

In the Company of The Chosen Prophet

Allah's Prayers and Peace be upon him

فِي رِحَابِهَا
المصطفى المختار
صلى الله عليه وسلم

A Book by

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Introduction

In reaching out in **Allah**'s true path, loyalty is most important, loyalty to whom **Allah** chose and preferred to lead us to the straight path, from darkness to light. Loyalty starts by being loyal to the one who first spoke to us about **Allah** Praise and Glory be to Him, and led us to obey Him through teaching us the basic rules of Islam.

The importance of loyalty is clarified by the saying: I remain a slave to whoever taught me a letter. And also by what the Prophet, Allah's Prayers and Peace be upon him, said: "*When Allah gathers all creatures on the Day of Judgment, He says to a man who was offered a favour by another: [Did you thank him for it?]. He replies: O Allah, I knew that the favour was from You, so I thanked You! Allah replies: [you did not thank Me, if you did not thank whoever delivered this favour to you]*"¹.

Loyalty does not stop at the first teacher, but extends to all who taught and guided him. For that reason scholars speak to their followers about their teachers and their teachers' teachers showing great loyalty and gratitude; of their most important sayings: It is considered knowledge to refer knowledge to those who said it, and this is a sign of

¹ Narrated by At-Tabarany in *Almo'gam-Alwsat and Almo'gam Alsagheer*.

loyalty. The more loyal the person is, the more beneficial knowledge he shall be granted by **Allah**, Praise and Glory be to Him, and He shall make him known for it. Long ago it was said: It is only the righteous ones who remain loyal to the ones who taught them.

Man's loyalty also extends to whoever was a reason to deliver knowledge, like scholars of *Fiqh*¹ and *Hadith*², until they reach the Prophet's Companions, Allah's Prayers and Peace be upon him, who continued to spread the light of knowledge after him, they dedicated all their lives to preserve that knowledge and pass it on. **Allah** has chosen those men to become the Prophet's ministers and supporters, Allah's Prayers and Peace be upon him. He taught them Islamic conduct and made them worthy of the Prophet's company, Allah's Prayers and Peace be upon him, who is worthy of all gratitude, and who was sent by **Allah** as mercy to all that exists. Loyalty to the master of all mankind is apparent in **Allah**'s Order to us to send our *Salah* on the Prophet, Allah's Prayers and Peace be upon him, (ask **Allah** to bless him), although he was already granted His Blessings and Forgiveness. We ask **Allah** to send *Salah* on him, although He and His angels already do, while actually our *Salah* reminds us of him and his favour upon us, his striving to deliver the Message, and also the suffering and

¹ *Fiqh*: Islamic jurisprudence

² *Hadith*: The sayings, deeds, and approvals accurately narrated from the Prophet Muhammad, Allah's Prayers and Peace be upon him

stress he went through to deliver a clear Message.

In *Ramadân*¹ a few years ago, I was guided by **Allah** Almighty to speak about the life of Prophet Muhammad, Allah's Prayers and Peace be upon him, after *Qiyam* prayer (*Tarâwîh*)² and we lived thirty nights in his ample company, all what was said was recorded on cassette and video tapes. My comrades asked me to write and compile his inspiring biography in a book, and then publish it as was the case with my previous *Ramadân* lectures. I asked **Allah**, Praise and Glory be to Him, for His Support, and started writing and abbreviating as much as possible, omitting details that do not affect the main topic, leaving the focus on what should be known and cherished about the Prophet's blessed journey, Allah's Prayers and Peace be upon him, through the final Message until it was perfectly delivered and **Allah**'s Blessings was bestowed upon the best of people.

I ask **Allah** to endow us with His Support, Success and Blessings, for with **Allah** lies the utmost hope and kindness, for He is the Most Powerful and Omnipotent.

Yassin Roushdy

¹ *Ramadân*: The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar

² *Tarâwîh*: Optional *Salâh* (prayers) offered after the '*Ishâ*' prayers on the nights of *Ramadân*

***Al-Khalîl*¹ (Prophet *Ibrâhîm* (Abraham), peace be
upon him) and *Makkah***

In a house where idols were made, the young man grew up seeing his father making them with his own hands, putting them on the ground or knocking at them with a hammer. He formed them in the shape he wished, and then sold them to his tribe. They worshipped them and offered them sacrifices believing they could be harmful or beneficial. The young man kept thinking about what he saw, wondering about the vastness of the universe and its planets; the sun, the moon, rising and setting, giving benefit to all creatures, while his tribe was unaware of the creator of all that. He fled to the creator and dominator of all that asking for his guidance, so **Allah** Praise and Glory be to Him, bestowed His Mercy upon the young man; his heart was enlightened and he knew **Allah**. Saving his father from going astray was his first thought, but he was shocked by his father's harsh reply, in spite of the gentle and polite manners with which he addressed him not to mention the solid proof he gave him. The young man found no other way but to

¹ *Khalîl*: The one whose love is mixed with one's heart and it is superior to a friend or beloved

present them with an obvious example in order to prove their illogical attitude; he sneaked into their temple and broke down their idols, leaving the biggest one to prove his argument. The tribe went mad; they gathered and asked the young man: Did you do that? He pointed to the big idol accusing him of doing so and asked them to ask the broken idols who had done that? That stunned them and almost turned them to the truth, had it not been for their false ego, and they decided to revenge severely from the young man.

The leaders of the disbelievers decided to kill the young man by publicly burning him to death, so that he would be an example to anyone who considers attacking their gods. For a few days, they lit a fire and kept heating it, putting in it extra wood till it blaze, then they wondered how to put him in it, and decided to make a construction that enables them to throw him into the fire from far, and so they did. *Jibrael* (Gabriel) descended to ask the young man *Ibrâhîm* (Abraham): Do you need anything? He replied peacefully and with a heart replete with faith: From you I have no need, as for **Allah**, His Knowledge of my condition keeps me from asking Him.

Hence, **Allah** ordered the fire

to become cool and safe upon *Ibrâhîm* (Abraham), it burnt only the ropes that tied him. He was set free and walked out safely before their eyes.

Prophet *Ibrâhîm* (Abraham) decided to migrate in **Allah**'s cause, leaving the land of disbelievers. He pleaded for **Allah**'s Blessings to be guided to the right path and to be granted righteous children. He and his wife Sarah passed through a country ruled by a ruthless disbelieving ruler; who, when fancied a pretty woman, would take her to himself and kill her husband. When he heard that a man has arrived accompanied by a pretty woman, he sent someone to ask him who she was, and he said that she was his sister. The king then ordered that she be brought to him, so, Prophet *Ibrâhîm* (Abraham) told her: O Sarah, I do not know of any other believers on this earth except for you and me, you are then my sister in the love of **Allah**. If the king asks you, tell him that you are my sister. Sarah then went to the king, in great fear, praying to **Allah** to protect and support her against the offense of the tyrant king, and **Allah** answered her prayers. When the king approached her, he was paralyzed and stood still in his place. He promised her he wouldn't touch her if she set him free, she prayed to **Allah** to set him free so she would not be accused of harming him and **Allah** answered her prayer. He again attacked her

and again became still in his place, and that was repeated three times. The king finally realized there was no way to her, and to make it up to her, he let her go and gave her a female slave called Hagar.

Sarah returned happily to Prophet *Ibrâhîm* (Abraham) appreciating **Allah**'s Protection to her and rejoicing that she also received a present; she related to him what had taken place. Hagar then became a believer in **Allah** and in Prophet *Ibrâhîm* (Abraham), who then married her. **Allah** endowed them with a son, *Ismâ'îl* (Ishmael), who was his first child as Sarah was barren.

Allah ordered Prophet *Ibrâhîm* (Abraham) to travel with Hagar and her son to *Makkah* which, at that time, was an uninhabited land. It was just a valley where caravans coming from the North of the Arabian Peninsula and the South would rest and exchange goods, and as Prophet *Ibrâhîm* (Abraham) was just about to settle down with his wife and child, **Allah** ordered him to leave them and return to *Shâm*¹. Prophet *Ibrâhîm* (Abraham) obeyed; Hagar submitted to the order as she felt assured that **Allah** would protect her and her child, but their provision ran out and her milk dried for it was a lonely barren desert where no one lived. Hagar kept

¹ *Shâm*: The region comprising Syria, Palestine, Lebanon and Jordan

running between the Mounts of *Safa* and *Marwah*¹, hoping she would find anyone to help her! Accompanied with the screams of her baby, at the brisk pace of her footsteps, she kept running. Nevertheless, her hope started to fade out until she ran the distance seven times. Suddenly the baby stopped crying and there was silence; she went to check on the baby and found it playing with the water that came out of the ground. She threw herself down trying to collect it with her hands, saying: *Zummy, Zummy* (meaning: gather) fearing it would dissipate into the soil, but it did not. It became a drinking spring, and she drank until she was satisfied; she became assured of **Allah**'s Protection to her and to her child. Birds roamed around the place which attracted the attention of caravans that hastened to share that welfare, so Hagar started trading water for food; her child grew up and Prophet *Ibrâhîm* (Abraham) came back. Yet, not long before the family settled down, Prophet *Ibrâhîm* (Abraham) saw in a vision, that he was slaughtering his only son, and as visions and dreams of prophets were but inspirations, he decided to obey the order. He consulted his son and his son agreed willingly,

¹*Safa* and *Marwah*: Two mountains at *Makkah* neighbouring *Al-Masjid-Al-Harâm* (The sacred mosque) to the east. One who performs *'Umra* or *Hajj* should walk seven times between the two places

just as his father did. Hence, **Allah** sent down from heaven a great animal to be slaughtered as a substitute for the son. **Allah** inspired Prophet *Ibrâhîm* (Abraham) to build the *Ka'bah*¹ with the aid of his son *Ismâ'îl* (Ishmael) in the place He designated for him. It was built and the faith of Prophet *Ibrâhîm* (Abraham) spread in *Makkah* and around it. Prophet *Ismâ'îl* (Ishmael) carried on that mission, for **Allah** has chosen him as a messenger and a prophet; he married and settled in *Makkah*. Islam spread widely and the *Ka'bah* became the *Qiblah*² and a visiting place for pilgrims according to Prophet *Ibrâhîm* (Abraham)'s creed, the most righteous and true. As days and years passed, *Makkah* became a safe and prosperous place in response to Prophet *Ibrâhîm* (Abraham)'s prayer; some tribes settled there and built their homes around the *Ka'bah* which was looked after by Prophet *Ismâ'îl* (Ishmael) who also looked after *Zamzam*³. He was loved and respected by all until **Allah** chose to take away his soul. He was buried in *Al-Masjid-Al-Harâm*⁴ (The Holy Mosque) in *Hijr Ismâ'îl*¹

¹ *Ka'bah*: A square stone building in *Al-Masjid-Al-Harâm* (The great mosque at *Makkah*) towards which all Muslims face in *Salâh* (Prayer)

² *Qiblah*: The direction towards all Muslims face in *Salâh* (prayers) and that direction is towards the *Ka'bah* in *Makkah* (Saudi Arabia)

³ *Zamzam*: The sacred well inside the *Haram* (the grand mosque) at *Makkah*

⁴ *Al-Masjid Al-Harâm*: The most Sacred Mosque in *Makkah*. The *Ka'bah* is situated in it

as was his mother Hagar. The greed of some of the tribes made them strive to get hold of *Makkah* and to take over the authority of *Zamzam* and the possession of the *Ka'bah* keys. The keys were the authority of *Jurhum* tribe who were the family of Prophet *Ismâ'îl* (Ishmael)'s wife. When the tribe of *Khuzâ'ah* prepared to take over *Makkah*, the leader of *Jurhum* tribe wrecked *Zamzam* well and buried in it two golden deer, golden swords and armours that were used in decorating the *Ka'bah*. He took the children and grandchildren of Prophet *Ismâ'îl* (Ishmael) and left to *Shâm*.

Khuzâ'ah controlled *Makkah* and *Al-Bait-ul-Harâm* (Holy House) which became a holy place, where people came from everywhere to visit, specially that it lied on the way of caravans that traveled from South to *Shâm* and from *Shâm* to Yemen. Prosperity prevailed in *Makkah* as a result of the presence of the *Ka'bah* and of Prophet *Ibrâhîm* (Abraham)'s prayer. Meanwhile, the grandchildren of Prophet *Ibrâhîm* (Abraham) still hoped they would return to *Makkah* and the *Ka'bah* that their fathers Prophet *Ibrâhîm* (Abraham) and Prophet *Ismâ'îl* (Ishmael) built.

¹ *Hijr Ismâ'îl*: The unroofed portion of the *Ka'bah* which at present is in the form of a compound towards the north of the *Ka'bah*

The Return to *Makkah*

The people circled around the *Ka'bah* according to Prophet *Ibrâhîm* (Abraham)'s creed. Prophet *Ismâ'îl* (Ishmael) was a Messenger to the people of *Makkah* and the areas around it; he guided them to the right path and explained to them the principles of Islam. After he, peace be upon him, died, people followed his creed for some time, then awkward strange ideas, far from the rules of religion started intruding.

It started when people became accustomed to taking along with them, in their traveling, a piece of stone from around the *Ka'bah* for good luck, and due to Satan's whispering they formed different shapes of these stones. The making and selling of idols spread in *Makkah*, and worship became cheap merchandise, which led the people of *Makkah* to leisurely attitudes, and caring only for wealth. All they thought of was how to be wealthy. The production of liquor spread widely forming one of their most basic merchandise. Prostitution also spread in certain places, where red signs were placed so that whoever pleased unlawful pleasures would head to it.

The circle of worship around the *Ka'bah* became a place of people with naked bodies; worship was accompanied by

whistling and clapping, and sacrifices were presented to the idols which became treated as gods. Evil men started inventing false rules; forbidding and allowing things as they pleased. The holy place became a place of impurity; trade of slavery spread as well as unlawful attacks on innocent people. Tribes invaded each other and stealing became frequent, mothers were ill-treated and burying innocent girls alive became common practice.

Jurhum tribe settled in *Shâm* for years; Qosay Ibn Kelab, who was one of *Ismâ'îl* (Ishmael)'s grandchildren and a wealthy tradesman, felt homesickness for *Makkah*, the homeland of his ancestors. When the chance presented itself, he parted to *Makkah* with his wealth and traded in honesty and good manners. The people loved him for his goodness, generosity and fine manners.

He settled in *Makkah* and when he thought of marriage, he proposed to the daughter of the head of *Khuzâ'ah* tribe, who had control over the *Ka'bah* keys and the honour of the *Sedanah* (looking after the *Ka'bah*); the father was pleased and accepted. Before he died, he asked his daughter, Qosay's wife to take hold of the Keys of the *Ka'bah* but she refused and so one of her cousins took hold thereof. He was a bad drunkard and one day when he was in need of money, he sold the Keys of the *Ka'bah* to Qosay Ibn Kelab in return

for a bottle of liquor. A battle started between *Khuzâ'ah* tribe, who were furious for the loss of their power, and Qosay who was joined by his people and some of the Arabs. Victory was to Qosay who drove *Khuzâ'ah* tribe out of *Makkah*, and became its leader. Before his death, he entrusted the leadership to his son Abdull-Dâr who had a brother called Abd-Manâf. Abdull-Dâr in turn entrusted the *Sedanah* and *Seqayah* (looking after *Zamzam*) to one of his sons before his death.

