coming to life: “The spirit of a prophet is never taken until he is shown his station in Paradise! Then it is left upto him to proceed thereto!” (Bukhari, Maghazi, 83, 84; Ahmad, VI, 89)

Arriving afterwards in the wake of Jibril ؑ was the Angel of Death ؑ. He asked permission to enter the presence of the Blessed Prophet ﷺ. Granted permission, he came in, stood as he said, “Messenger of Allah! Ahmad! Allah the Almighty has sent me to you, ordering me to comply with whatever your command may be. If you wish, I shall take your spirit; if not, I shall leave it with you!”

Jibril ؑ, who was still next to them at that point, remarked, “Allah the Almighty misses you, Messenger of Allah!”

To the Angel of Death ؑ, waiting for a response, the Prophet of Allah ﷺ said, “That which is by the side of Allah is better and longer lasting! So, Angel of Death, do what you have been commanded to do; take my spirit!” (Ibn Saad, II, 259; Haythami, IX, 34-35; Balazuri, I, 565)

He then, for one last time, dipped his hand into the water container by his side, moistened his face. He had now begun to make his way through the threshold of reunion at the final moments of a life dominated by a yearning for the Divine. Uttering the words of *tawhid*, he said:

“O my Lord! *Rafiq’ul-A’la! Rafiq’ul-A’la!*” and surrendered his pure spirit. The hand with which he had moistened his face had slowly and elegantly dropped inside the water container. (Bukhari, Maghazi, 83)

The *ayah* revealed years ago:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

“Surely you shall die and they too shall surely die.” (az-Zumar, 30) was now realized.

Allah...Pray onto our Blessed Prophet Muhammad Mustafa ﷺ, his progeny and companions; render them all sacred and grant your greetings onto them...And render this an eternal prayer!

The members of the Blessed Prophet’s ﷺ family found themselves immersed in a flood of grief-stricken tears the moment he passed away. In the meantime, despite nobody seeing it, they all heard a soothing voice of condolence, comforting them.

“May Allah’s peace and blessings be on you”, it said.

After the *Ahl’ul-Bayt* responded in the same way, the same voice was again heard, this time echoing an *ayah*:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ
فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

“Every soul shall taste of death, and you shall only be paid fully your reward on the day of resurrection; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.” (Al-i Imran, 185) This was followed by a similar tone of consolation:



“Know that there is a consolation in the sight of Allah for each disaster, a successor for each deceased and a something in return for each to have passed away! Clutch onto Allah and expect what you expect from Him! One who is truly inflicted is one who has been deprived of rewards (in the Hereafter)! May Allah’s peace and blessings be on you!” (Ibn Saad, II, 259)

Ibn Omar ؓ attests, “The entire *Ahl’ul-Bayt*, everyone in the *Masjid* and those standing on the street heard that voice.” (Balazuri, I, 564) Ali ؓ states that the voice belonged to Khidr ؑ. (Ibn Saad, II, 260)

So overwhelmed with sorrow was Fatimah ؑ from being separated from her father that she said, “Such a disaster has been poured onto me with the departure of the Prophet of Allah that if it was to be poured onto daylight, it would surely turn its glow into pitch black.” (Diyarbakri, II, 173)

Fatimah ؑ was never seen smiling in the six months of life she lived subsequent to the Blessed Prophet ﷺ. (Kâmil Miras, Tecrid Tercemesi, XI, 25-26)

After a severe illness that lasted thirteen days following his return to Medina, on Monday the 12th of Rabiulawwal, in the 11th year of Hegira (8 June, 632), the gates of the sublime horizons opened for the Blessed Prophet ﷺ, the Beloved, who, passing through it finally reunited with the Greatest of all Friends, Allah, glory unto Him.

Though they could not entirely come to grips with their emotions, the Companions now felt that the gist of life itself had departed. Bilal Habashi ؓ, the Prophet’s ﷺ *muaddhin*, could not manage to call out the *adhan* ever again after that day with that beautiful voice of his that filled the entire skies. Whenever the Companions insisted he do so, Bilal ؓ would make a move; but

suddenly unable to see to Blessed Prophet ﷺ take his usual place at the front of the *Masjid*, he would feel stifled, lose his voice and break down, returning without being able to go through with the *adhan*. In hope of putting out the blaze of love ravaging his heart, he moved away from Medina, to Damascus. Some time later, he saw the Messenger of Allah ﷺ in his dream.

“How long must this separation last, Bilal?” he was telling him. “Isn’t it time you visited me?”

Distressed, Bilal ؓ suddenly woke up. Without further ado, he left, this time to visit the hallowed grave of the Noble Prophet ﷺ in Medina. Just as he was bowling his eyes out in the presence of his beloved, shedding tears on his grave, Hasan and Hussain ؓ arrived. Elated to see the dear grandsons of the Noble Prophet ﷺ, Bilal ؓ warmly hugged them.

“We would love to hear you call the *adhan*, Bilal”, they pleaded, and to their wish Bilal ؓ succumbed. His *adhan* shook Medina. When he came to the part *Ashadu anna Muhammadan Rasulullah*, all the men and women of the town took to the streets and began pouring into the Mosque, thinking the Noble Prophet ﷺ had come back to life. Since the passing away of the Blessed Prophet ﷺ, never had there been a day in which the dwellers of Medina shed more tears. (Ibn Athir, *Usd’ul-Ghabah*, I, 244-245; Dhahabi, *Siyar*, I, 357-358)

Stating the following is Anas ibn Malik ؓ:

“I have never seen a day more lit and prettier than the day the Messenger of Allah ﷺ and Abu Bakr arrived in Medina. I also witnessed the day in which the Messenger of Allah ﷺ passed away. I have never seen a day darker, gloomier and more dreadful. Everything in Medina had been set alight by the arrival of the Messenger of Allah ﷺ in Medina and then sent into darkness with his passing



away! We buried his sacred corpse unwillingly, believing little that he had actually passed away!” (Ahmad, III, 221, 268, 287; Tirmidhi, Manaqib, 1/3618; Darimi, Muqaddimah, 14)

All troubles and tribulations that Muslims were to undergo thereafter would mean nothing. The Blessed Prophet ﷺ has stated, accordingly, “Muslims inflicted with a trouble of some kind or another should think and find consolation in the tribulation they are inflicted with through my passing away, and keep patient.” (Muwatta’, Janaiz, 41; Darimi, Muqaddimah, 14)

The Blessed Prophet ﷺ also says:

“My health is of benefit to you: you talk with me and I talk with you! My passing away is also of benefit to you: your deeds are presented to me; upon seeing your good deeds, I thank Allah for it and upon seeing your bad deeds, I pray Allah for your forgiveness.” (Haythami, IX, 24)