Abd-Manâf's children were furious and almost fought each other but finally decided to share the authority. Abdull-Dâr's children took over the *Sedanah* whereas Abd-Manâf's children took the *Seqayah* and *Refadah* (feeding the pilgrims).

Later the *Seqayah* and *Refadah* went to Hashim Ibn Abd-Manâf who married a girl from *Yathrib*¹ and took her back to *Makkah*. She became pregnant and when she approached the delivery date, she returned to *Yathrib* to deliver among her family. She had a baby boy whom she named Shaibah. Hashim died in *Makkah* after he entrusted the *Seqayah* and *Refadah* to his brother Al-Muttalib who

¹ *Yathrib*: One of the old names of *Al-Madinah*

hurried to *Al-Madinah*¹ to bring back Shaibah, his brother's son.

He took him back to *Makkah* carrying him on his camel, when people saw him, they said: Al-Muttalib bought a slave and they named him Abdul-Muttalib (slave of Muttalib), he was later, known by that name, and was raised by his uncle Al-Muttalib, who entrusted *Seqayah* and *Refadah* to him before his death, for it had been to his father Hashim before he died and entrusted it to his brother Al-Muttalib. So, *Seqayah* and *Refadah* became the authority of Abdul-Muttalib Ibn Hashim Ibn Abd-Manâf, an authority that approved by *Quraish*² and others from *Makkah*, and matters then settled peacefully under his leadership.

¹ *Al-Madinah-Al-Munawarah*: Well-known city in Saudi Arabia, where the Prophet, Allah's Prayers and Peace be upon him, mosque is situated. It was formally called *Yathrib*

² *Quraish*: One of the greatest tribes in Arabia in the Pre-Islamic Period of Ignorance. Prophet Muhammad, Allah's Prayers and peace be upon him, belonged to this tribe, which had great powers spiritually and financially both before and after Islam came

Digging *Zamzam* Well

Seqayah in *Makkah* was done by fetching water from wells far away from *Haram*¹. The person in charge would prepare large basins around the *Ka'bah* and then bring water from wells and fill them. That was too arduous, which made Abdul-Muttalib think of digging *Zamzam* which had been filled up, and whose site not known to anyone. It was said that one day, Abdul-Muttalib saw in a repeated vision that he was ordered to dig *Zamzam* again.

Abdul-Muttalib wondered and asked himself: How can I know its place? The vision was repeated and he was told that it was between *Isaf* and *Nâ'ilah*, two idols honoured by *Quraish* and to which sacrifices were offered.

Abdul-Muttalib had only one son called *Al-Hârith*. He took him along, took an axe and went to dig the well. *Quraish* tried to stop him for fear that he might break their idols, but the people of *Quraish* let him do what he wanted after he had told them about his visions. They dug until they found the swords, the armours and the two deer which were made of solid gold. *Quraish* wanted to share the possession of this gold, but Abdul-Muttalib insisted

¹ *Haram*: Sanctuaries of *Makkah* and *Al-Madinah*

that all was to be granted to the *Ka'bah*. He melted the swords and armours and made a golden door for the *Ka'bah*, decorated with the two deer.

Zamzam well flowed once more and providing drinking water became an easy service, increasing the honour given to Abdul-Muttalib by *Quraish*.

When *Quraish* first prevented Abdul-Muttalib from digging for *Zamzam*, it made him plead to **Allah** to grant him ten children. He vowed to offer one of them as a sacrifice at the *Ka'bah* if they grew up and became protecting to their father.

Allah answered his prayer and gave him what he asked for, ten boys. The youngest and dearest to him was Abdullah. Abdul-Muttalib wanted to carry out his vow, so he gathered his children and told them about his vow; they all consented to his wish, and went with him to the *Ka'bah* for the choice among them by the use of *Qidah*¹, but the one that came out was the one with the name of Abdullah.

Quraish gathered and tried to prevent Abdul-Muttalib from carrying out his vow fearing that it would become a common ritual among the Arabs. When they realized he was determined, they suggested that he consults a well known fortune teller they

¹ *Qidah*: means arrows used to seek good luck or a decision, practiced by the Arabs of Pre-Islamic Period of Ignorance.

knew, and he agreed. The fortune teller told them to go to the *Ka'bah* and take Abdullah and ten camels, which is equivalent to the *Diyah*¹, then throw the *Qidah*. If the *Qidah* was in favour of the camels, they would be slaughtered as a sacrifice for Abdullah but if it was in favour of Abdullah, ten more camels would be sacrificed, until it would be satisfactory to God. Abdul-Muttalib did that, but the *Qidah* kept coming out in favour of Abdullah until the camels became one hundred, then finally came out in favour of the camels three consecutive times and so were slaughtered. Abdul-Muttalib was satisfied, and returned home happily and joyfully with his son, Abdullah.

The news about Abdullah's salvage spread, and the young handsome man was sought after by *Quraish* girls, for he was also the son of the leader of *Quraish*, salvaged by one hundred camels although the *Diyah* for a killed man was only ten.

Abdul-Muttalib chose Aminah Bint Wahab Ibn Abd-Manâf Ibn Zohrah, the daughter of the leader of *Banî-Zohrah* to be his son's wife, and chose Hala her cousin to be his own wife, who later gave birth to Hamzah, who was the

¹*Diyah*: Blood money (for wounds, killing.. etc), as compensation paid by the killer to the relatives of the victim (in unintentional cases)

Prophet's uncle and close to his age. Celebrations were made for the wedding and also for the salvage of Abdullah who soon left on a trade journey to *Shâm*. On his way back to *Makkah*, he stopped in *Yathrib* (*Al-Madinah Al-Mounawarah*) to visit his uncles from *Banî Al-Najjâr*. He fell seriously ill and could not return with the caravan to *Makkah*. When his father knew about his illness, he sent his brother Al Hârith Ibn Abdul-Muttalib to bring him back, but he had already passed away. He died and was buried in *Yathrib*.

Al-Hârith sadly returned with the bad news to his father, who became very sad and grieved for his dear son who has just been saved a few months earlier! The shock struck his bride, Aminah; she was impatiently waiting for her husband to return so that they would await their child together, the child she felt moving inside her. The sad widow then moved to her father-in-law's house so he would take care of her and share her grief.

The Elephant and the *Ababeel*¹Birds

Life was peaceful and all matters were settled in *Makkah*; trade to Yemen took place in winter and trade to *Shâm* in summer. *Makkah* was along the way of caravans that stopped to rest, which enabled its people to live in ample luxury and enjoy wealth and possession of slaves. Guests would also enjoy drinking liquor and adultery, and sinful play spread in places filled with beautiful female slaves. In addition, Arabs highly honoured the *Ka'bah* and worshipped idols, which they claimed would bring them close to **Allah** and make Him forgive their sins. That atmosphere of disbelief refused any other religion like Judaism or Christianity to prevail.

All that was a reason for rulers of other countries to build temples, trying to attract the trading caravans, among those was the king of *Habashah* (Ethiopia). His delegate ruler in Yemen, Abrahah Al-Ashram, built a great decorated church to please him, but that did not stop the Arabs from going to *Makkah* and *Al-Bait Al-Harâm* (Holy House).

Abrahah found no other way

¹*Ababeel*: Birds in flocks that air-raided that army with small stones slightly bigger than a lentil seed.

except to destroy the *Ka'bah*. He prepared a large army, with a large elephant at the lead and headed to *Makkah*. The army approached *Makkah* and Abrahah sent some of his soldiers who got hold of many camels and sheep, a hundred of which were owned by Abdul-Muttalib.

The people of *Makkah* gathered to discuss that serious unexpected matter. They decided to fight and defend their town, but realized they could not. Then Abrahah's messenger came to call upon the ruler of *Makkah* to meet the leader of the attacking army; Abdul-Muttalib went to meet Abrahah who saluted him with great respect, for Abdul-Muttalib had an air that called for respect by those who saw him. Abrahah told him he did not seek a battle, but just wanted to destroy the *Ka'bah*! If they let him, they would be protecting their wealth and their lives.

Abdul-Muttalib asked that his stolen camels be returned back to him. Abrahah said: I have come to destroy the *Ka'bah* that you honour, and you speak about the camels? Abdel Muttalib said: As for the camels, I am their protector and owner, and as for the House, the House has a Lord Who protects it! Abrahah gave him back his camels, sent him away, and prepared to enter *Makkah*. When he wanted to approach, the elephant kneeled down and wouldn't move! They tried gently and by force to make it move but it did not.

They directed it to another direction, and it moved. Again they directed it to *Makkah* and again it wouldn't move; all their trials failed. The elephant tolerated the beating and stayed still in its place. Later that valley became to be known as Valley *Muhassir* (meaning trapping) because the elephant got trapped there! Abdul-Muttalib went back to his people and ordered them to leave *Makkah* and go to the mountains around it. He went to the *Ka'bah* clung to its door, and pleaded to **Allah** to protect the Holy House, their *Qiblah* and the *Qiblah* of *Ibrâhîm* (Abraham) and *Ismâ'îl* (Ishmael).

The miracle happened; **Allah** sent *Ababeel* with stones in their beaks and legs that were thrown at Abrahah's army killing them all. The army was defeated and all the soldiers fled back dropping dead one after the other, and only a few survived and related to their tribe what had happened, but soon they too died.

That story spread everywhere, in and around the Arab peninsula which became more reason for *Makkah* to be highly honoured amongst all. It became a safe town just as Prophet *Ibrâhîm* (Abraham) had asked in his pleading to **Allah**, when it was only a barren valley with no signs of plants or sources of life.

The people in *Makkah* felt their town was sacred and protected by **Allah** which made them feel more pompous

and arrogant. They dwelled in luxury and worship in *Makkah* became limited to idols; it was not permitted for any other religion to prevail there. *Makkah* became independent as every other Arab tribe, but Arabs did not consider forming a state or a nation like that of Persians, Romans or Abyssinians.

Birth of the Light, Allah's Prayers and Peace be upon him

Aminah spent long sad months of her pregnancy until the hour of delivery, she gave birth to her child in its grandfather's house, Abdul-Muttalib, who was sitting near the *Ka'bah* and hurried home upon hearing the news. He carried the boy, who was a compensation for his father, and went to the *Ka'bah* and performed *Tawaf*¹ around it carrying the infant. He named him *Muhammad*. That name was not a common name among the Arabs. When he was asked why he did not choose for him one of their common names, he said: I wanted him to be blessed by **Allah** and loved and honoured by the people on earth (meanings implied by the name in the Arabic language).

As was the custom of highly ranked Arab families, Aminah sought for a woman to wet nurse her child among the tribe of *Banî Sa'd Ibn Bakr*, who were known for that; meanwhile, she gave it to Thûwaybah, the slave of his uncle Abû Lahab to nurse him till they find a nursing woman. Thûwaybah also breast fed Hamzah Ibn Abdul-Muttalib, thus Hamzah was a foster brother of the Prophet, Allah's Prayers and Peace be upon

him.

¹*Tawâf*: the circumambulation of the *Ka'bah*

The nursing women arrived and along came Halimah Al-Sa'diah, who was accompanied by her husband Al-Hârîth Ibn Abdul-'Uzza and her infant. As Halimah Al-Sa'diah seemed very weak and poor, no mother favoured to give her, her child; at the same time, none of the nursing women wished to take Aminah's child for he was an orphan, he would not have a wealthy father to pay well for. He was left with no nursing woman and Halimah was left with no infant, which made her take that orphan child so that she wouldn't be the only one to return home without an infant to breastfeed.

Halimah Al-Sa'diah unhappily left *Makkah*, taking with her the infant, not realizing that she carried the most honoured and precious human being, the Master of all people and the mercy of **Allah** to mankind!

The blessings prevailed; unexpectedly the donkey became stronger and faster, and the weak camel's breast became full of milk. Even Halimah's breast became full of milk and so her infant was fed, satisfied and stopped crying! Her women friends were surprised by that sudden change, they wondered, are these the same donkey and camel she brought along? Something strange must be the matter. Halimah and her husband

realized that a great matter was to be expected for the orphan they brought along, so they became more attached to it and in turn took better care of it.

The blessed group reached the dwellings of *Banî Sa'd Ibn Bakr*, where nature is untouched and classic proper Arabic language is spoken. More blessings prevailed in Halimah's house, her cattle returned full of milk and food; although others took their cattle to graze where her cattle grazed, but the result was not the same. Halimah got more attached to that blessed orphan every day and Al-Shaymaa, her daughter, took good care of him; she loved him as much as she loved her brother Abdullah who shared with him in feeding.

Days passed and the time came for weaning the boy and sending him back to his family. Halimah, hesitantly, went to *Makkah*, for it was very hard on her to give back such a child. Aminah saw her son and rejoiced to find him in very good health, but was surprised by Halimah's insistence on taking him again on the way back home, and found herself obliged to agree! Halimah happily returned home with that lovable, precious orphan determined to take good care of him, and her family lived happily enjoying the good life that this orphan brought along.

One day, Halimah was surprised by her son Abdullah who came rushing to her saying: O mother, go see what happened to my brother *Al-Qurashî*! Two men wearing white came along, lay him down, cut through his chest, brought out something and threw it away. Halimah was horrified; she rushed to where the boys were playing, and found him very pale. He related to her what had happened, but she feared that he could have been harmed by evil spirits. She told her husband about what had happened and he advised her to return him to his mother before something worse happened to him or before the effect of what he passed through became serious. Halimah took the boy back to his mother who was surprised by the sudden return, and asked Halimah: You were very keen on keeping him, what happened? So Halimah told her the story. Aminah was not disturbed, and comforted her saying: A great matter will be expected for that boy, and the jinn will not have power over him for I have seen that in my sleep when I was pregnant with him. Halimah took him home once more and returned him back to his mother when he reached the age of five. By then, the child became well-spoken and well-built.

The Sad Journey

Abdul-Muttalib was happy that his grandchild returned home. He showered him with love and tenderness. When he sat near the *Ka'bah*, he would let him sit on his cloak while his children sat around it and not on it, out of respect for the master of *Quraish* and *Makkah*.

But that did not last for long, Aminah decided to go to *Yathrib* so that her son would visit his father's grave and get to know his grandfather's family from *Banî Al-Najjâr*. She took 'Um-Ayman (named Barakah) an *Ethiopian* woman, the girl left to her by her late husband Abdullah, along with her. Aminah stayed one month in *Yathrib* during which she wept and grieved a lot, she told her son about his father who did not stay long with her and came to that town to find his death. Aminah decided to return to *Makkah*, and the caravan moved on until they reached *Al-Abwaa*, (a place between *Al-Madinah* and *Al-Juhfah* on the way to *Makkah*), where she fell seriously ill, died and was buried there. The boy became an orphan to father and mother, and was returned back to *Makkah* by 'Um-Ayman. All he had left were his tears for the mother who had left him as a lonely boy just like his father previously did, even before he could see him.