On the report of Aisha ؓ, the Blessed Prophet ﷺ passed his final moment in praise of the Almighty, repentance and thanks. He was incessantly repeating, “*Subhanallahi wa bi-hamdihi, astaghfirul-laha wa atubu ilayh*: I negate Allah from attributes unworthy of His Divine Status and give my thanks to Him. I wish for Him to forgive me and I repent for my sins.” (Bukhari, Adhan, 123, 139; Muslim, Salat, 218-220; Ahmad, I, 393; Ibn Saad, II, 192)

The Prophet of Allah ﷺ had a Divine mark right between his shoulder blades, attesting to his prophethood. Many a Companion would live in yearning just to kiss it. After he breathed his last, as there was no change in his glowing expression, the Companions began to doubt whether he had really passed away. Asma bint



Umays رضي الله عنه, a relative of the Blessed Prophet صلى الله عليه وسلم, thereupon looked for the seal of prophethood on his back. Noticing it had disappeared out of sight, they finally became convinced he had made the eternal journey.³⁶⁰

The Blessed Prophet صلى الله عليه وسلم left neither a coin of dirham behind, nor a slave. His legacy consisted merely of the white mule he rode, a weapon and some land at Khaybar and Fadak, which he had already handed over as trust for wayfarers.³⁶¹

The Noble Messenger صلى الله عليه وسلم passed away on Monday and was buried the next day. The Companions offered his funeral salat individually; no one *imam* led a congregation. Some suggested he be buried right next to the *minbar* of the *Masjid*. Others thought the Baqi Cemetery would be suitable. The discussion was ultimately ended by Abu Bakr رضي الله عنه, who stated, “I had heard the Messenger of Allah say, ‘Each prophet is buried where he dies’”. They hence began digging the exact spot where he breathed his last.³⁶²

Getting prepared to wash the Prophet’s صلى الله عليه وسلم corpse, they made an attempt to remove his shirt, only to be thwarted by a sudden voice they heard, commanding them not to take off his shirt! So they washed him without removing his shirt.³⁶³

Abdullah ibn Masud رضي الله عنه recounts:

360. Ibn Saad, II, 272; Ibn Kathir, *al-Bidaya*, V, 231.

361. Bukhari, Maghazi, 83.

362. Qadi Iyad says, “There is not a shadow of a doubt that the place where the Prophet of Allah صلى الله عليه وسلم lies is the noblest piece of land on earth.” (*Shifa*, II, 96) Imam Busiri similarly states, “There is no better fragrance than that of the soil that boasts the sacred body of the Beloved Prophet صلى الله عليه وسلم in its bosom. How lucky he is who has smelt and kissed that soil.” (*Qasidah-i Burdah*, Bayt no: 58)

363. *Muwatta*, Janâiz, 27; Ahmad, VI, 267.

“Our beloved Messenger of Allah had informed us of his death a month before. ‘Who is to lead your funeral salat, Messenger of Allah?’ we asked, full of tears. He, too, began shedding tears, as he said, ‘Hold on; may Allah have mercy on you all! May He reward you with good for the sake of His prophet! After you wash and enshroud me, lay me on my mattress over there, next to my grave in this house! Then leave the room for a few moments, for first my two friends Jibril and Mikail will offer my salat; then Israfil and the Angel of Death, with the army of angels by his side. Afterwards enter the room in groups; offer my salat and send your prayers and peace. But do not disturb me by praising me or yelling and shouting.

Let the male members of my family offer my salat first and then the females. You can offer it afterwards.

Send my greetings to my Companions who are not present here! Send my greetings to all those to follow me, in my Religion, until the Final Hour, too!” (Haytami, IX, 25; Ibn Saad, ii, 256-257)

Everything was carried out in line with the Blessed Prophet’s ﷺ wishes. Ali ؑ declared, “Let nobody have any doubts seeing that there is no imam leading the salat of the Prophet ﷺ. He is your *imam* in his death, as he was in life!” Then standing across the Prophet’s ﷺ corpse, he pronounced:

“May Allah’s peace, mercy and blessings be unto you, Messenger of Allah!

Allah! We bear witness that he communicated what You revealed to him, advised his *ummah* and fought in Your way until You rendered Your Religion supreme and fulfilled Your word!

Allah! Render us among those who follow Him in what You revealed to Him! Give us perseverance in this path after him, too! Make us reunite with him!” A humming sound of *amin* was heard from the crowd of Believers, as he was making these prayers. (Ibn Saad, II, 291)

What bliss for the earth to keep the Noblest of Creation ﷺ in her bosom.

With the religion now perfected and a testimony given to Allah, glory unto Him, by the entire Companions that His Messenger had fulfilled his duty of communicating what had been revealed, the Light of Being ﷺ had now been called to the realm of eternity.

He now waits for his *ummah* on the plain of Resurrection, on the *Sirat*, by the Pool of *Kawthar*.

Please intercede on our behalf, too, Prophet of Allah!

He had honored the world on a Monday, the 12th of Rabiulawwal and had been entrusted with prophethood, again, on a Monday of the same month. Abu Qatadah رضي الله عنه narrates:

“The Messenger of Allah ﷺ was asked about fasting on a Monday. ‘That is my birthday and the day I was sent as prophet’ he replied.” (Muslim, Siyam, 197-198)

Again, it was it was in the morning the 12th of Rabiulawwal when he entered Medina and laid the foundation of the Islamic sovereignty to survive until the Final Hour. It would ultimately be its anniversary, the 12th of Rabiulawwal, when he departed the world for eternity, to anticipate his *ummah* and intercede compassionately on their behalf.

Poetically depicting the world as disloyal for having carried off the Blessed Prophet ﷺ, Aziz Mahmud Hudayi –May Allah have mercy on him- writes:

Who is to expect loyalty; you are the world of deceit, are you not?

The world that has abducted Muhammad Mustafa, are you not?





A Grief to Absorb the Whole Universe

Upon the passing away of the Blessed Prophet ﷺ, Fatimah ؓ bewailed, as she said behind tearful eyes, “My dearest father, who for His Lord there is nobody closer! My dearest father who as attended the invitation of His Lord! My dearest father whose rank is the Paradise of *Firdaws*! My dearest father whose passing away we have notified Jibril!” After he was buried, she said to Anas ؓ:

“How did your hearts allow you to throw soil on the Messenger of Allah?” (Bukhari, Maghazi, 83; Darimi, Muqaddimah, 14)

Out of courtesy, Anas ؓ did not respond; yet the somber look in his eyes said, “No, Fatimah, our hearts did not allow us but we forced ourselves to comply with the Prophet’s ﷺ order!” (Kâmil Mîras, Tecrid Tercemesi, XI, 25)

Packed inside the Masjid, the Believers were wailing when they were interrupted by the voice of Omar ؓ. “Do not let me hear anyone say ‘Muhammad ﷺ is dead’” he shouted with despondent anger, “or I will sever his neck with my sword. The Messenger of Allah ﷺ has fainted in the same manner as Musa ؑ!” He prolonged his fuming speech, to the point where his mouth even began to froth.