The six-year-old child was now received by his grandfather Abdul-Muttalib to bring him up and take care of him. He was mothered by 'Um-Ayman until he was eight, but then was shaken by the death of his kind-hearted grandfather who had been trying to give him enough love in compensation for the loss of his parents. He walked in his grandfather's funeral unaware what the future had in store for him!

The Uncle's Protection

The death of Abdul-Muttalib was a severe blow to *Banî Hâshim*, *Quraish*, and all the people of *Makkah*. For he was a wise man, of fair opinion, determination, good background and good manners, in addition to the food and drink he offered to the pilgrims and his kindness to the people of *Makkah*. He helped them solve their problems, supported the oppressed and helped the weak and the poor. A rank, none of his children reached later, for his eldest son, Al-Hârith could not afford what his father offered for he was poor, and Al-Abbâs, the rich one was too tight with money, so he preferred to keep *Sekayah* and not *Refadah*. Abû Tâlib was the most honourable and generous one among his brothers, and for that reason he was appointed by Abdul-Muttalib to take care of his nephew. He carried out that responsibility perfectly; he loved his nephew dearly to the extent that he favoured him to his own children, especially after realizing how noble and good mannered he was, kind and pleasant to live with. They both became attached to one another, and when Abû Tâlib intended to go to *Shâm* for trade, his nephew insisted on accompanying him, but his uncle was worried that the long travel and excessive heat would be too strenuous as

he was only twelve, but finally agreed to take him along when he realized how much it meant to him.

The caravan moved on and it reached a town called *Bosra* in the south of *Shâm*, where they passed by a shepherd called Baheera who, upon seeing the boy inquired about him, and when he knew he has lost both parents, and saw upon him some signs he had learnt from their books, he advised his uncle to return the boy to *Makkah* and to make sure that the Jews would never lay an eye on him; he explained no further.

Abû Tâlib returned to *Makkah* without prospering much from that journey which was not followed by other trade journeys. He stayed in *Makkah* providing for his children and his nephew, with the little money he possessed. The boy started grazing sheep for his family and for the people of *Makkah* in order to sustain himself.

He was committed to sanctity and righteousness at the time when the youth in *Makkah* were lavishly exploiting life's pleasure with no limits or blame, especially that drinking liquor, gambling and committing adultery were not considered shameful deeds. They found it was good enough to circulate around the *Ka'bah* and present their sacrifices to their idols who would intercede for their forgiveness by **Allah**. He did not share their play and never prostrated to idols; he was

known for his truthfulness and honesty, so that he was called, the truthful and honest.

So, just like prophets did before his time, he grazed sheep. Undoubtedly, grazing sheep required carefulness, attentiveness and gentleness, for sheep are tame animals, unable to protect themselves and never attack. In addition, the shepherd takes his sheep to graze in open vast places where he has a chance to think and contemplate and see the evidence that expresses the disposition and regulation of the All-Knowing and All-Aware.

The Best amongst Women

Khadījah was of high rank in *Quraish*, and used to hire men to lead her trade to *Shâm*. Abû Tâlib requested her to hire his nephew so that he would be in charge of her trade. She agreed with great enthusiasm for she had heard that he was truthful, and good mannered and even suggested that she would pay him double what she paid to others. He was then twenty three years old. Maysarah, Khadījah's servant accompanied him, and carefully watched him throughout the journey.

Allah chose to bless this journey and the caravan returned with unexpected profit. Khadījah asked Maysarah about what happened throughout the journey, and he related to her what made her become attached to that trustworthy young man, who had no equivalent in *Makkah* in honesty, trustworthiness, good manners, humbleness, sanctity and good company.

Abû Tâlib sensed that when he went to her to see if she was satisfied with the journey and its profit, which made him suggest that she marry his nephew. She immediately accepted the proposal to his comfort.

With the consent of his and her uncles, the marriage took place. The young man, known as the truthful and honest

man, and the lady, known as the pure woman, were united with the bondage of marriage. Although she was fifteen years older than him, she was his only wife throughout her lifetime.

Indeed, she remained his only wife until her decease. In fact, she did not share him with any other wife or female slave, although at that time having more than one wife was very common with no limits or conditions. Also adultery was not offensive or shameful, and female slaves were available.

The fruit of that marriage were their boys, Al-Qassim, and Abdullah (also known as *Al-Tayeb* (i.e. the Good and Kind) and *Al-Taher* (the pure)), who both died before the revelation of Islam, and the girls, Zainab, Ruqayyah, 'Um Kulthum and Fâtimah. They all embraced Islam and migrated from *Makkah*.

Undoubtedly, the death of the two boys caused a lot of distress to the happy couple, especially that, at that time, boys were highly appreciated in comparison to the girls (as according to the customs and traditions, they were buried alive at their birth for their parents feared they would lead them to poverty or shame). This might explain how keen the Prophet, Allah's

Prayers and Peace be upon him, was to buy Zaid Ibn Hârithah. When he saw him sold in *Makkah* he felt attached to him, and

adopted him. He had called him Zaid Ibn Muhammad before Islam prohibited adoption.

The people of *Makkah* continued to highly respect and honour the Prophet, Allah's Prayers and Peace be upon him, although he avoided their gatherings stayed away from their idols, and had a tendency to lead an ethical and serious life.

The Prophet, Allah's Prayers and Peace be upon him, was silent most of the time and did not speak much; he was very humble and a very good listener, when anyone spoke to him, he would turn to face him and give him full attention, and met everyone with a pleasant face. He, Allah's Prayers and Peace be upon him, was very generous to Halimah Al-Sa'diah when she came to him complaining about her poverty. He used to meet her with great kindness and give her what satisfied her upon her return.

The Rebuilding of the *Ka'bah*

A treacherous flood attacked *Makkah* which affected the *Ka'bah* walls, and as it had no roof, it was liable to fall down. *Quraish* was already considering bringing it down and rebuilding it but they feared that the God of the *Ka'bah* would prevent them.

When that happened, *Quraish* divided themselves into four groups, each group would bring down one side and rebuild it, but restricted the money spent to be lawful money; no money from prostitution, gambling or money produced unlawfully would be accepted.

Everyone feared bringing down the *Ka'bah*. Al-Walîd Ibn Al-Mughîrah came forth and hit the Yamany corner. They waited till the next day, and when no harm fell upon him they felt encouraged and started bringing it down. They reached green stones that would not be broken, so they decided to keep it as a base and build on it.

When enough was built and it was time to set the Black Stone in place they disagreed on who would win the honour of placing it.

They almost fought had it not been for the suggestion of one of their elders to let the first man to enter from *Al-Safa* door decide, and in came the Prophet, Allah's Prayers and Peace be upon

him, who was then in his thirties; they said: We trust the word of that truthful and honest man. This showed how much they had faith in his wisdom and correct judgment. He listened to them with great care and enthusiasm, and then he said: "*Bring me a cloak*". And when they did, he held the stone and put it on the cloak and said: "*Let the chief of every tribe hold an end!*". They all carried it up to the level of its place, he held it with his hands and set it in its place; the hustle was over and they continued building the *Ka'bah*.

Their disagreement indicated how much the power in *Makkah* was falling apart, none of the men in *Makkah* was like Qosay or Hashim or Abdul-Muttalib who could unite the people and keep order.

Weakness in the ruling system gave the chance for some people to criticize the bad conditions *Makkah* was going through, people like Zaid Ibn 'Amr Ibn Nufail, 'Ubaidullah Ibn Jahsh, Waraqah Ibn Nawfal and others who would not prostrate to idols nor eat from the sacrifices offered to them by the people of *Makkah*.

This also encouraged the Jews to accuse the Arabs of having no religion and say that it is time for the awaited Prophet to arrive.

They also claimed that when he was sent, the People of *Makkah* would be killed like the people of '*Âd*¹ and *Thamûd* for worshipping idols. News started spreading in *Makkah* about the awaited prophet who was mentioned in the books of Jews and Christians.

¹ '*Âd*: An ancient tribe that lived after Noah. It was prosperous but naughty and disobedient to **Allah**, so **Allah** destroyed it with violent destructive westerly winds

Beginning of the Revelation

The Prophet, Allah's Prayers and Peace be upon him, cared very much to marry off his daughters. His daughter Zainab was married to Abû Al-'Aâs Ibn Ar-Rabî', Khadîjah's nephew, while Ruqayyah and 'Um Kulthum were married to 'Utbah and 'Utaibah, the sons of his uncle Abû Lahab who ordered his sons to divorce them after the Divine Message was revealed to the Prophet, Allah's Prayers and Peace be upon him. Then 'Uthmân Ibn 'Affân married them both one after the other as it shall be mentioned later. Fâtimah was still young, later on, after the migration, she got married to Alî Ibn Abî Tâlib.

The Prophet's life, Allah's Prayers and Peace be upon him, was settled with his wife who showed him care and love, which made the loss of his two sons Al-Qassim and Abdullah become easier. He preferred to be alone and practiced that in the Cave of *Hirâ'* at the top of *Hirâ'* Mountain outside *Makkah*; he would go there once in a while; dwell for a few days while Khadîjah would provide him with sufficient food and drink. There, and away from all the noise in *Makkah* and what takes place in it, he would think about how his people went astray, and searching for the truth around him in the mountains, valleys, skies,

planets and stars trying to reach peace and understand the reality of the matter.

After some time, he started seeing true visions in his sleep which would soon come true, and that lasted for six months; the Prophet was then almost forty, ‘Ā’ishah (The mother to all believers)¹ said: The commencement of the Divine Inspiration to the Prophet was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of *Hirâ’* where he used to worship (**Allah** alone) continuously for many days before his desire to see his family. He used to take with him the journey-food for the stay and then come back to (his wife) Khadîjah to take his food again till suddenly the Truth descended upon him while he was in the cave of *Hirâ’*. The angel came to him and asked him to read. The Prophet, Allah’s Prayers and Peace be upon him, replied, “*I do not know how to read*”.

The Prophet, Allah’s Prayers and Peace be upon him, added: “*The angel caught me (forcefully) and pressed me so hard that I could not bear it any more*”. He then released me and again

¹ The mother to all believers: Allah, Praise and Glory be to Him, calls the wives of the Prophet, Allah’s Prayers and Peace be upon him, the mothers of the faithful in that the believers should show respect and reverence and none of the believers is permitted to marry any of them after the Prophet’s death

asked me to read and I replied: *"I do not know how to read"*. Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied: *"I do not know how to read (or what shall I read)?"* Thereupon he caught me for the third time and pressed me, and then released me and said: ***﴿Read! In the Name of your Lord, Who has created (all that exists), He Has created man from a clot (a piece of thick coagulated blood), Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen, He Has taught man that which he knew not﴾.*** (*Al-'Alaq*, "The Clot",1-5) Then the Prophet, Allah's Prayers and Peace be upon him, returned with the Inspiration and with his heart beating severely. Then he went to Khadījah Bint Khuwailid and said: *"Cover me! Cover me!"* They covered him till his fear was over and after that he told her everything that had happened and said: *"I fear that something may happen to me"* Khadījah replied: Never! By **Allah, Allah** will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.

Khadījah then accompanied him to her cousin Waraqah Ibn Naufal Ibn Asad Ibn 'Abdul 'Uzza, who, during the Pre-Islamic Period became

a Christian and used to write writings with Hebrew letters. He would write from the Gospel in Hebrew as much as **Allah** wished him to write. He was an old man and had lost his eyesight. Khadîjah said to Waraqah: Listen to the story of your nephew, O my cousin! Waraqah asked: O my nephew! What have you seen? The Prophet, Allah's Prayers and Peace be upon him, described whatever he had seen. Waraqah said: This is the same one who keeps the secrets *Jibrael* (Gabriel) whom **Allah** had sent to *Mûsâ* (Moses). I wish I were young and could live up to the time when your people drive you out. The Prophet, Allah's Prayers and Peace be upon him, asked: "*Will they drive me out?*" Waraqah replied in the affirmative and said: Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I remain alive till that day then I would support you strongly. But after a few days Waraqah died and the Divine Inspiration stopped for a while.¹ The Prophet felt Waraqah was honest in his words.

Narrated Jabir Ibn 'Abdullah Al-Ansârî about the period of the divine revelation cessation, that the Prophet, Allah's Prayers and Peace be upon him, said, "*While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had*

¹ Narrated by Al-Bukhâri, the book of Revelation

visited me at the cave of Hirâ' sitting on a chair between the sky and the earth. I was afraid of him and came back home and said: "Wrap me (in blankets)". And then Allah revealed the following Holy Verses (of Qur'an): ﴿O you (Muhammad, Allah's Prayers and Peace be upon him,) enveloped in garments! Arise and warn! And your Lord (Allah) magnify! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e. perform your duty to Allah)!﴾.

(Al-Muddaththir, "The One Enveloped", 1-7)

Khadîjah wanted to assure him so she asked him to tell her when the angel reappeared and he did, so she let him sit on her left thigh then on her right, then on her lap, he still saw the angel, but when she removed her veil, he did not see him any more. There was no doubt that what he saw was an angel and not Satan. Khadîjah believed him and believed in him and so she was the first to believe in **Allah** and His Prophet, Allah's Prayers and Peace be upon him. The Prophet, Allah's Prayers and Peace be upon him, started considering how to preach his people to believe in **Allah** alone and in the veracity and genuineness of the Message. He, Allah's Prayers and Peace be upon him, waited for divine guidance by revelation, but it ceased. This increased his

fear. Then *Jibrael* (Gabriel), Peace be upon him, reappeared after some time and revealed to him *Surat (Ad-Duha*, “The Forenoon-After Sunrise”) and indeed it is a *Surah* that shows **Allah**’s Love for him and the divine Protection with which the Prophet was showered. He was promised welfare in this world and in the Hereafter.

Jibrael (Gabriel) came down teaching the Prophet, Allah’s Prayers and Peace be upon him, *Wudû*¹ (ablution) and *As-Salâh* (the prayer), which was then only two *Rak’ahs*² and was not yet ordained in its present number of *Rak’ahs* and appointed times. The Prophet, Allah’s Prayers and Peace be upon him, started praying with his wife. When ‘Alî Ibn Abî Tâlib, who lived with them and had been then but a young boy, saw them praying and inquired about what they were doing, the Prophet, Allah’s Prayers and Peace be upon him, explained to him and invited him to Islam. ‘Alî waited till the next morning to consult his father. But when he entered upon the morning, he came hastily to him in order to embrace Islam saying: When **Allah** created me, he did not consult Abû Tâlib so why should I consult Abû Tâlib to worship

¹ *Wudû*: What we call ablution, that is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the *Ka’bah*

² *Rak’ah*: The *Salâh* (prayer) of Muslims consists of *Rak’ât* (singular-*Rak’ah* which is a unit of prayer and consists of one standing, one bowing and two prostrations).

Allah? Thus, he became the first boy to embrace Islam. Then Zaid Ibn Hârithah embraced Islam and became the first slave to become a Muslim.