Immediately upon receiving the sad news, Abu Bakr ؓ mounted his horse and had it gallop to the *Masjid* in Medina. The first thing he did was uncover the Blessed Prophet’s ﷺ face from beneath the shroud. Throwing himself on his sacred corpse, he wept as he kissed him on his forehead, shortly after which he remarked:

“By Allah, the Messenger of Allah has passed away. We belong to Allah and to Him is our return (*Inna lillahi wa inna ilayhi rajiun*). May my parents be ransomed for you! I promise that Allah will not let you taste the pain of death twice! You have died once and you have now passed the threshold of the destined death! Never



shall there be death for you anymore, my dearest Prophet...” He then leaned over and kissed once more the Prophet’s beautiful face. Lifting his head once more, he wailed, “Oh my dearest friend!” as he landed another kiss on the forehead of the Blessed Prophet ﷺ and then another.

“You were beautiful in life as you are in your death! How beautiful is, both your life and death!” he commented, after which he replaced the shroud over the face of the Blessed Prophet ﷺ and walked out into the *Masjid*. Omar ؓ was in the meantime still continuing his heated speech urging Believers to deny the Prophet of Allah ﷺ had actually passed away.

“Time you sat down now, Omar”, Abu Bakr ؓ remarked.

Beset with inexpressible feelings of grief, Omar ؓ had no intention of sitting down. Only after Abu Bakr ؓ repeated his advice a few more times could he regain his composure and draw back to assume a seat. Abu Bakr ؓ then began his speech:

“Allah, glory unto Him, had informed His Prophet of his imminent passage while he was still alive. He has also informed you all of your death, when the time comes. Not a single person among you shall survive death. Whosoever worships Muhammad ﷺ let him know that Muhammad ﷺ has passed away! But whosoever worships Allah, know that Allah is Ever-Alive, Immortal! Allah, glory unto Him, says:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ
 قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ
 يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ



‘And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.’ (Al-i Imran, 144)

Reminded of the *ayah*, people slowly began coming to terms with the fact that the Prophet of Allah ﷺ had actually passed away. So stunned were they, however, in hearing Abu Bakr ؓ recite the *ayah* that it was like they had no idea that it had been revealed long before.

“By Allah,” Omar ؓ later confessed, “it was like I had never heard that *ayah* until that day. Hearing it from Abu Bakr, I was terrified. My feet could not carry me; my knees suddenly grew weak and I collapsed on the spot!” (Ibn Saad, II, 266-272; Bukhari, Maghazi, 83; Haythami, IX, 32; Abdurrazzaq, V, 436)

Not long after Abu Bakr’s ؓ piercing speech, Omar ؓ rushed to the Blessed Prophet’s ﷺ corpse, leaned over and kissed him on the forehead. His eyes swelling with tears, he said:

“May my parents be ransomed for you, Messenger of Allah! The date log, against which you used lean, had begun to weep from the pangs of your separation and had only gone quiet when you placed your hand on it...But your friend is worthier of weeping and moaning over your separation than that date log!

May my parents be ransomed for you, Messenger of Allah! Your Lord has said:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

‘Whoever obeys the Prophet has obeyed Allah’ (an-Nisa, 80). He counts obeying you on level par with obeying Himself, whereby he raises your supremacy in His Sight to the highest rank!

May my parents be ransomed for you, Messenger of Allah! Despite sending you as the last of all prophets, Allah has again raised your virtue to the highest rank, by obtaining an oath of allegiance³⁶⁴ from all the previous prophets, to believe and help you!

May my parents be ransomed for you, Messenger of Allah! The longing the dwellers of Hellfire will develop tfor you while being punished, as they will say:

يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا

‘...if only we had obeyed Allah and obeyed the Messenger!’ (al-Ahzab, 66), has elevated your worth in the Sight of Allah to its ultimate degree!” (Kastallani, II, 492)

Recounting the sad memories of that day below is Umm Salamah :

“We had gathered around the Messenger of Allah  and were crying the day he passed away. His beautiful corpse was still inside our house and we were consoling ourselves by looking at him. When we heard the sounds of picks just after dawn, we wailed; so did the crowd waiting inside the *Masjid*. Medina shook by the sound of a solitary scream. Especially hearing Bilal  sob while calling out the *adhan* when he came to the part *Ashadu anna Muhammadan Rasu-lullah*, aggravated our grief all the more. As people began charging towards the grave, those inside shut the door on them. How painful a day that was! Whenever we were burdened by another trouble

364. See, *Âl-i Imrân*, 81.





thereafter, we would instantly remind ourselves of the pain we felt the day the Messenger of Allah ﷺ passed away, and not take any notice of it.” (Ibn Kathir, al-Bidayah, V, 256)

As they loved him more than everyone and everything else, the Companions found separating from the Blessed Prophet ﷺ agonizingly difficult. There were many among the Companions who no longer wished to live a life without him, to have eyes that were no longer going to catch sight of him or ears that were never to hear him speak again. The Blessed Prophet ﷺ had in fact foretold of their plight long ago in a *hadith*:

“By Allah, in whose Hand of Might the life of Muhammad resides, a day will come when you will no longer be able to see me. Seeing me in your company, then, will become dearer and worthier to anyone of you than his family and entire wealth!” (Muslim, Fadail, 142; Bukhari, Manaqib, 25)

They saw out the remainder of their lives in anticipation of the day when they would once again reunite with the Prophet of Allah ﷺ and enjoy his sight eternally.

Othman ؓ explains:

“If there was ever a person among the Companions to grieve the most over the passing away of the Messenger of Allah ﷺ, that surely was me. Others, it is true, grieved over him, too. There were even some who developed anxiety after his bereavement. While I was sitting under the shade of a wall, Omar ؓ had apparently walked passed me and greeted me. I did not even take notice of his greeting, let alone seeing him walk pass. It turns out that Omar later went to Abu Bakr ؓ and said, ‘I just walked past Othman, greeted him but he did not greet me back. Could there be a thing more bizarre?’



I later noticed the two of them come by. They greeted me, after which Abu Bakr asked, ‘Your brother Omar came to me, telling me that he greeted you, without you responding. What is the reason?’

‘I did not do anything of the kind’ I replied, to which Omar immediately countered by saying, ‘By Allah, you did!’

‘By Allah, I was neither aware of you walking past or nor of you greeting me!’ I said.

‘Othman speaks the truth’, concluded Abu Bakr.” (Ahmad, I, 6)

Shortly after the Blessed Prophet ﷺ passed away, Omar ؓ suggested to Abu Bakr ؓ they should visit Umm Ayman ؓ, as the Prophet ﷺ did during his life. So they did. Upon seeing them, Umm Ayman ؓ broke down in tears.

“Why are you crying?” they asked. “Don’t you know that the blessings prepared by Allah for the Prophet ﷺ are much better than the world?”

“I am not crying because of that”, she replied. “Of course I know that the blessings prepared by Allah for the Prophet ﷺ are much better than the world. I am crying because Revelation has come to an end.” Her sensitive considerations sent Abu Bakr and Omar ؓ into a stir of emotion. They, too, joined her in shedding tears. (Muslim, Fadail’us-Sahabah, 103)

Years later, as Omar ؓ was patrolling the streets of Medina as Caliph, he noticed a candlelight shining forth from inside a house. As he came closer, he saw an old woman inside, spinning wool and at the same time reciting a poem to herself.

“Upon Muhammad ﷺ be the peace of the righteous...For your mercy, Muhammad, let every unique soul pray...You used to worship at night and weep at dawn...Death approaches closer to all,





day by day... The abode of the Hereafter will reunite me with you...
If only I could say!"

Omar ﷺ sat down and cried awhile. He then knocked on the door.

"Who is it?" asked the elderly woman.

"It is Omar ibn Khattab."

"What is Omar doing here at this time of night; what can he want from me?" she inquired, fretfully.

"For your love of Allah, please open the door. Do not be afraid!" beseeched Omar ﷺ, upon which she opened the door ajar.

"Read the poem you read moments ago", he then insisted. She began to. Just before she came to the final line, Omar ﷺ interrupted and said, "I beg you to add me in your company, too!"

She then changed the final line of her poem to, "The abode of the Hereafter will reunite me with you and Omar... If only I could say; Allah, the Forgiver, have mercy on Omar!" Omar ﷺ then left, gratified. (Ali al-Muttaqi, XII, 562/35762)

Anas ﷺ used to say, "Not a single night comes to pass without me seeing my Beloved (the Prophet ﷺ) in my dream", and cry. (Ibn Saad, VII, 20)

The Companions used to refer to the Blessed Prophet as *habibi* (my beloved) or *khalili* (my dearest friend), expressions of the overflowing love they nurtured for him.³⁶⁵

By virtue of incessantly sending *salat'us-salam* to the Prophet of Allah ﷺ, they were showing their undying love and attachment to him; yet their remembering of the Blessed Prophet ﷺ was not

365. Bukhari, Tahajjud, 33; Sawm, 60; Muslim, Musâfirin, 85; Ibn Majah, Sadaqât, 10; Darimi, Sawm, 38; Ahmad, V, 159; Ibn Saad, IV, 229.



reserved exclusively to that. Their uncompromising abidance by his path, their adherence to his sunnah, their constant mention of his *ahadith* at every given opportunity, among the many other deeds they embodied, were ways of keeping his loving memory ever alive.

Abu Dharr  states, “I promise by Allah that the Messenger  left us in such a state when he left for the Hereafter that even a bird flapping its wings in the sky would remind us of a saying of his. For he had truly said, ‘...whatever may take you closer to Paradise and distance you from Hell, has all been disclosed.’” (Ahmad, V, 153, 162; Haythami, VIII, 263)

It is an imperative of Islam that all Muslims love the Blessed Prophet  more than everyone and everything else in the world, prefer his commands and prohibitions to their own desires and unconditionally abide by his entire words and actions.



USWAT'UL-HASANAH

The Quintessential Example

Among entire creation, it is only human beings who have been given the honor of taking a share from all the Divine Names of Allah, glory unto Him. Together with that, the Almighty has endowed human beings with the ability for both right and wrong, a tendency for both good and evil.

The aim of religion is therefore to minimize the negatives pertaining to the human ego to the point of annihilating them and in turn promote spiritual potentialities to their peak. But for the purpose to be realized, human beings need an actual example they can take after; an *uswat'ul-hasanah*, a quintessential example. One of the underlying wisdoms behind the sending of prophets lies in the fact of their providing an embodied example that human beings can follow. Allah, glory unto Him, declares:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

“And We did not send any messenger but that he should be obeyed by Allah’s permission...” (an-Nisa, 64)

This quality finds its consummate embodiment in the Blessed Prophet ﷺ, as testified by the Almighty:



لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن
كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Certainly you have in the Messenger of Allah a quintessential example for him who hopes in Allah and the latter day and remembers Allah much.” (al-Ahzab, 21)

No other man, let alone a prophet, has had the entire details of his life recorded in every minute detail. Documented moment by moment, the Blessed Prophet ﷺ every single word, deed and feeling constitutes a plaque of honor in history. The Quran states:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And you stand on an exalted standard of character.” (al-Qalam, 4)

Even with only its aspects graspable by human understanding, the life and the noble character of the Blessed Prophet ﷺ are on the highest scale of human conduct. Allah, glory unto Him, has presented him as a quintessential example, a supreme ideal for entire humankind. It is for no other reason that the Almighty made him begin his journey of life from the most vulnerable end as orphan, and then proceeded him through each difficult stage of life until finally elevating him to the peak of power and authority, as prophet and head of state; in order that people can find in him the most perfect example of conduct, in whatever level of the social scale they may be, and seek to realize the example he provides to the best of their capability. That is something attainable only by loving the Blessed Prophet ﷺ and embodying his spiritual perfection.

The Blessed Prophet ﷺ is *the* head of both religion and state. He is an example for those entering the garden of Divine Love, and no



less for his gratitude and humbleness when abounding in the blessings of the Almighty. Just as he is an example for his patience and trust in Allah, glory unto Him, in times dire, the Blessed Prophet ﷺ is also an example for his generosity with and abstinence from the spoils of war. He is an example for extending the abundant compassion he had for his family to the slaves, the weak and stray; and all the more in his magnanimity and lenience towards the guilty.

If you are wealthy, then ponder the humbleness and generosity of that Great Prophet who reigned sovereign over entire Arabia and won over the hearts of every Arab notable through love...

If you are among the weak, then take reference from the Noble Prophet's ﷺ life in Mecca under the horrible pressure of oppressive idolaters...

If you are triumphant, reflect on the Prophet of courage and submission who routed the enemy at the battles of Badr and Hunayn...

But, Allah forbid, should you become defeated then remember the Prophet walking patiently and courageously amid his wounded and martyred Companions at the field of Uhud, having completely yielded to Divine Will...

And if you are a teacher, just think of the delicate, sensitive and affectionate Prophet conveying the pearls of his heart to the Students of *Suffa* by the *Masjid'un-Nabawi* ...