Islam remained limited to the Prophet's household till the Prophet, Allah's Prayers and Peace be upon him, told Abû Bakr As-Siddîq, who was known for his morals, honesty, truthfulness and wisdom. He was highly ranked among the people of *Makkah* and was a close friend of the Prophet, Allah's Prayers and Peace be upon him; he shared with him avoiding idols, liquor, and gatherings of amusement which was common in *Makkah*. As soon as the Prophet, Allah's Prayers and Peace be upon him, invited him to Islam, he instantly accepted with no hesitation thus becoming the first man to become a Muslim. He wanted to share this welfare with his friends whom he trusted, so he was the reason for the Islam of 'Uthmân Ibn 'Affân, Abdur Rahmân Ibn 'Auf, Talhah Ibn 'Ubaidullah, Sa'd Ibn Abî Waqqâs, Az-Zubair Ibn Al 'Awwâm, then came Abû 'Ubaidah Ibn Al-Jarrâh and Sa'îd Ibn Zaid and other early Muslims. Whoever embraced Islam would go to the Prophet, Allah's Prayers and Peace be upon him, declare belief in this religion and learn its ordeals. They did not declare it in public, for they feared to be harmed by the disbelievers in *Makkah*; they would gather in the mountains and pray. That lasted for three years until **Allah's** Word descended to publicly invite people to Islam

and to start with his tribe when **Allah** said in the Qur'an:

﴿And warn your tribe (O Muhammad, Allah's Prayers and Peace be upon him,) of near kindred﴾. (Al-Shu'arâ', "The Poets",214)

The Prophet, Allah's Prayers and Peace be upon him, and his Tribe

When the Prophet, Allah's Prayers and Peace be upon him, was ordered to deliver the Message to his tribe, he invited his uncles to dinner at his house, and spoke to them about Islam and faith in the One and Only **Allah**. They did not listen to him and made fun of the subject, so he invited them a second time and tried to talk to them again and told them he was the awaited Prophet, but again no one responded. His uncle Abû Lahab was angry to the extent that he ordered his two sons 'Utbah and 'Utaibah to divorce Ruqayyah and 'Um Kulthum, the two daughters of the Prophet, Allah's Prayers and Peace be upon him, and they did.

The Prophet, Allah's Prayers and Peace be upon him, found no other way but to declare Islam publicly, as ordered by **Allah**: *«Therefore proclaim openly (Allah's Message Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers)»*. (Al-Hijr, "The Rocky Tract",95) The Prophet, Allah's Prayers and Peace be upon him, ascended the *Safa* (mountain) and started calling: "*O Banî Quraish*". They were assembled.

The Prophet, Allah's Prayers and Peace be upon him, then said: "*Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?*" They

said: Yes, for we have not found you telling anything other than the truth. He then said: *"I am a warner to you in face of a terrific punishment"*. Abû Lahab said (to the Prophet): Is it for that reason you have gathered us, damn you.¹ What he said was a shock and a surprise, for it came from his close uncle whom he expected to believe and support him, knowing his background and how honest he was.

For that *Jibrael* (Gabriel), Peace be upon him, came down with **Allah's** words: ***﴿Perish the two hands of Abû Lahab (an uncle of the Prophet), and perish he. His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames!﴾***. (*Al-Masad*, "The Palm Fiber" 1-3).

And that was the end of it. Regardless, the Message reached the people and they started thinking, comparing between how lost they were, worshipping stones which did not do them any good or harm, and between worshipping the One and Only **Allah** who rules all, in Whose Existence and Creation of the universe they already believed. The Message that invited people to good morals, like being kind to relatives, truthfulness, honesty, being gentle to parents, keeping promises, and respecting

¹ Narrated by Al-Bukhâri. And in other version: *"Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?"*

neighbour's rights and forbade lying, adultery, theft, being unkind to mothers and burying new born girls.

For that reason, those who had good common sense and a pure nature believed in Islam, which made the leaders of *Quraish* very angry for they feared they would lose their power and trade, especially that Islam was based on equality in rights and duties. It made slaves and masters equal; all people's origin was one, Adam and this made many slaves believe in Islam and publicly declare it.

Revolt started among the sons who embraced Islam without the approval of their fathers, who remained to be disbelievers, also among slaves and female slaves who started feeling real freedom, for they felt they were all slaves to just One God.

The People of *Quraish*

The leaders of *Quraish* gathered to discuss the serious matter that was threatening their creed, welfare and power, and wanted to deal with it before it spread further. Hence, they decided to fight the Prophet, Allah's Prayers and Peace be upon him, by degrading him and proving him a liar in his claim of prophet-hood, so they let their poets insult him and degrade what he said. Among those who embraced Islam were poets who responded similarly in their own poetry. The powerful disbelievers of *Quraish* started spreading the word that he was a foreteller whose matter would soon come to an end like those who came before him. Some said he was a magician and others said he was bewitched by the Jinn and that those who believed him would soon turn back to the religion of their ancestors.

They then asked him to perform miracles like those of Prophets *Mûsâ* (Moses) and *Îsâ* (Jesus), peace be upon them, like turning *Safa* and *Marwah* mountains into gold, bringing out water from the earth, bringing down a written holy book for them to read, or even tell them the future prices of goods in the market, so they can start betting on them! All that took place while they worshipped stones and wood that did not do them any good or harm, but still they claimed it brought them closer to **Allah**. For that reason,

the verses that came down were criticism of their actions and proof of their wrong doings, and asked them to prove their claim that these idols, who could not speak, see or hear, were gods! The disbelievers considered those verses to be an insult and disgrace to their idols, and a severe sarcasm of what they and their fathers worshipped, so they started seriously considering the case of that man who became widely believed by the noble and good merchants of *Makkah* and the neighbouring towns and also by the weak, poor men and women, young and old. They wondered what would happen if he made the people of *Makkah* turn against them and against worshipping their idols? Wouldn't that affect their trade and cause the religious status of *Makkah* to collapse, and no sacrifices be made to their idols? People would keep away from their gatherings of play and fun? So they decided to form a committee of their leaders and go to his uncle Abû Tâlib; who had not become a Muslim, complain to him about his nephew, and ask him to make him stop insulting their idols and refrain from what he says. They went to him saying: O Abû Tâlib, your nephew has insulted our gods, humiliated our religion, destroyed our dreams, and deluded our fathers, so you either stop him or let us deal with him. Abû Tâlib calmly listened to them and gently sent them away.

The Prophet, Allah's Prayers and Peace be upon him, continued with determination in his mission to spread the religion, and gave a good example to his followers in being kind, merciful and modest. He treated the weak and poor gently, tenderly and with warm affection, and *Tahajjud*¹ (prayed at night), reciting the verses of Qur'an that were revealed to him, pleading to **Allah** alone and praising Him which made his followers' belief in him and in his religion grow more profound. The leaders of *Makkah* went to Abû Tâlib for the second time and said: O Abû Tâlib, we rate you highly among us, and we have asked you to stop your nephew from his actions, but you didn't make him stop, so you either stop him or we will fight you both until one of us wins the other! That was too much for Abû Tâlib, for he did not consent to his nephew's actions nor could he let him down, so what could he do? Abû Tâlib called the Prophet, Allah's Prayers and Peace be upon him, and told him what has happened, and then said: Protect me and yourself and do not let me endure what I cannot bear! The Prophet, Allah's Prayers and Peace be upon him, replied: *"O uncle, if they put the sun in my right hand and the moon in my left, that I might leave that matter, I would not, until Allah reveals it and renders victorious that religion or I*

¹ *Tahajjud*: Night optional prayer offered at any time after 'Ishâ' prayer and before the *Fajr* prayer

would die for it!”¹

When Abû Tâlib realized how tight his nephew held to his religion and cared for it, more than caring for his own life, he told him: My nephew, you are free to say what you please and I shall never let any harm get to you! Abû Tâlib gathered *Banî Hashim* and *Banî Al-Muttalib* and told them what the leaders of *Makkah* had said and how his nephew responded and asked them to protect his nephew. They all consented to his wish except Abû Lahab who joined the others in their hatred to the Prophet, Allah's Prayers and Peace be upon him. The Prophet, Allah's Prayers and Peace be upon him, sought refuge from the harm caused by *Quraish* in his people, and in Khadîjah's great love, tenderness and deep belief in him. Upon the insistence of Abû-Tâlib and *Banî Hashim* on protecting the Prophet, Allah's Prayers and Peace be upon him, the leaders of *Makkah* presented Emarah Ibn Al-Walîd, a strong handsome young man to Abû Tâlib, saying: Take him as a son and give us your nephew, a man for a man! He told them: It is indeed a very bad deal; you give me your son to protect and cherish, while I give you my son to kill? That shall never be. They angrily left, secretly planning to take an action.

¹ *Sirat Ibn Hisham*

Muslims' Patience to Endure all Harms

The leaders of *Quraish* could not sleep out of worry, they could not enjoy the peace and power they had the way they did before. The high rank of their idols among the Arabs started to decline; the light of truth shook people's beliefs and Islam started to spread in and around *Makkah*. The leaders of disbelief decided to handle the matter aggressively, so they tortured Muslims in each tribe violently; one of them tortured his Ethiopian slave Bilâl Ibn Rabâh by leaving him on hot sand under the strong heat of the sun, putting a huge stone on his chest, leaving him with no food or drink to die. But Bilâl was persistent and held on to his religion; he repeated only one word: *'Ahad, 'Ahad* (meaning: **Allah**, the One and Only Lord; **Allah**, the One and Only Lord). When Abû Bakr saw him tortured that way, he bought him and set him free; he also bought many other slaves and set them free. Summayah 'Um (the mother of) Ammâr Ibn Yâsir, was tortured to death without yielding, but still held fast to her religion. Ammâr Ibn Yâsir and his father were also tortured. Khabbâb Ibn Al-Aratt was tortured by 'Um Anmâr, using fire to burn him, but he too held on.

Many different ways of torture were practiced upon Muslim men and women, but torture only strengthened their belief and made them more determined to hold fast to their religion; they were ready to die for the sake of the truth.

The Prophet, Allah's Prayers and Peace be upon him, himself got a share of that torture in spite of the protection of his uncle and *Banî Hashim*. 'Um Jameel, the wife of Abû Lahab used to throw defiled rubbish in front of his house and 'Uqbah Ibn Abî Moa'ît would put remains of dead cattle (slaughtered as a sacrifice for the idols) on his back while he was prostrating in prayer, so that he would remain prostrating until his daughter, Fâtimah, would come and remove them. One day while he was circumambulating the *Ka'bah*, a group of men seized him violently by the neck till he was almost choked, had it not been for Abû Bakr who told them: Would you kill a man for saying: My Lord is **Allah**? He made them let go of him.

All that did not weaken his determination nor stopped him preaching for the sake of **Allah**, which made his Companions, follow his example; they held fast to their religion and endured torture and insult. They sacrificed everything, for they did not seek wealth or power, they only sought truth.

When *Quraish* realized that torturing Muslims did not affect their belief and public declaration of this, they thought of negotiating with the Prophet, Allah's Prayers and Peace be upon him, so they sent him 'Utbah Ibn Rabi'âh, who said: My cousin, you are one of our family and you have brought to your people a serious matter, which set them apart. He told him that they would gather money to make him their richest if he sought wealth, make him their king or chief if he sought reign or power, and if his acts were dictated by the Jinn they would seek cure. But the Prophet, Allah's Prayers and Peace be upon him, only replied: "*Have you finished, Abû Al-Walîd?*" He replied: Yes. He, Allah's Prayers and Peace be upon him, said: "*Listen to me*". The Prophet, Allah's Prayers and Peace be upon him, started reciting the beginning of *Surat Fussilat* till he reached the verse of prostration as he, Allah's Prayers and Peace be upon him, then prostrated! Then he, Allah's Prayers and Peace be upon him, said: "*O Abû Al-Walîd, you heard the Koranic verses I just recited and it's up to you!*" 'Utbah returned to his people, but when they saw him they realized that Abû Al-Walîd has returned with a different face. He sat down and told them: I have heard something different from anything I have ever heard before! I swear it is neither poetry, nor magic talk of foretellers! O people of *Quraish* obey me and leave that man alone. I swear what he says is of great importance. If the Arabs

defeat him, you would be spared his fight, and if he wins, then you would share his power and honour, and be proud he is one of you. They said: O Abû Al-Walîd, he has bewitched you with his words. He replied: That is my opinion about him, but do as you please!

The leaders of *Quraish* considered negotiating personally with the Prophet, Allah's Prayers and Peace be upon him, so Abû Sufyân Ibn Harb, 'Umayyah Ibn Khalaf, Abû Jahl, and others went to him offering him what 'Utbah Ibn Rabi'âh had offered him earlier: money, power or reign. He refused all that and told them that he was sent by **Allah** as a bringer of glad tidings and a warner. They replied: If you do not accept what we offered, then ask your **Allah** to move these mountains away, give wealth to our towns, run rivers and resurrect our dead ancestors back to us, and let Qosay Ibn Kelab be among them, for he was an honest man and we shall ask them about what you say, if they believed you and you do as we ask of you, we shall believe you and know that **Allah** has sent you as His Messenger, but if you do not do that, then ask your **Allah** to send an angel to confirm what you say, and ask Him to build you castles and provide you with gardens and treasures of gold and silver to make you rich, for you go to the market and earn your living like us, only then we would realize your true worth. But again he told

them he was sent by **Allah** only as a bringer of glad tidings and a Warner. They said: Then let the sky fall upon us as you claimed your **Allah** can do, and some even asked him to bring forth **Allah** and his angels! The Prophet, Allah's Prayers and Peace be upon him, sadly left them and walked away.

During all that tension, hatred, hurt and sick arguments, the number of Muslims was increasing every day, which made the hostility of the people of *Quraish* towards the Prophet, Allah's Prayers and Peace be upon him, worsen. One day Abû Jahl insulted him terribly, but he did not answer back, and just left. Hamzah Ibn 'Abdul-Muttalib who had just returned from hunting, which he practiced and fancied a lot, was informed of that, and was very angry; he went to the *Ka'bah* where people used to meet, and found Abû Jahl sitting among them, he hit him with his bow on the head and hurt him. He told him: Do you insult my nephew and I believe in his religion and I say what he says, if you dare, do to me what you did to him! All were stunned, for no one could oppose Hamzah! Hamzah Ibn 'Abdul-Muttalib then embraced Islam and so *Quraish* realized that the Prophet, Allah's Prayers and Peace be upon him, became protected by Hamzah, so they refrained from some of what they were doing to him.

The Immigration to *Habashah* (Ethiopia)

When the Prophet, Allah's Prayers and Peace be upon him, realized that *Quraish* increased their torture to the Muslims and tried all brutal ways to drive them away from their religion, he advised them to immigrate to *Habashah* (Ethiopia); as its king was a man of just, and it is a land of truth. He wanted them to go until **Allah** relieves them from what they are going through. Eleven men and four women immigrated secretly. They lived safely under the ruling of the Ethiopian king *An-Najâshî* (the Negus), who was a Christian. When they heard that the Muslims in *Makkah* became safe from *Quraish's* torture, they returned. When they found out that this was not true, they returned back to *Habashah* (Ethiopia). This time they were eighty men, some of them with their wives and children. They remained there until the Prophet, Allah's Prayers and Peace be upon him, went to *Al-Madinah*, and then joined him there.