If you are a student, picture the Prophet sitting before Jibril ﷺ at the moment of Revelation, cautious and motivated, filled with respect.

If you are a preacher, a counselor calling to the good, then give ear to the pleasant voice of the Prophet flashing sparks of wisdom from his heart to his Companions at the *Masjid*...



If you are left without an aid in your desire to protect and communicate the Truth and elevate it, then take a look at the life of the Prophet who proclaimed the Truth to the ignorant and called them onto guidance at a time when he was deprived of all aid in Mecca...

If you have broken the resistance of the enemy and devastated evil to proclaim the Truth, then bring before your eyes the sight of the Prophet, who on the day of the Conquest, humbly and thankfully entered the sacred turf of Mecca, on camelback as if to fall prostrate, despite being a victorious commander...

If you own a land and want to put things on track, then draw a lesson from the Prophet of competence who appointed the most able to revive and administer, in the best possible way, the lands of Banu Nadir, Khaybar and Fadak after seizing possession of them...

If you are lonely, then reflect on the son of Abdullah and Aminah, their dearly loved orphan of innocence...

If you are a teenager, closely consider the life of the youth, the future prophet, shepherding the stock of Abu Talib at Mecca...

If you are a trader set out with loads of goods, ponder the integrity of the grandest man of the convoys destined for Yemen and Damascus...

If you are a judge, recall his just and prudential move in intervening to replace the Black Stone at the verge of Meccan notables going at each others' throats...

Then turn your glance once more to history and take a look at the Prophet in Medina at the *Masjid'un-Nabawi* delivering his verdict with the greatest conceivable justice between the poverty stricken destitute and well-to-do rich, as just as one can imagine.



If you are a spouse consider the deep emotions and compassion of the Beloved Husband of Khadijah and Aisha...

If you have children then learn the affectionate conduct of the father of Fatimah, the grandfather of Hasan and Husayn...

Whoever you may be and in whichever circumstance you may find yourself in, you will find Muhammad Mustafa ﷺ as the most perfect model and most beautiful guide at all times and places.

Such a master he is that one can correct all mistakes by following his Sunnah; and putting things back on course, make amends for all misplaced efforts. Following the light of his guidance, one will at once rid his path of drawbacks and find himself reach the gates of happiness...

If you want to rescue yourself from becoming a slave to material and seek to lead a spiritual life, then take after the likes of Bilal, Yasir and Sawban ؓ, all of whom were brought up by the Blessed Prophet ﷺ. Become someone trustworthy through their company, so that you acquire a heart of sensitivity, elegance and receptivity. Remember that it was through being guided through the efforts of the Blessed Prophet ﷺ and then remaining steady by his side that turned the people of ignorance into trustworthy exemplars. Even Qitmir, the dog of *Ashab'ul-Kahf*, the Sleepers of the Cave, was given an enormous blessing owing simply to remaining constant by the side of the righteous. In stark contrast, Lut's ؑ wife and Kanan, the son of Nuh ؑ, were struck with the wrath of Allah, glory unto Him, for becoming mixed up with the wrongdoers. They and those alike have ultimately drowned in the whirlpool of their egos, suffering the same menacing end as the oppressors they took sides with.

Then strive to fill the remainder of your days in the company of the loyal and righteous devotees of the Blessed Prophet ﷺ, so that you do not end up among the ignorant.

His existence resembled a garden adorned with the most exquisite and beautifully scented roses. Complementing the perfection of his unique spiritual constitution was his awe-inspiring appearance. His unparalleled worth in the sight of Allah, glory unto Him, leads Him to declare in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ
 إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ
 فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
 لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

“O you who believe! Be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing. O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.” (al-Hujurat, 1-2)

The Quran thereby invites all Believers to adopt respect towards the Prophet of Allah ﷺ. Despite addressing all other prophets by their names, the Quran never addresses the Blessed Prophet ﷺ directly by his name, preferring instead such appellations as ‘Nabi’ or ‘Rasul’. Allah, glory unto Him, at the same time, enjoins all Muslims to take on a similar approach:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

“Do not hold the Messenger’s calling (you) among you to be like your calling one to the other...” (an-Nur, 63)



The *ayah* reveals that it is contrary to the nature and conduct of being a Muslim to refer to the Noble Messenger ﷺ only by his name, emphasizing the necessity of pronouncing, along with his name, his sublime and sacred attributes. When saying his name, one is therefore required to append to it titles like *Nabi*, *Rasul*, *Rasulullah* and *Habibullah* and in line with the command of the 56th *ayah* of al-Ahzab, say *salat'u salam* upon hearing his name mentioned. This is an important part of the manners the Almighty demands from us towards His Prophet ﷺ and commands the entire ummah to endorse. So declares the Quran:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation...” (al-Ahzab, 56)

Not only was the Blessed Prophet ﷺ a teacher who taught the Quran literally, he at the same time was a living embodiment of it. In a *hadith* narrated by Jabir ؓ, he professes, “Allah has sent me to complement good morals.” (Muwatta’, Husn’ul-Khuluq)

All Islamic works written over the past 1400 years have had the sole aim of explaining the Holy Quran, and only one man, the Prophet of Allah ﷺ. So precious does Allah, glory unto Him, consider his life to be that He pledges an oath on it; and it is only on the Prophet’s ﷺ life that He does: لَعَمْرُكَ “By your life!” (al-Hijr, 72)

Gaining closeness to the Muhammedan Truth is possible not so much through reason but through love. And without a doubt, it is that Truth that solves all mysteries. Acquiring a share of the

quintessential example of the Blessed Prophet ﷺ, distancing oneself from the passing pleasures of the ego, becoming committed to worship and getting hold of the wisdom that unravels all the riddles of servanthood; it is these that provide a passage to that Truth. Once man begins to acquire an apportioned share of the Muhammedan Truth, he becomes an elegant display, a beauty of creation, on who the light and truth of the mysteries of Divine manifestations become embroidered.