The leaders of *Makkah* were very angry when they learnt about this immigration to *Habashah* (Ethiopia), as by doing that they escaped from their control and power. They have sent 'Amr Ibn Al-
'Âas and Abdullah Ibn Abî
Rabî'ah to the Ethiopian king *An-Najâshî* (the Negus) with lots of precious gifts. When he met them and accepted

their presents, they told him: O king, some foolish young men have come to your country; they have revolted against the religion of their people. They have not embraced your religion, but rather they have invented a new religion that neither you nor we know of. We are sent to you by the honourable men of their fathers and uncles so you would return them back, as they are more aware of the blames towards them.

An-Najâshî (the Negus) refused to do that until he listened to the Muslims themselves. He sent for them and when they came, he asked them: What is that religion for which you have left your people and made you not think to convert to my religion nor any other religion? Ja‘far Ibn Abî Tâlib answered: O king, we were ignorant people worshipping idols, eating the corpse of dead animals, acquiring bad deeds, treating our relatives unkindly, treating our neighbours badly. The strong of us would overpower the weak. We remained so until **Allah** sent us a Prophet from our people whom we know his origin, his truthfulness, honesty and chastity. He advised us to worship no one but **Allah** and forsake the idols that were made of stones and which we and our fathers used to worship. He ordered us to say the truth, be honest in our dealings, be kind to our relatives and our neighbours and stop fighting and killing others.

He also forbade bad deeds and telling lies, stealing the orphan's money and falsely accusing women of bad deeds. He ordered us to worship no one but **Allah** and join no partners with Him. He ordered us to pray, pay *Zakah*¹ and fast.

He continued his explanation of the teachings and pillars of Islam: We believed, trusted and followed what he came with from **Allah**. We worship no one but **Allah**, avoid what is forbidden and abide by what is permitted. Our people took us as enemies and tortured us for that. They tried to turn us against our religion and make us worship the idols again, rather than worshipping **Allah**. When they overpowered us and treated us unjustly and cruelly, keeping us away from our religion, we came to your country and chose to live with you in particular, hoping you would be just to us.

An-Najâshî (the Negus) said: Can you recite to me some of the verses that descended on him from **Allah**? Ja'far replied: Yes! He recited *Surat Maryam* (Mary) from the beginning until verse 32 (the story of Prophet *Zakariyâ* (Zachriya) and *Maryam* (Mary) and her pregnancy with

¹ *Zakah*: A certain fixed proportion of the wealth and of every kind of the property liable to *Zakah* of a Muslim to be paid yearly for the benefit of poor in the Muslim community. The payment of *Zakah* is obligatory as it is one of the five pillars of Islam

Prophet *‘Īsâ* (Jesus)- the son of *Maryam* (Mary)- and how he spoke to the people when he was still in the cradle). *An-Najâshî* (the Negus) wept until he wet his beard. His priests also wept when they heard what Ja‘far recited. They said: These words come from the same divine source of the words of Jesus Christ, Messiah *‘Īsâ!* *An-Najâshî* (the Negus) said: These words and Prophet, *Mûsâ* (Moses)'s words come from the same divine lantern. He turned back and addressed the messengers of *Quraish* and told them: Go back for I shall never give back these men to you! The next day ‘Amr Ibn Al-‘Âas came back to *An-Najâshî* (the Negus) and told him: The Muslims say bad words about Prophet *‘Īsâ* (Jesus) - The son of *Maryam* (Mary)-, so ask them what they say?. When the Muslims entered, he asked them about Prophet *‘Īsâ* (Jesus). Ja‘far Ibn Abî Tâlib said: We say about Prophet *‘Īsâ* (Jesus) what our Prophet, said of him; he says he is **Allah**'s slave and Messenger and that he came forth from His Spirit and His Word was laid upon the virtuous *Maryam* (Mary). When *An-Najâshî* (the Negus) heard that, he held a small stick and drew a line on the ground saying: Between our religion and yours is only this line. He then looked at the Muslims and said: Go and live safely on my land. Whoever shall insult you shall be penalized. I would not take a mountain of gold to hurt

anyone of you. He then spoke to those who surrounded him: Give them back their presents, I do not need them. I swear by **Allah**, He (**Allah**) has not taken from me a bribe when He returned me back my kingdom, so I shall not accept any bribe!

The two messengers of *Quraish* left disappointed and defeated. They returned back with the presents that *An-Najâshî* (the Negus) refused to take.

Later, *An-Najâshî* (the Negus) embraced Islam. When he died the Prophet, Allah's Prayers and Peace be upon him, was in *Al-Madinah Al-Mounawarah*. He learnt about his death from *Jibrael* (Gabriel); he broke the news to Muslims, and then prayed *Janaza* prayer (funeral prayer) upon his soul, asking **Allah** to forgive him.

‘Umar Ibn Al-Khattâb, may Allah be pleased with him,
Embracing Islam

‘Umar Ibn Al-Khattâb, may Allah be pleased with him, was at that time a strong young man, between the age of thirty to thirty-five; mighty, aggressive, high tempered and away from Islam and Muslims. At the same time, he was kind and caring to his family. He was offended by the fact that some of the Muslims had immigrated to *Habashah* (Ethiopia) and were protected by its king *An-Najâshî* (the Negus). He missed them and was hurt that they departed from their homes and left their families.

One day the Prophet, Allah's Prayers and Peace be upon him, was with some of his Companions in one of their homes. ‘Umar knew of that, he angrily and furiously went out, filled with the rage of the ignorance time. On his way he met a man called Nu‘aim Ibn Al-Nahaam, who had secretly converted to Islam. He asked ‘Umar: Where are you going? ‘Umar said: I am heading for Muhammad who splitted the people of *Quraish* dispersed their dreams insulted their religion, and defied their gods. I shall kill him!

Nu‘aim told him: I swear by

Allah, ‘Umar, your ownself has deceived you! Do you think that the people of *Banî Abd-Manâf* will leave you to

walk as a free man after you kill Muhammad?! Why don't you return to your family and reform what they have done? 'Umar said: Who of my family members? He answered: Your sister Fâtimah Bint Al-Khattâb and her husband Sa'îd Ibn Zaid Ibn 'Amr¹ (your cousin), they have embraced Islam and followed Muhammad's religion! Go and handle them.

'Umar went to his sister's house; who was sitting with her husband and Khabbâb Ibn Al-'Arat who was reading *Surat Tâ-Hâ* from the Holy Book. When 'Umar approached the house, Khabbâb hid away and Fâtimah hid the book, and when he entered the house, he said: What vague words have I heard? They said: You have not heard anything! He said: I swear by **Allah**, I just knew that you have followed Muhammad's religion! He hit his cousin Sa'îd so Fâtimah went to defend her husband, but 'Umar hit her too on her face until she bled! The couples were very angry; and said: Yes we have embraced Islam and believed in **Allah** and His Prophet, so do as you please! When 'Umar saw his sister bleeding, he was disturbed and regretted what he did. He gently told his sister: Give me what you were reading so I can see what Muhammad bring forth? She said: We fear giving it to

¹ Sa'îd Ibn Zaid Ibn 'Amr, is one of the ten men who were promised to enter Paradise.

you! He promised that he wouldn't tear it, but give it safely back to her. She said: You are a disbeliever and you can't touch it, for only pure and clean people can touch it! 'Umar went and washed himself. She gave him the Holy book; he read the beginning of *Surat Tâ-Hâ*. He said: How fine and precious these words are!? When Khabbâb Ibn Al-'Arat heard that, he came out and said: O 'Umar, I wish that **Allah** has chosen you to believe in His Prophet, Allah's Prayers and Peace be upon him, for I heard the Prophet, Allah's Prayers and Peace be upon him, yesterday saying: "*O Allah, give power to Islam through Abû Al-Hakam Ibn Hishâm or 'Umar Ibn Al-Khattâb*". Khabbâb said: So **Allah, Allah**, 'Umar!

'Umar said: O Khabbâb, take me to Muhammad so I can announce embracing Islam! Khabbâb told him the way to Muhammad. 'Umar went to him; he felt his heart softened and content.

The greatness and spirituality of the verses (*Ayat*) which he read, their meanings and what they preach, enlightened his soul.

'Umar knocked the door of the Prophet's house, Allah's Prayers and Peace be upon him, and when they heard his voice, a man looked and saw it was him. The man was frightened and said: O **Allah's** Messenger, this is 'Umar Ibn Al-Khattâb and he has his sword out! Hamzah Ibn 'Abdul-Muttalib said: If he came for a good

cause, we shall grant it to him, and if he intends otherwise, we shall kill him by his own sword. The Prophet, Allah's Prayers and Peace be upon him, allowed him to enter, so he did and declared becoming a Muslim. The Prophet, Allah's Prayers and Peace be upon him, and those who were with him said: "*Allahu-Akbar*" (**Allah** is most Great).

'Umar declared publicly embracing Islam. He did not accept that the Muslims hid their religion and would pray hiding in places in *Makkah*, away from *Quraish*'s torture. He fought *Quraish* until he and all the Muslims could pray around the *Ka'bah*.

The Boycott Sheet

The leaders of *Quraish* were extremely angry when ‘Umar embraced Islam and declared it publicly. They knew that even with the torture they perform on Muhammad and his Companions, it shall not stop the people from embracing Islam and be protected by ‘Umar Ibn Al-Khattâb, Hamzah Ibn ‘Abdul-Muttalib or by *An-Najâshî* (the Negus) king of *Habashah* (Ethiopia) or whoever can protect them.

They got together to consider what should be done. They recognized that the policy of torture will not work; on the contrary, it made the Muslims more persistent to hold to their religion and adhere to it! They rather decided to follow the boycott policy and make the Muslims starve. They all decided to cut their relations with *Banî Al-Muttalib*. They would not marry of them, or help them get married, nor would they sell them anything or trade with them. They wrote all those conditions on a paper and hung it on the *Ka‘bah* to ensure they would abide to it. When they did so, *Banî Hâshim* and *Banî Al-Muttalib* became bias towards Abû Tâlib Ibn Abdul-Muttalib and went with him to *She‘b*¹.

Only Abû Lahab remained

¹ *She‘b*: A place in the mountain.

hostile to the Prophet, Allah's Prayers and Peace be upon him.

Quraish insisted on the boycott hoping that this would make the people leave Muhammad so he remains by himself, and in turn there would be no danger of his Message. *Quraish* did not only boycott Muhammad and his people, but they also continued torturing the Muslims in every possible way. That made the Muslims more persistent in holding on to their religion and the Prophet's family, Allah's Prayers and Peace be upon him, became more protective and attached to him, even those who had not yet believed in his religion and become Muslims, like Abû Tâlib and others. It became a matter of survival and challenge. This did not reduce the spreading of Islam outside *Makkah*. It was widely spreading amongst the different Arab tribes, which made the leaders of *Quraish* very angry and worried about their trade with the tribes in the entire Arab peninsula.

The boycott and siege lasted for almost three years. Some of the men of *Makkah*, like Hishâm Ibn 'Amr, used to sneak in food and drink to the Muslims of *She'b* Abû Tâlib. The presence of the Muslims along with the non Muslims (from *Banî Hishâm* and *Banî Al-Muttalib*) had a great influence; they watched the Muslims performing ablution, praying, pleading to

Allah at night, loving, sympathizing and acting affectionately towards one another. All that, in addition to

what Islam calls for from using the mind; awakening ones conscience, and what the verses of the Holy Qur'an demonstrate as proofs of monotheism of **Allah** Almighty, weakened the importance of the idols to them. They realized they were deluded. Their hearts and minds started opening up to accepting Islam.

That boycott was questioned by many people who came every year to *Makkah* for pilgrimage, trade and meeting in 'Ukâz; *Majaanah* and *Dhul-Majâz* markets. It made them wonder about those people who were starving to death. What have they done to deserve that siege, hatred and cruel treatment? All these reasons led the people with kind hearts to sympathize with the Muslims. The sacred months¹ and pilgrimage time were a chance for the captured people to go to the markets; meet with the delegations and introduce them to the principles of Islam.

The Prophet, Allah's Prayers and Peace be upon him, invited them to believe in **Allah** alone. He recited to them Qur'anic verses that descended on him. Many people responded positively to him which had made the leaders of *Makkah* try to meet the pilgrims before the Prophet, Allah's Prayers and Peace be upon him, met them so as to warn them of him, claiming he was a magician and that what he

¹ Sacred months: 1st month (*Muharam*), 7th month (*Rajab*), 11th month (*Dhul-Hijjah*) and 12th month (*Dhul-Qa'adah*) of the Islamic calendar

said would separate between fathers and friends; keep husbands and wives apart, even the whole tribe would be split just like what happened in *Makkah*.

The prolonged siege and distress that happened to Muslims from the people of *Quraish* together with their children, brothers, cousins and uncles made some of the people of *Quraish* realize how unjustly they treated those people who were starving of hunger.

Five of them gathered: Hishâm Ibn ‘Amr, Zuhair Ibn ‘Umayyah, Al-Mut‘îm Ibn ‘Adî, Zamaa Ibn Al-Aswad and Abû Al-Bakhtary Ibn Hishâm. They pledged to break the promise concerning the boycott paper hanging inside the *Ka‘bah* in which the leaders of *Makkah* had decided to boycott the Prophet, Allah’s Prayers and Peace be upon him, and whoever was with him. They went to the *Ka‘bah* and one of them said: O people of *Makkah*, how come we eat and dress while *Banî Hishâm* are about to perish, we neither buy their goods nor sell them any goods?! I swear by **Allah**, I shall not move until this unjust boycott sheet is torn. Abû Jahl yelled: You lie... I swear by **Allah**, it shall not be torn! The other four yelled: It will be torn and destroyed. Abû Jahl said: This matter has been plotted for during the night! He felt they had all agreed upon that and that defying them would cause a lot of disturbance, so he held back upon the matter.

Al-Mut‘îm Ibn ‘Adî wanted to tear the treaty sheet but he found that the woodworm had already eaten it, leaving nothing but the words: *Besmeka Alahom* (meaning: In The Name, of **Allah**). Thereafter, the sieged people in *She‘b* Abû Tâlib were allowed to go to *Makkah* and deal freely, buying and selling with the rest of the people.

Around twenty Christian men, who had heard about the Prophet, Allah’s Prayers and Peace be upon him, from *Habashah* (Ethiopia) came to *Makkah* and met the Prophet at the *Ka‘bah*. They spoke with him and questioned him about some matters. Meanwhile, some of *Quraish*’s men were gathering around *Ka‘bah*. When those Christians were through with their questions, the Prophet, Allah’s Prayers and Peace be upon him, invited them to embrace Islam and read to them some of the verses of the Holy Qur’an. When they heard it, their eyes were full of tears and they approved to what he said. They felt he was **Allah’s** Messenger and believed him. They knew from him what they already knew from their book. When they left him and walked away, Abû Jahl and a group of *Quraish* met and insulted them. They refrained from him and said: We are free to believe in what we think and you are free to believe in what you think.