The secrets of the Quran are unveiled to one's heart, to the extent of its depth in becoming one with the spirituality of the Noble Prophet ﷺ. And with regard to adhering to the Blessed Prophet ﷺ, the one and only standard for humankind, Allah, glory unto Him, declares:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“So take what the Messenger assigns to you, and deny yourselves that which he withholds from you; and fear Allah, for Allah is strict in punishment.” (al-Hashr, 7)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

“O you who believe! obey Allah and obey the Messenger, and do not make your deeds of no effect.” (Muhammad, 33)

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ. مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا



“And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!” (an-Nisa, 69)

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

“ Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers.” (Al-i Imran, 31-32)

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ

“And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.” (an-Nur, 52)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ
اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Mes-



senger; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.” (at-Tawbah, 71)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

“Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.” (an-Nisa, 80)

أَلَمْ يَعْلَمُوا أَنَّهُ مَنِ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

“Do they not know that whoever acts in opposition to Allah and His Messenger, he shall surely have the fire of hell to abide in it? That is the grievous abasement.” (at-Tawbah, 63)

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَتَازَعُوا فَتفَشِلُوا وَتَذَهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“And obey Allah and His Messenger and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.” (al-Anfal, 46)

Shivering and feeling all esthetic sensations come to life over the love of the Blessed Prophet ﷺ and beginning to empty the spirit of the presence of the ego along with all its blemishes, are sure signs that a Believer has entered the path of acquiring a share of the love of the Noble Messenger ﷺ and his exemplary character.





The heroes of the heart, who, having taken an apt share from the noble character of the Blessed Prophet ﷺ, in which they were virtually annihilated, have continued to provide uplifting examples, showing just what loving the Prophet ﷺ means. Life was what they found in the truth of the Prophet ﷺ.

One such hero was Sayyid Ahmad Yasawi, the great saint of Turkistan, who after turning sixty-three, the very age in which the Blessed Prophet ﷺ had passed away, deemed it inappropriate to 'walk on earth' any longer and dug a grave-like burrow in the ground, in which he led the remaining time of his life.

When Uways al-Qarani heard the news that the Prophet of Allah ﷺ had suffered a broken tooth during the Battle of Uhud, not knowing exactly which tooth it was, he became estranged from every tooth in his mouth. Relief only came after he pulled out every single one of them, by virtue of which he was able to get rid of the mystery tooth, which he considered prevented him from total annihilation in the Prophet's ﷺ existence. (Fariduddin Attar, p. 23)

Imam Malik ؒ was another who lived every moment of his life in the ecstasy of being one with the Blessed Prophet ﷺ. Out of respect, he never mounted a ride inside Medina. The Imam always spoke with a low voice at the *Rawdah*, the area between the *minbar* and the blessed grave of the Noble Prophet ﷺ. He therefore was quick to caution Abu Jafar Mansur, the Caliph at the time, who momentarily raised his voice there:

"Lower your voice in this area, Caliph. Allah's warning was to a group much more virtuous than you!" He followed this up by reminding the Caliph of the *ayah*:



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا
تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ
وَأَنْتُمْ لَا تَشْعُرُونَ

“O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.” (al-Hujurat, 2)

Imam Malik, again, forgave the Governor of Medina who had caused him unjustified troubles, saying, “I would feel embarrassed to seek my rights in the Hereafter from an offspring of the Prophet of Allah ﷺ.”

Expressing that it was only from the love of the Blessed Prophet ﷺ that her spirit received its replenishment, Bezm-i Alem Valide Sultan wrote:

From love, was Muhammad born,

Without Muhammad...love is forlorn...

In 1678, the Ottoman poet Nabi embarked on a *haji* journey with a number of state officials. As they reached closer to Medina, anxiety and excitement got the better of the poet and he lost all sleep. In the meantime, he noticed an official lying down unaware that he had stretched out his legs towards Medina. Depressed from the sight, Nabi began writing his celebrated ode to the Blessed Prophet ﷺ. As their caravan got within a very short distance of the Mosque of the Prophet ﷺ, Nabi, much to his amazement, could hear his ode being read aloud from a minaret:

Desist from disrespect; this is the land of the Lord's Beloved,

The focus of Divine gaze, this is the site of the Prophet,

Enter this shrine, Nabi, intent only on utmost conduct,

This is the place prophets kiss, the precinct of the sacred...

Excited almost beyond belief, Nabi quickly found the *muaddhin*, asking him where he had learnt the ode from.

“Last night in our dream”, he explained, “the Messenger of Allah ﷺ said to us, ‘A poet by the name of Nabi from my *ummah* is coming to visit me; a man who is very much filled with my love. Therefore, welcome him with his own ode from the minaret of the *Masjid*’. So we were only fulfilling his command.”

Nabi was almost immediately reduced to tears of joy. “So the Prophet of Allah referred to me as someone from his *ummah*”, he said as he wept. “So he has accepted me into his *ummah*...”

“A unique light that even the sun orbits”, a poetic remark belonging to Suleyman Çelebi, the author of *Mawlid*, who conceives even the sun as revolving around the Noble Prophet ﷺ, depicting the undying love even physical entities have for him.

Sultan Suleyman the Magnificent, who wrote poems under the pseudonym ‘*Muhibbi*’, sends the below plea to the Blessed Prophet ﷺ:

The light of the universe you are, even the Beloved of the Lord,

Do not banish, even for a moment, your lovers from your door...

Ali ؑ recounts:

“I used to walk with the Messenger of Allah ﷺ in Mecca. Together one day we went outside of Mecca. Every single stone and tree that we walked passed greeted him in the words ‘Blessings and peace unto you Messenger of Allah!’” (Tirmidhi, *Manaqib*, 6/3626)

Displayed below is another manifestation of Prophetic love in physical entities:

The Blessed Prophet ﷺ, while on a campaign, communicated Islam to a Bedouin he came across. The Bedouin asked for a proof attesting to his prophethood, upon which the Blessed Prophet ﷺ signalled to a tree ahead, calling it next to him. Complying immediately with the command of the Prophet ﷺ, the tree, splitting the ground as it dragged itself forth, came next to the Prophet of Allah ﷺ and said, three times, the word of *shahadah* in his presence. Witnessing the scene in utter astonishment, the Bedouin remarked, as he parted ways to return to his tribe, "If my tribe listens to me, I will bring them to you; if not then I will return by myself and stay by your side!" (Haythami, VIII, 292)



Not only physical entities but also animals acknowledged the Prophet of Allah ﷺ and obeyed him. One such account is narrated by Jabir ibn Abdullah ؓ:

"We were returning from a campaign with the Messenger of Allah ﷺ. As we came near the gardens of Ibn'un-Najjar in Medina, we learnt that there was a wild camel, in the garden, attacking everyone that tried entering, not letting anyone inside. The Messenger of Allah ﷺ was made aware of the situation. So he went there, entered the garden and called the wild camel that would not let anyone get near it. Hearing the voice of the Prophet ﷺ, the camel bowed its head, to the point where its lips were making contact with the ground, and humbly walked over to him, where it humbly crouched.

'Bring me a rope', then said the Messenger of Allah ﷺ. Placing the rope around the camel's neck, he then handed it to its owner,



after which he said, ‘Apart from the rebellious humans and *jinn*, all beings in heaven and earth know that I am the Messenger of Allah.’” (Ahmad, III, 310)

We must think and reassess the sincerity of our obedience and devotion to the Prophet of Allah ﷺ, in comparison with the profound state of love harbored by physical and living entities...

We stand in an enormous need for his spirituality, especially in these tumultuous times; a turbulence inciting the poet to call out for the Blessed Prophet ﷺ: “Wake up, the Master of the Universe, for the Day of Judgment is nigh!”³⁶⁶

How great sources of consolation we have in our *salawat*, the greetings through which we keep our communication with the Prophet of Allah ﷺ ever alive and in the love we feel for him...

Sensitive Muslims with an elegance of spirit have considered it the greatest blessing in the world to gain closeness to the truth of the Prophet ﷺ by virtue of letting go of their selves in his spiritual path; and as a result have immersed themselves in Divine zests.

The utterly magnificent character of the Blessed Prophet ﷺ which we have here attempted to summarize so far, within the limited opportunity provided by words, are mere rays reflecting onto our understanding from that great Light of Being ﷺ. The secret behind *wasl ila'Allah*, or reaching Allah, glory unto Him, lies in becoming intimate with the Book of Allah and the Sunnah of His Prophet, with a genuine heart, and in loving those whom Allah and His Messenger loves and detesting whom they detest. The difference between both is as infinite as the distance between *a'la-i iliyin* and

366. Bernard Shaw, who has come to terms with this fact, admits, “In our times where problems are piled upon one another, we stand in desperate need of Prophet Muhammad who can solve all problems with ease.”

asfal-i safilin, the highest of the high and lowest of the low. Loving the Blessed Prophet ﷺ and hating the opposite of all that he signifies is the most powerful catalyst in enabling one to benefit from his spirituality.

Great Muslims, who throughout history have been able to emulate the quintessential example of the Noble Prophet ﷺ, have been able to reach the peak of *iman*; and by perfecting the tendency for the good inherent in their *fitrah*, or natural disposition, they have become shining stars in setting examples for others to follow.

There you have it; the Muhammedan Truth expressed, to the degree the understanding of an inept author can bear of it and the limited words, which he uses, can hold...

We must admit that the words delivered in this book to its subjects, known and unknown, are like a few drops from a boundless ocean. And they now stand exhausted before the majestic gates of a bottomless silence.

Allah...Render this audacious effort of ours, weighed down by the limited possibility provided by words, a means for Your abundant compassion and grant us thereby a share of the Muhammedan Truth! Make us attain to the great intercession of Your Prophet ﷺ, the essence and font of love!

Amin...

TO CONCLUDE

Being a universal worldview, not only is it natural for Islam to contain the principles of all teachings like law, morals and economics that regulate human behavior, it is moreover necessary for it to contain such standards, from the simplest and most concrete to the most intricate and abstract. Insofar as they pertain to simple, everyday affairs, some of these principles of Islam relate to everyone. Yet with that said, others comprise truths of a more profound nature, enough to leave even the most penetrating minds in awe. The sheer difficulties that come with exploring matters of such nature, especially through books written to convey them, therefore goes without saying. In a sense, this could be contrasted with trying to crawl on top of a steep peak, prepared to endure an uncompromising thirst in the long, arduous process. Without a doubt, the attempt to verbalize these intricate and abstract truths within the limited possibilities presented by language has been an appealing pursuit most have found difficult to relinquish. The fact remains, however, that a complete success there is forever elusive.

However much these matters may exceed human comprehension, standing firm, on the other hand, is the Islamic principle advising against abandoning a part of something which can not be completely obtained. We therefore insist our readers to give us the benefit of the doubt by regarding us as having adhered to that principle and forgive our deficiencies of understanding and expression.



Another thing we must remember in relation is that human understanding conducts itself through impressions received from the world of sense. The impossibility of avoiding mistakes in cognizing and perfectly articulating the abstract truths that absolutely transcend experience therefore equally applies to understanding and adequately expressing the truth of the Blessed Prophet ﷺ, a wonder of creation, and the gem that is the Holy Quran, the perfect manifestation of the names of Allah, glory unto Him. Paradise, Hell and other like images are simply expressions according to our understanding, the essence of which remains in the knowledge of Allah, glory unto Him, alone. All assessments conducted by the intellect and the purified heart about the metaphysical realities of Islam are true, albeit inadequate in their expression. They are true; only to the degree of their understanding and the extent of their explanation, which is bound to the impressions received from the world of sense. But they are inadequate. The difference between these metaphysical realities and the analogies experienced in the world of sense on which our supposed grasp is based, is infinity multiplied by infinity. To grasp these realities, there is needed another kind of understanding, a distinct possibility and adequate channels. *Ruyatullah*, that is seeing the Almighty in the Hereafter, for instance. One cannot help but wonder whether 'seeing' is adequate to describe an event set to be experienced by Believers in the Hereafter. Indeed, it is inadequate, yet necessary in order to convey what is to come.

Therefore, it remains impossible for human beings to collect more than what their cups can hold from the vast ocean of truth, just as it is utterly impossible to fit the entire ocean into a cup. The cup here is language; it is reason. The eye is a cup in relation to vision. Just sheer helplessness!

The Almighty indeed depicts His Majesty, which exceeds the grasp of human understanding, in the following:



قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

“Say: “If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.” (al-Kahf, 109)

What is the capacity of the human cup, one must ponder, in contrast to the infinitely vast splendor and majesty of the Almighty?

It is not like the Truth is going to restrain itself for the sake of the lameness of understanding and explanation!

The meaning each word takes upon itself can only impart a content that is compatible with the understanding of the person expressing it. Yet, some concepts like Allah, the universe and spirit contain an infinite depth. Those who make use of such concepts in their speech and writing can only delve into them as much as the depth of their understandings allow. This applies just the same to what is understood by the listener or the reader.

Included among such concepts whose contents reach a depth beyond imagination are the sacred names of the Blessed Prophet ﷺ. We hence expect the mercy of Allah, glory unto Him, and plead Him to overlook and forgive our lameness in conveying the content of those names and the inadequacies of our readers in comprehending them.

We now stand obliged, once again, to revert to silence, something that holds the greatest prospect of gathering the Truth, and bring our words to an end.

We have no other cure than to enshroud ourselves in the spirituality of Prophet Muhammad Mustafa ﷺ! Allah, glory unto Him, is the ultimate cure for the despondent...

Dahilak Ya Rasulallah...