The Prophet, Allah’s Prayers and Peace be upon him, and whoever was with him returned to *Makkah*. He kept on preaching in

Makkah and to all the tribes who came in the sacred months. Despite the huge number of people who followed the Prophet, Allah's Prayers and Peace be upon him, the people of *Quraish* continued to harm the Muslims and no one could stop them.

The Year of Sorrow

It was only a few months after the boycott that the Prophet, Allah's Prayers and Peace be upon him, had unexpectedly faced the serious illness of his uncle Abû Tâlib who was in the throes of death. When he went to visit him, he found Abû Jahl and the masters of *Quraish* speaking to him about the Prophet. They asked him to tell the Prophet to stay away from them and their religion, so they would stay away from him and his religion. The Prophet, Allah's Prayers and Peace be upon him, told them: *"Yes, just say one word and you will become the masters of the Arabs, and the Persians will follow your footsteps"*.

Abû Jahl said: Fine, even ten words! The Prophet, Allah's Prayers and Peace be upon him, said: *"Say: Lâ ilâhâ ila Allâh, (there is no god to be worshipped but Allah) and abstain from worshipping any other than Him!"* They said: Muhammad, do you want to make all the gods just one God?! This is strange! They told each other: This man shall not give you what you want, just go and stick to your father's religion until **Allah** shall judge who is the righteous one of you.. They split and Abû Tâlib told the

Prophet, Allah's Prayers and Peace be upon him, O my nephew, I swear by **Allah** I have not found you asking anything outrageous of them.

When the Prophet, Allah's Prayers and Peace be upon him, realized that death had drawn near to his uncle, he invited him to Islam and asked him to declare *Ash-Shahâdah*: (Testimony of Faith, by saying, "None has the right to be worshipped but **Allah**, and Muhammad, Allah's Prayers and Peace be upon him, is the Messenger of **Allah**". Abû Tâlib, who supported the Prophet, Allah's Prayers and Peace be upon him, defended and loved him, died. Soon after Khadîjah passed away too. That great lady whom *Jibrael* (Gabriel) came to the Prophet, Allah's Prayers and Peace be upon him, and said: O **Allah's Messenger!** This is Khadîjah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. **Allah**) and on my behalf, and give her the glad tidings of having a house made of *Qasab*¹ in Paradise wherein there will neither be any noise or any fatigue (trouble)²

The tender and loving wife died. By virtue of her strong faith, pure heart, gentle soul and great love used to ease the Prophet's stress, Allah's Prayers and Peace be upon him, and relieve him of all his pain and

¹ *Qasab*: Pipes made of gold, pearls and other precious stones

² Narrated by Al-Bukhâri, the book of the Virtues (*Al-Manaqib*)

sadness. She comforted him and supported him with her money and soul. The Prophet's sadness, Allah's Prayers and Peace be upon him, was grave for losing his two loving supporters; that left great pain within him. An unexplainable amount of grief, sorrow and sadness.

Quraish increased harming the Prophet, Allah's Prayers and Peace be upon him, after the death of his wife and uncle. He was fed up with them, so he traveled to *Al-Tâ'if*¹ alone, without telling anyone of his departure. He hoped *Thaqîf* tribe would embrace Islam and support him, but all they did was letting their rude ones insult and shout at him. He, Allah's Prayers and Peace be upon him, took shelter in the shade of a vine arbour, turned to his Lord and raised his hands to Heaven and prayed with noticeable pain said:

“O Allah! To You only do I complain of feebleness of my strength, my lack of means and my humiliation among people. You are the Most Merciful of all the merciful, You are the Lord of the oppressed, helpless and the weak; and You are my Lord. To whom would You leave me? To a remote one who would sullenly frown at me? Or to the enemy who has been given control over my affairs? Verily, if Your wrath does not fall upon me, then I care nothing of whatever befalls me; Your

¹ *Al-Tâ'if*: A well-known town near *Makkah*

forgiveness and mercy are more than abundant for me. I seek refuge in the light of Your Countenance which has illuminated all darkness, and which has controlled all affairs in this world as well as in the Hereafter from Your wrath, or that Your wrath befall me. To You alone belongs the right to blame and to chastise until You are pleased with me, and there is no might or power except with You Alone”¹

Some people felt sorry for him and sent him some grapes with a Christian boy called Addas. The Prophet, Allah’s Prayers and Peace be upon him, took it and said: “*Bismillahi (In the name of Allah)*” Then he ate. Addas said: These words are not the words of the people of this land! The Prophet, Allah’s Prayers and Peace be upon him, asked him about his country and his religion. When he knew he was a Christian from the country called *Ne-Nowah* he told him: “*From the country of Yûnus (Jonah) Ibn Matta, the righteous man?*” Addas asked him: How do you know Yûnus (Jonah) Ibn Matta? He said: “*Of course, he is my brother, he was a Prophet and I am a Prophet too!*” Addas started kissing his head, his hands and feet.

The Prophet, Allah’s Prayers and Peace be upon him, sadly returned to *Makkah* after he had asked

¹ *Sirat Ibn Hisham*

the people of *Thaqîf* not to tell the people of *Makkah* that he went to them so they wouldn't insult him, but *Quraish* learnt about what happened and increased their torture to him.

The Prophet, Allah's Prayers and Peace be upon him, started inviting the tribes that came to *Makkah* for pilgrimage to Islam. He asked them to believe in **Allah** and declare that there is no god but **Allah** and that he was sent to them as a Prophet! He would talk to them about Islam and the good morals this religion called for. He explained what awaits people during the resurrection and the reckoning and what leads to Paradise or Hell. Moreover, he went to the tribes in their homes; he went to *Kindah*, *Kalb*, *Banî Hanefah* and *Banî 'Âmir Ibn Sa'sa'a*, but no one would either listen or respond to him.

His uncle Abdul-'Uzza Ibn Abdul-Muttalib (Abû Lahab) would follow him wherever he went and persuade the people not to listen to him accusing him at times of being a poet or a magician... etc. All this increased the Prophet's pain and agony, Allah's Prayers and Peace be upon him.

The Prophet, Allah's Prayers and Peace be upon him, was outraged from the affliction he received from the closest people to him and from the people not believing his Message and mocking him. He was trying to save them by helping them to find peace and honour in

this world and the hereafter. He sought no money, pride or power for himself. His pain was deepened as he missed the deep love, tenderness and affection from Khadījah and the protection he lost by the death of his uncle Abû Tâlib who had brought him up, protected and guided him.

One night as the Prophet, Allah's Prayers and Peace be upon him, slept alone in the mosque, a miracle happened, that is, *Al-Isrâ'*¹ and *Al-Mi'râj*² through which **Allah** showed the Prophet, Allah's Prayers and Peace be upon him, that if the people on earth had disbelieved in him and did not realize his value, his real value was (and is) known and venerated in the heavens.

¹ *Al-Isrâ'*: The Journey by night

² *Al-Mi'râj*: The Ascent of the Prophet, Allah's Prayers and Peace be upon him, to the heavens (by soul and body)

Al-Isrâ' and Al-Mi'râj

Many versions were related about the story of *Al-Isrâ'* and *Al-Mi'râj*. Opinions varied about them; did *Al-Isrâ'* and *Al-Mi'râj* take place by both body and soul? or only by the soul? Was *Al-Isrâ'* by both the body and soul and *Al-Mi'râj* by soul only? There is no doubt that it took place by both the soul and body together; otherwise it would not have been considered a miracle, and the Prophet's people, Allah's Prayers and Peace be upon him, wouldn't have disbelieved in him when he related it to them. The matter pertains to **Allah** Almighty's power, when He wishes something; it shall inevitably take place. Accordingly, this matter is not negotiable.

We have chosen not to mention the different versions but rather convey the most correct versions related in the biography books and what was narrated by Al-Bukhârî and Muslim books.

As for the story of *Al-Isrâ'*, the Prophet, Allah's Prayers and Peace be upon him, says: "*While I was at Makkah, the roof of my house was opened, and Jibrael (Gabriel) descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and belief, and poured its contents into my chest, then closed it*". The

Messenger of **Allah**, Allah's Prayers and Peace be upon him, said: "*I was brought Al-Buraq (that was an animal white and long, larger than a donkey and smaller than a mule) I mounted it and came to Bait-ul-Maqdis¹ in Jerusalem, then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it*"²

Al-Hassan, may Allah be pleased with him, says: The Prophet, Allah's Prayers and Peace be upon him, found *Ibrâhîm* (Abraham), *Mûsâ* (Moses), *Îsâ* (Jesus) among a group of other prophets. The Prophet, Allah's Prayers and Peace be upon him, led and prayed with them, and then came out and *Jibrael* (Gabriel) brought him a vessel of wine and a vessel of milk. He, Allah's Prayers and Peace be upon him, chose the milk, and *Jibrael* (Gabriel) said: You have chosen the natural thing, and your people will be guided by you. Wine is prohibited.

The Prophet, Allah's Prayers and Peace be upon him, then left to *Makkah*. The next morning he went to *Quraish* and told them what happened. The majority of the people were astonished from what was narrated to them and denied it. They said: It takes the caravans one month to go from *Makkah* to

¹ *Bait-ul-Maqdis*: The famous mosque in *Jerusalem* which is regarded as the third sacred mosque in Islam; the first and second being *Al-Masjid-Al-Harâm* at *Makkah* and the mosque of the Prophet, Allah's Prayers and Peace be upon him, at *Al-Madînah*, respectively

² Narrated by Al-Bukhâri, the book of Prophets – Muslim, the book of Faith (*Kitab Al-Iman*)

Al-Shâm and a month back; and Muhammad goes and comes to *Makkah* in one night only. Accordingly, lots of people who converted to Islam renounced.

Some of the people went to Abû Bakr's house telling him: Go see your friend, he is in *Al-Hijr*¹ speaking to the people and telling them that yesterday he was sent to Jerusalem and returned the same night; it takes us one month to go and another month to return! Abû Bakr said: I swear by **Allah**, if he said so then it is true! I believe him in whatever he relates every minute of the night or the day, will I then not believe him about the news of this earth? Abû Bakr then went to the Prophet, Allah's Prayers and Peace be upon him, while he was relating to the people the story of *Al-Isrâ'*. He hadn't yet spoken about the story of *Al-Mi'râj*. Abû Bakr said: You have said the truth, O Prophet of **Allah**; I swear by **Allah** if you told us that you ascended to the high heavens, we would believe you! The Prophet, Allah's Prayers and Peace be upon him, answered: "*And I have also been ascended to the high heavens and you Abû Bakr are As-Siddîq (the most believing and trusting friend)*".

The Prophet, Allah's Prayers and Peace be upon him, says: "*I was in Al-Hijr and Quraish were asking me about the path of my nocturnal journey; they asked*

¹ *Al-Hijr*: The unroofed portion of the *Ka'bah* which at present is in the form of a compound towards the north of the *Ka'bah*

me about details of Bait-ul-Maqdis which I had not properly noticed! I was extremely upset like I have never been before, so Allah displayed Jerusalem in front of me, then whatever they asked me, I could answer”¹

’Um Hânî, may Allah be pleased with her, says: The disbelievers told the Prophet, Allah’s Prayers and Peace be upon him, after he had returned from the journey of *Al-Isrâ’* and *Al-Mi’râj*: If what you are saying is true, then tell us where have you seen our camels? He told them the exact place where the camels were, they were shocked. They asked him which day their camels shall return. He told them a specific day! They asked what time? He said faster than the rise of the sun! A man then said: The sun has risen and your camels have returned!²

As for the story of *Al-Mi’râj*, the Prophet, Allah’s Prayers and Peace be upon him, says: “*Jibrael (Gabriel) came with Al-Mi’râj and ascended us to heaven. When I reached the nearest heaven Jibrael (Gabriel) then asked the gatekeeper of the heaven to open its gate. He was asked who he was? He replied: Jibrael (Gabriel). He was again asked: Who is with you? He said: Muhammad. It was said: Has he been summoned? Jibrael (Gabriel) replied: He has indeed been summoned. And the door of*

¹ Narrated by Muslim, the book of Faith (*Kitab Al-Iman*)

² Contemplations of Al Qurtubî

the heaven was opened for us and we saw Adam. He welcomed me and prayed for my well-being. Then we ascended to the second heaven. Jibrael (Gabriel), peace be upon him, asked the gatekeeper of the heaven to open its gate. He was asked who he was? He answered: Jibrael (Gabriel); and he was asked: Who is with you? He replied: Muhammad. It was said: Has he been summoned? He replied: He has indeed been summoned. The gate was opened. When I entered 'Îsâ (Jesus)- the son of Maryam (Mary) and Yahyâ (John) Ibn Zakariyâ (Zachariya), peace be upon them, cousins from the maternal side. Welcomed me and prayed for my well-being. Then I was taken to the third heaven and Jibrael (Gabriel) asked the gatekeeper of that heaven to open its gate. He was asked: Who are you? He replied: Jibrael (Gabriel). He was (again) asked: Who is with you? He replied Muhammad, Allah's Prayers and Peace be upon him. It was said: Has he been summoned? He replied He has indeed been summoned. The gate was opened for us and I saw Yûsuf (Joseph), peace be upon him, who had been given half of world's beauty. He welcomed me prayed for my well-being. Then we ascended to the fourth heaven. Jibrael (Gabriel), peace be upon him, asked the gatekeeper of the heaven to open its gate and it was said: Who is he? He replied: Jibrael (Gabriel). It was (again) said: Who is with you? He said: Muhammad. It

was said: *Has he been summoned?* He replied: *He has indeed been summoned. The gate was opened for us, and I saw Idrîs (Enoch) was there. He welcomed me and prayed for my well-being. Allah, the Exalted and the Glorious, has said: ﴿And We raised him Idrîs (Enoch) to a high station﴾ (Maryam, "Mary", 57). Then we ascended to the fifth heaven and Jibrael (Gabriel) asked the gatekeeper of the heaven to open its gate.. It was said: *Who is he?* He replied *Jibrael (Gabriel)*. It was (again) said: *Who is with you?* He replied: *Muhammad*. It was said: *Has he been summoned?* He replied: *He has indeed been summoned. The gate was opened for us and then I was with Hârûn (Aaron), peace be upon him. He welcomed me prayed for my well-being. Then I was taken to the sixth heaven. Jibrael (Gabriel) asked for gatekeeper of the heaven to open its gate.. It was said: *Who is he?* He replied: *Jibrael (Gabriel)*. It was said: *Who is with you?* He replied: *Muhammad*. It was said: *Has he been summoned?* He replied: *He has indeed been summoned. The gate was opened for us and there I was with Mûsâ (Moses), peace be upon him, He welcomed me and prayed for my well-being. Then I was taken up to the seventh heaven. Jibrael (Gabriel) asked the gatekeeper of the heaven to open its gate. It was said: *Who is he?* He said: *Jibrael (Gabriel)*. It was said. *Who is with****

you? He replied: Muhammad, Allah's Prayers and Peace be upon him. It was said: Has he been summoned? He replied: He has indeed been summoned. The gate was opened for us and there I found Ibrâhîm (Abraham), peace be upon him, reclining against Al-Bait-ul-Ma'mur¹. Seventy thousand angels enter it every day, and after they come out, they never return again. Then I was taken to Sidrat-ul-Muntaha² whose leaves were like elephant ears and its fruit was like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a great change that none amongst the creations has the power to praise its beauty.

Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Mûsâ (Moses), peace be upon him, and he said: What has your Lord enjoined upon your Ummah (nation)? I said: Fifty prayers. He said: Return to your Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden. As I have put to test the children of Isra'il and tried them and found them too weak to bear such a heavy burden. He (the Holy Prophet) said: I went back to my Lord and said: My Lord,

¹ Al-Bait-ul-Ma'mur: Allah's House over the Seventh Heaven

² Sidrat-ul-Muntaha: A Nabiq tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)

*make things lighter for my Ummah. The Lord reduced five prayers for me. I went down to Mûsâ (Moses) and said. The Lord reduced five prayers for me. He said: Verily your Ummah shall not be able to bear this burden; return to your Lord and ask Him to make things lighter. I then kept going back and forth between my Lord, Blessed and Exalted and Mûsâ (Moses), peace be upon him, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do it, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Mûsâ (Moses), peace be upon him, and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of **Allah** remarked: I returned to my Lord until I felt ashamed before Him”¹.*

People differed in opinion, whether the Prophet, Allah's Prayers and Peace be upon him, saw **Allah** or not. We here relate forth the most reliable source.

It is narrated on the authority

¹ Narrated by Muslim, the book of Faith (*Kitab Al-Iman*)

of Masrûq that he said: I was resting at the house of ‘Â’ishah that she said: O Abû (father of) ‘Â’ishah (*kunya*¹ of Masrûq), there are three things, and he who affirmed even one of them fabricated the greatest lie against **Allah**. I asked: What they were. She said: He who presumed that Muhammad, Allah’s prayers and Peace be upon him, saw his Lord (with his ocular vision) fabricated the greatest lie against **Allah**. I was reclining but then sat up and said: O ‘Um Al-Mu’minûn (the mother of all believers), wait a bit and do not be in haste. Have not **Allah**, Mighty and Majestic said: *﴿And indeed he (Muhammad, Allah’s Prayers and Peace be upon him, saw him (Jibrael (Gabriel)) in the clear horizon (towards the east))﴾* (At-Takwîr, “Wound Round and Lost its Light”, 23). *﴿And indeed he (Muhammad Allah’s Prayers and Peace be upon him,) saw him (Jibrael (Gabriel)) at a second descent (i.e. another time))﴾*. (An-Najm, “The Star”, 13) She said: I was the first of this *Ummah* (Nation) who asked the Messenger of **Allah**, Allah’s Prayers and Peace be upon him, about it, and he said: “*Verily he is Jibrael (Gabriel). I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the space) from the sky to the earth with the*

¹ *Kunya*: Calling a man: O father of so and so!, or calling a woman: O mother of so and so!. This is a custom of the Arabs

greatness of his bodily structure". She said: Have you not heard **Allah** saying. **﴿No vision can grasp Him, but He grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things﴾** (Al-An'âm, "The Cattle", 103) She, (i.e. 'Â'ishah), further said): Have you not heard that, verily, **Allah** says: **﴿It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise﴾** (Ash-Shûra, "The Consultation", 51) She said: He who presumes that the Messenger of **Allah**, Allah's Prayers and Peace be upon him, concealed anything, from the Book of **Allah** fabricates the greatest lie against **Allah**. **Allah** says: **﴿O Messenger (Muhammad, Allah's Prayers and Peace be upon him,)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve﴾** (Al-Mâ'idah, "The Table spread with Food", 67). She said: And if Muhammad, Allah's Prayers and Peace be upon him, had to keep back anything from **Allah's** Holy Book, he would have kept back this verse: **﴿And (remember) when you said to him (Zaid Ibn Hârithah the freed slave of the Prophet, Allah's Prayers and Peace be upon him,)**

on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad, Allah's Prayers and Peace be upon him, too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad, Allah's Prayers and Peace be upon him, married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him﴾. (Al-Ahzâb, "The Confederates",37) She said: He who presumed that he would be informed about what was going to happen tomorrow fabricated the greatest lie against Allah. And Allah says: ﴿Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah..﴾ (An-Naml, "The Ants",65)¹

¹ Narrated by Muslim, the book of Faith (*Kitab Al-Iman*)

The Two Pledges of *Al-‘Aqabah*

Al-Isrâ’ and *Al-Mi‘râj* (the Prophet's nocturnal journey to Jerusalem and his ascension to the seventh heaven) strengthened and augmented the faith and belief of the believers and that **Allah** Almighty was supporting His religion. At the same time, the weak believers reverted back to their religion. It was a test to differentiate between those who had strong faith and the hesitant weak ones. *Quraish* seized this opportunity to increase their torture to the Muslims, hoping they would revert to their father's religion, just like the others have done. Also the tribes around *Makkah*, when they saw what *Quraish* did to the Muslims and whoever supported them, they preferred to stay back so as to safeguard their trade with *Quraish*. They stayed even further away from the Prophet, Allah's Prayers and Peace be upon him, and what he preached for. Despite of this, the Prophet, Allah's Prayers and Peace be upon him, and his Companions remained assured and confident of **Allah's** support and overpowering to his religion above all other religions. It was pilgrimage time and some people from the tribe of *Al-Khazraj* went out from *Yathrib* to *Makkah* and the Prophet, Allah's Prayers and Peace be upon him, met them. He learnt from them about the long lasting enmity between them and the

tribe of *Al-'Aws*, because of the continuous efforts of the Jews to keep them apart, so they would not dare to fight them but rather remain occupied in fights amongst themselves. And thus the Jews would give all their time for farming, trading and collecting money. The last fight between *Al-'Aws* and *Al-Khazraj* was *Bu'ath*¹ which was a severe battle and the two groups lost lot of men and wealth, causing *Al-Khazraj* to send these men to *Makkah* at the pilgrimage time to try and find an ally to protect them against their enemies *Al-'Aws*. The Prophet, Allah's Prayers and Peace be upon him, invited them to Islam that ties hearts with love and calls to quitting hatred and spite and encourages peace amongst people. They agreed to his call and said: We have left our people and they are filled with evil and hatred (more than anyone). May **Allah** let you meet them, and in case **Allah** groups them against you, no man is dearer than you. Some of them said to each other: We swear by **Allah**, he is the Prophet that was promised by the Jews, so let them not find him before you do! For the Jews of *Yathrib* used to tell them when they disagreed: A sent Prophet has been sent nowadays, we shall follow him and kill you just like what happened to *'Ad*.

¹ *Bu'ath*: A place about two miles from *Al-Madinah* where a battle took place between the *Ansâri* tribe of *Al-Aws* and *Al-Khazraj* before Islam

These men returned to *Al-Madinah*, two of them were from *Banî An-Najjâr*, the uncles of ‘Abdul-Muttalib (the Prophet's grandfather, Allah's Prayers and Peace be upon him). They informed their tribe about their embracing Islam so many followed them.

The year elapsed and during the next pilgrimage, twelve of *Yathrib's* people came and met the Prophet, Allah's Prayers and Peace be upon him, in *Al-'Aqabah* and they vowed to him on the following: Not to believe in anyone but **Allah**; not to steal; not to perform adultery; not to kill their children; not to lie; and not to disobey him in performing any good deed. Whoever shall abide to this, will enter Paradise, and if he is not honest then **Allah** shall deal with him. If **Allah** wills He tortures or forgives. The Prophet, Allah's Prayers and Peace be upon him, sent Mus‘ab Ibn ‘Umair with them to teach them Islam and its rules and recite The Holy Qur’an to them. He was an outstanding ambassador to the people of *Yathrib*, for he did not leave one single *Al-'Aws* and *Al-Khazraj's* house unless they were praising the Prophet, Allah's Prayers and Peace be upon him.

It was pilgrimage time, seventy three men and two women who converted to Islam came with Mus‘ab Ibn ‘Umair from *Yathrib*. The Prophet, Allah's Prayers and Peace be upon him, contacted them secretly and promised to meet them in *Al-'Aqabah* at midnight of At-

*Tashrîq's*¹ second day. The Prophet, Allah's Prayers and Peace be upon him, came on time accompanied by his uncle Al-'Abbâs Ibn 'Abdul-Muttalib, who was still under his ancestor's religion. He felt that the Prophet, Allah's Prayers and Peace be upon him, wanted to immigrate to *Al-Madinah* so he wanted assurance from the Muslims there that they would protect and support him. He spoke first, saying: O people of *Al-Khazraj*, you know Muhammad is one of us, and as you know we have protected him from those who were against him despite having our opinion and he is highly ranked amongst his people and his country. He rather insisted to come and join you, so if you shall abide with what you promised and protect him against those who disagreed with him, then you will be deemed responsible, but if you shall let him down at hard times and give him up after he abides to you, then leave him from now.

They said: We heard what you said, so Prophet of **Allah**, speak now and ask for yourself and your Lord what you please. The Prophet, Allah's Prayers and Peace be upon him, answered: "*I give you my vow and you protect me as you protect your women and children*"² The people shook hands with the Prophet, Allah's Prayers and Peace be upon him, and vowed to him. He

¹ *Ayyâm At-Tashrîq*: It is a term used for the eleventh, twelfth and thirteenth of *Dhul-Hijjaj*

² Narrated by Ahmad

asked them to choose twelve of their men as delegates. They chose nine from *Al-Khazraj* and three from *Al-'Aws*. The meeting ended but the news reached *Quraish*. So the next morning, they went to *Al-Khazraj* houses in *Al-'Aqabah* to make sure of the news and blaming them for supporting Muhammad. The disbelievers of *Al-Khazraj* swore by **Allah** that nothing had happened and when the Muslim noticed that *Quraish* believed them, they remained silent.

The Prophet, Allah's Prayers and Peace be upon him, was content with the treaty with the people of *Al-Madinah*. When Mus'ab Ibn 'Umair told him that its people were anxious to embrace Islam, he ordered his Companions to immigrate to *Al-Madinah* individually and hiding their matter from *Quraish*, so that they would not revolt against them. But *Quraish* got to know and they tried to torture and send back to *Makkah* whoever they could. They would separate a man from his wife and prevent her from immigrating with him, if she was from *Quraish*.

As for 'Umar Ibn Al-Khattâb, he drew out his sword and took the arrows and a bow and went to *Ka'bah*, circumambulated in front of the disbelievers then he prayed two *Rak'ahs* very peacefully. He crossed each gathering saying: Who would like to be humiliated and be killed, leave behind an orphan

son and a widow, meets me behind this valley. I am immigrating. 'Umar took under his protection the weak ones to *Al-Madinah*. He went out with twenty men riding their camels. They stayed at *Bani 'Amr Ibn 'Auf*'s house.

'Umar immigrated before **Allah's Messenger**, Allah's Prayers and Peace be upon him, did. When the people asked him how was **Allah's Messenger**, Allah's Prayers and Peace be upon him, he said: He is to arrive shortly. Despite all what *Quraish* did, the Muslims still immigrated to *Yathrib* where they were protected, supported and loved amongst each other for the sake of **Allah** and were truly welcomed.

The Immigration to *Al-Madinah*

Quraish was extremely considerate to the Prophet's immigration to *Yathrib*, Allah's Prayers and Peace be upon him, as the number of Muslims in it increased to an extent that made them very powerful, especially after more people had joined them from *Makkah*. If the Prophet, Allah's Prayers and Peace be upon him, would go to them, they could even consider attacking *Makkah* or trespass its trade to *Al-Shâm*. And if they put siege on him in *Makkah* and prevent him from immigrating, the Muslims in *Al-Madinah* could revolt and think of attacking *Makkah* to save their Prophet. If they kill him *Banî Hâshim* and *Banî Al-Muttalib* would revolt and seek revenge for his blood and then a civil war would emerge, not knowing how it would end! For those reasons, the leaders of *Makkah* met in *Dar-Al-Nadwah*¹ to consult on the matter. They agreed to choose one young strong man from each tribe, where they would all hit him with their swords at one go so his blood would be dispersed amongst all tribes. Then, *Banî Hâshim* and *Banî Al-Muttalib* would just have to accept *Diyah* (money paid in return for a deceased

¹ *Dar-Al-Nadwah*: A place where they met to discuss important matters

person). This would make *Quraish* rest peacefully and *Makkah* would regain its prestige and unity.

When Abû Bakr prepared for emigration, the Prophet, Allah's Prayers and Peace be upon him, said to him: "*Wait, for I hope I will be permitted to emigrate*" Abû Bakr asked: May my father be sacrificed for your sake, do you really expect that? **Allah's** Messenger replied in the affirmative. So, Abû Bakr postponed his departure in order to accompany **Allah's** Messenger, Allah's Prayers and Peace be upon him, and fed two camels which he had, with the leaves of *Sumur* trees for four months.¹

Allah, Almighty has informed His Prophet, Allah's Prayers and Peace be upon him, about *Quraish's* intention to kill him and he permitted him to immigrate.

Narrated 'Â'ishah, may Allah be pleased with her: Rarely did the Prophet, Allah's Prayers and Peace be upon him, fail to visit Abû Bakr's house everyday, either in the morning or in the evening. When the permission for migration to *Al-Madinah* was granted, all of a sudden the Prophet came to us at noon and Abû Bakr was informed, who said: Certainly the Prophet, Allah's Prayers and Peace be upon him, has come for some urgent matter. The Prophet said to Abû Bark, when the latter entered: "*Let nobody stay in*

¹ Narrated by Al-Bukhâri, the book of Transference of a Debt from One Person to Another (*Al-Hawaala*)

your home” Abû Bakr said: O **Allah's** Messenger! These are only my two daughters (i.e. ‘Â’ishah and ‘Asmâ’) present. The Prophet said: “*I have been granted the permission to emigrate!*” Abû Bakr said: O **Allah's** Messenger! I yearn for your company! I yearn for your company! The Prophet said: “*You will accompany me*” Abû Bakr then said: O **Allah's** Messenger! I have two she-camels I have prepared specially for migration, so I offer you one of them. The Prophet said: “*I have accepted it provided that I will pay for it.*”¹

The Prophet, Allah’s Prayers and Peace be upon him, and Abû Bakr hired a man from the tribe of *Banî Ad-Dil* as an expert guide who was a pagan (follower of the religion of the pagans of *Quraish*). The Prophet and Abû Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the Cave of *Thaur*^{2,3}.