CONTENTS

THE FIRST YEAR OF HEGIRA / 7

Days of the Blessed Prophet ﷺ in Medina.....	7
Abu Ayyub al-Ansari: The Flagbearer of the Blessed Prophet ﷺ.....	9
Anas ibn Malik's Service to the Blessed Prophet ﷺ	11
The Pact of Brotherhood between the Muhajirun and the Ansar: Muakhat	14
Virtues of the Muhajirun and the Ansar	18
Madinat'un-Nabi and the Contract of Medina	31
The Declaration of Medina as a Sanctuary	37
The Medina Market and the Regulation of Commercial Life	38
The Masjid'un-Nabi and the Building of the House of the Prophet ﷺ..	43
Encouraging Communal Salat.....	53
The First Adhan.....	57
The Suffa: The School of Knowledge and Wisdom.....	61
The Blessed Prophet's ﷺ Marriage to the Honorable Aisha	68
The Situation in Medina.....	70
Permission for Battle: "Fight those who fight you!"	74



Jihad in the way of Allah	79
Some Minor Campaigns.....	87

THE SECOND YEAR OF HEGIRA / 92

The Batn'u Nakhlah Campaign and Others	92
The Changing of the Direction of Qibla.....	96
Fasting, the Charity of Fitr and Alms.....	101
Itiqaf	112
The Battle of Badr Major (17 Ramadan 2/ 13 March 624)	115
The Aid of the Angels	133
The Lions of Badr.....	138
The Return from Badr.....	144
The Treatment of the Captives	145
The Verdict Regarding the Spoils	157
Martyrdom	159
The Arrival of Zaynab c in Medina	165
The Jews and the Battle of Banu Qaynuqa (Shawwal, 2/ April, 624).....	168
The Conflict of Sawiq (Dhil-hijjah, 2/ May, 624)	174
The Marriage between Ali and Fatimah v	175
Ahl'ul-Bayt and the Love of Ahl'ul-Bayt.....	181

THE THIRD YEAR OF HEGIRA / 185

Uhud: A Battle Underlain by Wisdom.....	185
The Companions' Passion for Martyrdom	188
Hamza the King of All Martyrs	194
Saad ibn Rabi': The Companion who closed the Door of Excuse	206
The Martyrs of Uhud.....	207
We Love Uhud and Uhud Loves Us	215
Lessons of Wisdom to be drawn from the Battle of Uhud	216
Hamra'ul-Asad (8 Shawwal, 3 / 24 March 625)	218
The Question of Inheritance.....	220

THE FOURTH YEAR OF HEGIRA / 225

The Raji Incident (Safar, 4 / July, 625).....	225
The Maunah Well Incident (Safar, 4 / July, 625).....	230
Banu Nadir's Treacherous Plot	233
The Prohibition of Intoxicants and Gambling	240
Dhat'ur-Riqah	246
The Battle of Badr Minor (Dhilqadah, 4/ April, 626).....	251

THE FIFTH YEAR OF HEGIRA / 254

Salman Farisi's Acceptance of Islam and His Being Granted Freedom.....	254
The Abolition of Child Adoption	262



The Command to Cover Up: Hijab	267
The Muraysi Battle (Shaban-Ramadhan, 5 / January-February, 627).....	269
Tayammum	273
The Ifk Incident or the Slander	274
They are the Enemy... Beware!	283
An Insufferable Ordeal and A Severe Trial: The Battle of Handak (Shawwal-Dhilqadah, 5/ March, 627).....	287
The Glad Tidings Given at Handak.....	291
Jabir's Abundant Meal.....	293
Hardships Endured at Handak.....	296
Feats of Courage at Handak.....	300
War is Trickery	304
The March on Banu Qurayza (23 Dhilqadah, 5 / 15 April, 627)	307

THE SIXTH YEAR OF HEGIRA / 313

The Treaty of Hdaybiyah: The Key to All Victories and the Emotional Road Back to Kaabah	313
The Pledge of Ridvan: A Pledge that Pleas'd the Almighty	318
The Treaty of Hdaybiyah: A Brand New Phase in the Call.....	321
A Clear Victory: An Ever Increasing Guidance.....	328

THE SEVENTH YEAR OF HEGIRA / 335

Inviting Kings to Islam	335
The Spell Cast on the Blessed Prophet ﷺ by the Jews	356



The Final Blow to Jewish Mischief: The Conquest of Khaybar (Safar-Rabiulawwal, 7 / June-July, 628).....	358
Sensitivity towards the Rights of Others.....	367
The Arrival of Daws in Medina	369
The Return of the Immigrants of Abyssinia	370
The Jews' Plot to Poison the Blessed Prophet	371
The Mutah Issue.....	373
The Return from Khaybar	375
Umrat'ul-Qada (Dhilqada, 7 / March, 629).....	378

THE EIGHTH YEAR OF HEGIRA / 384

The Passing Away of Zaynab, the Daughter of the Blessed Prophet r..	384
The Battle of Muta: A Legend Written by a Handful of Companions (Jamaziyalawwal, 8 / August-September, 629)	385
Khalid ibn Walid's Prowess as Commander	392
The Fath of Mecca: The Truth Has Arrived and Falsehood Perished...	396
The Festival of Forgiveness	411
The Meccan Pledge of Allegiance	417
Restore Trusts where they are Due!.....	418
An Exceptional Loyalty	422
The Battle of Hunayn (11 Shawwal, 8 / 1 February, 630).....	424
The Battle of Awtas (Shawwal, 8 / February, 630).....	430
The Siege of Taif (Shawwal, 8 / February, 630).....	430



The Distribution of the Spoils	433
The Punishment for Killing a Muslim	443
The Assigning of a Governor and a Teacher for Mecca	446

THE NINTH YEAR OF HEGIRA / 448

The Sword of Language	448
Ascertain the Truth of the News Brought by the Wicked!	454
The Tabuk Campaign: An Enormous Test of Iman (Rajab, 9 / September-October, 630)	456
Rallying to Donate	466
as-Saat'ul-Usrah: The Time of Difficulty	470
The Martyr of Tabuk.....	480
The Betrayal of the Hypocrites and Masjid'ud-Dirar	483
From the Minor Jihad to the Major.....	484
The Repentant Three	485
To Allah Belongs the Treasures of Heaven and Earth	492
No Benefit in being Muslim without Worship.....	494
Other Events Following Tabuk.....	498
The Year of Envoys.....	500
Hajj: The Obligatory Pilgrimage	503

THE TENTH YEAR OF HEGIRA / 507

Adiy ibn Hatim's Acceptance of Islam.....	507
The Blessed Prophet's ﷺ First and Last Hajj: The Farewell Pilgrimage.....	510



CONTENTS 

Today I have Perfected Your Religion522
Where Wrath Became Manifest524

THE ELEVENTH YEAR OF HEGIRA / 530

Reunion and the Great Farewell:
The Sublime Journey to the 'Highest Companion'.....530
A Grief to Absorb the Whole Universe.....548

USWAT'UL-HASANAH / 556

The Quintessential Example.....556

TO CONCLUDE / 572

CONTENTS / 465