The Prophet, Allah’s Prayers and Peace be upon him, had ordered ‘Alî Ibn Abî Tâlib to sleep in his bed and cover himself with his garment. He said: “*O ‘Alî, nothing bad shall happen to you*” And he ordered him to stay three days to return back to the people their deposits. ‘Alî slept in the Prophet’s bed,

¹ Narrated by Al-Bukhâri, the book of Sales and Trade

² *Thaur*: A well-known mountain in *Al-Madinah*

³ Narrated by Al-Bukhâri, the book of Hiring

Allah's Prayers and Peace be upon him. It was said (in that matter) that **Allah** Almighty inspired *Jibrael* (Gabriel) and *Mikael* (Michael), peace be on them: **[I have united between you as brothers and made the life of one of you longer than the other, so who of you would give up the longer life to his brother?]** They both chose to live longer. Allah inspired them: **[Would you not be like 'Alî Ibn Abî Tâlib? I have united between him and my Prophet Muhammad as brothers so he slept in his bed; he rescued him with his life! Go down to the earth and protect him from his enemies!]**¹

Jibrael (Gabriel) and *Mikael* (Michael) came down to protect 'Alî Ibn Abî Tâlib from the disbelievers of *Makkah*. 'Alî sleeps in the Prophet's bed, Allah's Prayers and Peace be upon him. The people peep through the door thinking it is Muhammad Ibn Abullah who is in bed. Then the Prophet, Allah's Prayers and Peace be upon him, comes out, takes some dust from the ground and throws some on each one's head, reciting: ***﴿And We have put a barrier before them and a barrier behind them, and We have covered them up, so that they cannot see﴾*** (Yâ-Sin, 9)

The Prophet, Allah's Prayers and Peace be upon him, went to Abû Bakr's, may Allah be pleased with him, house at

¹ 'Usd Al Ghabah by Ibn Al Atheer

the last third of the night. Narrated 'Asmâ', may Allah be pleased with her: I prepared the journey-food for **Allah's** Messenger, Allah's Prayers and Peace be upon him, in Abû Bakr's house when he intended to emigrate to *Al-Madinah*. I could not find anything to tie the food-container and the water skin with. So, I said to Abû Bakr: By **Allah**, I do not find anything to tie (these things) with except my waist belt. He said: Cut it into two pieces and tie the water-skin with one piece and the food-container with the other. She did accordingly and that was the reason for calling her *Dhât-un-Nitâqain*¹ (i.e. two-belted woman)²

Then the Prophet, Allah's Prayers and Peace be upon him, and Abû Bakr, may Allah be pleased with him, went to a cave in a mountain called *Thour* and remained there for three nights. Abdullah Ibn Abî Bakr who was a young intelligent man used to stay with them at night and leave before dawn so that in the morning, he would be with the *Quraish* at *Makkah* as if he had spent the night among them. If he heard of any plot contrived by the *Quraish* against the Prophet and Abû Bakr, he would understand it and return to inform them of it when it became dark. 'Amir Ibn Fuhaira *Mawlah* (the

¹ *Dhât-un-Nitâqain*: Asmâ', the daughter of Abû Bakr, may Allah be pleased with him, It literally means a woman with two belts. She was named so by the Prophet, Allah's Prayers and Peace be upon him,

² Narrated by Al-Bukhâri, the book of Fighting for the Cause of Allah (*Jihâd*)

freed slave of) Abû Bakr used to graze a flock of milch sheep for them and he used to take those sheep to them when an hour had passed after the '*Ishâ*' prayer. They would sleep soundly till 'Amir Ibn Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.¹

As soon as the Prophet, Allah's Prayers and Peace be upon him, and his friend hid in the cave, a spider quickly weaved its threads on the cave to hide them from the passers by. Also two pigeons laid their eggs on its entrance and a small tree grew bigger, there too.

Meanwhile, *Quraish* was desperately looking for them as they felt the dangers they would encounter if they did not find Muhammad before he united with the people of *Yathrib*! The young strong men of *Quraish* came out with their swords, sticks and batons looking for them everywhere. Near *Thour* cave, they met a shepherd and asked him if he saw them? He said: They might be in the cave, although I haven't seen anyone enter it. Abû Bakr, on hearing that, started sweating. He was afraid they would find them and hurt the Prophet, Allah's Prayers and Peace be upon him. He held his breath and submitted to **Allah's** word. Some men from *Quraish*

¹ Narrated by Al-Bukhâri, the book of Dress

started climbing towards the cave, but soon one of them went back, his friends asked him: Why haven't you looked in the cave? He said: A very old spider's web is on the cave's entrance, Muhammad cannot be inside and I saw two wild pigeons also on the cave's entrance so I knew there was no one inside. Abû Bakr, whispered, to the Prophet, Allah's Prayers and Peace be upon him, with great fear: If any of them should look under his feet, he would see us. The Prophet, Allah's Prayers and Peace be upon him, said: "*O Abû Bakr! What do you think of two (persons) the third of whom is Allah?*"¹

The men from *Quraish* felt assured that no one was in the cave especially after seeing the tree's branches covering its entrance, which made it very difficult for anyone to enter. They then decided to leave.

Allah Almighty refers to that: ***If you help him (Muhammad, Allah's Prayers and Peace be upon him,) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they Muhammad, Allah's Prayers and Peace be upon him, and Abû Bakr, may Allah be pleased with him, were in the cave, he Allah's Prayers and Peace be upon him, said to his companion (Abû Bakr, may Allah be pleased with him,): "Be not sad (or afraid),***

¹ The Book of Muhammad's Life

surely, Allah is with us". Then Allah sent down his Sâkinah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise﴾.

(*At-Taubah*, "The Repentance", 40)

So Abdullah Ibn Orqait brought them their two riding camels after three days and both of them (The Prophet and Abû Bakr) set out accompanied by 'Amir Ibn Fuhaira and the *Dili* guide who guided them below *Makkah* along the road leading to the sea-shore¹

On their way, the blessed convoy passed by the tent of 'Um Ma'bad Al-Khuzâ'ia. She was a strong woman, sitting in the entrance of the tent, feeding and giving water to whoever passed by. The Prophet, Allah's Prayers and Peace be upon him, asked her if she had anything to give them. She said: **By Allah**, if we had anything, we would have offered it right away, the sheep has no milk, and it was a rough year! The Prophet, Allah's Prayers and Peace be upon him, looked at a goat resting inside the tent and said: "*O 'Um Ma'bad, what about that goat?*" She said: This goat, even more than the rest, is very weak from

¹ Narrated by Al-Bukhâri, the book of Hiring

hunger! He said: “Does it bear any milk?” She said: She is weaker than that! He said: “Do you allow me to drain its milk?” She said: I swear by my father and mother, if you find in her any milk, drain her. He, Allah’s Prayers and Peace be upon him, put his hand on its udder, prayed and said: “*Bismillah (In the Name Of Allah)*”, the milk poured in abundance from her udder, he asked for a large pot enough to feed all the people.

He filled the pot to its top. He let ’Um Ma’bad and his friends drink until they were satisfied. Then he drank, and drained it to fill the pot again. He then left it full to ’Um Ma’bad and left. Her husband, Abû Ma’bad then arrived accompanied by weak, frail sheep, trying to move along. When he saw the milk, he was astonished and said: From where is that milk and the goats in our home have no milk? She said: By **Allah** a blessed man, (she related to him what happened) passed by us, he said: By **Allah**, I think he is the man whom *Quraish* is looking for!¹

The blessed convoy continued its way, thus if a man met Abû Bakr, he would say: O Abû Bakr! Who is this man in front of you? Abû Bakr would say: This man shows me the Way. One would think that Abû Bakr meant the road, while in fact, Abû Bakr

¹Zad Al Mi’ad book by Ibn Al Qaiyem

meant the way of virtue and good.¹

When *Quraish* felt the Prophet, Allah's Prayers and Peace be upon him, had left, they promised one hundred camels as a reward to who might kill or capture him. Suraqa Ibn Ju'sham said: The messengers of the heathens of *Quraish* came to us declaring that they had assigned for the persons who would kill or arrest **Allah's Messenger**, Allah's Prayers and Peace be upon him, and Abû Bakr, a reward equal to their blood-money. While I was sitting in one of the gatherings of my tribe, *Banî Mudlij*, a man from them came to us and stood up while we were sitting, and said: O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his Companions. Suraqa added: I too realized that it must have been they. But I said: No, it is not they, but you have seen others whom we saw set out. I stayed in the gathering for a while and then got up and left for my home. And ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me.

Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I

¹ Narrated by Al-Bukhâri, the book of the Virtues (*Al-Manaqib*)

approached them (i.e. Muhammad and Abû Bakr), my horse stumbled and I fell down from it, then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet and Abû Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'an by **Allah's** Messenger, Allah's Prayers and Peace be upon him, who did not look hither and thither while Abû Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of **Allah's** Messenger, Allah's Prayers and Peace be upon him, (i.e. Islam) will become victorious. So I said to him: Your people have assigned a reward equal to the blood-money for your head.

Then I told them all the plans the people of *Makkah* had made concerning them. Then I offered them some journey

food and goods which they refused to take, but the Prophet said: "*Do not tell anybody about us!*" Then I requested him to write for me a statement of security and peace. He ordered 'Amir Ibn Fuhaira who wrote it for me on a parchment, and then **Allah's** Messenger proceeded on his way.¹

When the Muslims of *Al-Madinah* heard the news of the departure of **Allah's** Messenger, Allah's Prayers and Peace be upon him, from *Makkah* (towards *Al-Madinah*), they started going to *Al-Harrah*² every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw **Allah's** Messenger, Allah's Prayers and Peace be upon him, and his Companions dressed in white clothes, emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice: O you Arabs! Here is your great man whom you have been waiting for! So all the Muslims rushed to their arms and received **Allah's** Messenger, Allah's Prayers and Peace be upon him, on the summit of *Al-Harrah*. The Prophet turned with them to

¹ Narrated by Al-Bukhâri, the book of the Virtues (*Al-Manaqib*)

² *Al-Harrah*: A well-known rocky place in *Al-Madinah* covered with black stones

the right and alighted at the quarters of *Banî ‘Âmir Ibn ‘Auf*, and this was on Monday in the month of *Rabî‘-ul-Awwal*¹. Abû Bakr stood up, receiving the people while **Allah's** Messenger, Allah's Prayers and Peace be upon him, sat down and kept silent. Some of *Al-Ansar* who came and had not seen **Allah's** Messenger, Allah's Prayers and Peace be upon him, before, began greeting Abû Bakr, but when the sunshine fell on **Allah's** Messenger, Allah's Prayers and Peace be upon him, and Abû Bakr came forward and shaded him with his sheet only then the people came to know **Allah's** Messenger. **Allah's** Messenger, Allah's Prayers and Peace be upon him, stayed with *Banî ‘Âmir Ibn ‘Auf* for ten nights and established the mosque (mosque of *Qubâ*²) which was founded on piety. **Allah's** Messenger, Allah's Prayers and Peace be upon him, prayed in it³. Meanwhile, after the Prophet, Allah's Prayers and Peace be upon him, had gone out of *Makkah*, ‘Alî Ibn Abî Tâlib gave back all the deposits as the Prophet had ordered him. He then immigrated to *Al-Madinah*; it took him fourteen nights to get there, he would walk at night and rest during the day. When he arrived his feet were swollen and bleeding. The Prophet, Allah's Prayers and Peace be upon him, met him with hugs and

¹ *Rabî‘-ul-Awwal*: Third month of the Islamic calendar

² *Qubâ*: A place at outskirts of *Madînah*. The Prophet, Allah's Prayers and Peace be upon him, established a mosque there, which bears the same name.

³ Narrated by Al-Bukhâri, the book of the Virtues (*Al-Manaqib*)

kisses. He wept when he saw his feet. He then wiped his feet with his hands and poured water on them. They were healed by the blessing of the Prophet's hands, Allah's Prayers and Peace be upon him.

When the Prophet, Allah's Prayers and Peace be upon him, decided to leave *Qubâ'* he rode his camel *Al-Qaswâ'*¹ heading for *Al-Madinah*. Every one there went out to meet him, they were all very anxious to see and meet him. They had believed and entrusted him without seeing or hearing him. They had long waited for his migration to join them and live amongst them, and upon hearing that he was coming to them after receiving **Allah's** permission to do so, each and every one of them was hoping he would win the honour of hosting him and being able to serve him.

Allah's Messenger, Allah's Prayers and Peace be upon him, enters *Al-Madinah* on his camel while its moving gently and peacefully, while he has let loose its leech so it would move without guidance. Each man wants a chance with the Prophet. They get hold of the leech saying: Come and be welcomed to your protectors, your supporters O **Allah's** Messenger. He says: "*Let it move freely, for it is guided (by Allah)*". They quickly and obediently let it go. The blessed convoy passes by

¹ *Al-Qaswâ'*: The name of the Prophet, Allah's Prayers and Peace be upon him, she-camel

the tribe of *Banî Sâlim Ibn 'Auf*, then *Banî Bayâdah*, then *Banî Sâ'idah* and they all keep trying. Then it passes by *Banî 'Adîy Ibn An-Najjâr* who are full of hope to win that great honour for they, being his uncles, feel they deserve that honor. They say: O Prophet of **Allah**, come to your uncles! But he, Allah's Prayers and Peace be upon him, says: "*let it move freely, for it is guided (by Allah)*". The convoy reaches *Banî Mâlik Ibn An-Najjâr*'s house where the camel on its own settled down. It then gets up, goes round, then returns back to its first place and finally settles down. A man rushes from the crowds and takes the Prophet's belongings, Allah's Prayers and Peace be upon him, that were on the camel and takes them to his house.¹ That man is Khâlîd Ibn Zaîd Ibn Kulayb known as Abû 'Aiyûb Al-'Ansârî, who was so lucky that the camel finally landed near his house. All the members of *Banî Mâlik Ibn An-Najjâr* happily and joyfully surrounded the Prophet, Allah's Prayers and Peace be upon him, feeling very honoured he would stay with them! Each one of them inviting him to his house, while he, Allah's Prayers and Peace be upon him, said: "*A man goes with his belongings*" And so Abû 'Aiyûb Al-'Ansârî wins hosting **Allah's Messenger**, Allah's Prayers and Peace be upon him, in his house, until the Prophet, Allah's Prayers and Peace be upon

¹ *Sirat Ibn Hisham*

him, built the mosque and the rooms for the Mothers of the Believers¹.

His she-camel knelt down at (the place of) the Mosque of **Allah's** Messenger at *Al-Madinah*. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of As'ad Ibn Zur'arah. When his she-camel knelt down, **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: "*This place, Allah willing, will be our abiding place*" **Allah's** Messenger, Allah's Prayers and Peace be upon him, then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said: No, but we will give it as a gift, so **Allah's** Messenger bought it from them ultimately, then built a mosque there. The Prophet, Allah's Prayers and Peace be upon him, himself started carrying unburnt bricks for its building and while doing so, he was saying: "*This load is better than the load of Khaibar², for it is more pious in the Sight of Allah and purer and better rewardable*"

¹ Mothers of the Believers are the wives of the Prophet, Allah's Prayers and Peace be upon him, they were given that name because it is prohibited for Muslims to marry any of them after their being married to the Prophet, Allah's Prayers and Peace be upon him.

² *Khaibar*: An oasis and date-growing village, about 100 kilo-meters from *Al-Madinah*. During the Prophet's, Allah's Prayers and Peace be upon him, time, it was inhabited by a Jewish tribe called *Banî Nadîr*. It was conquered by the Muslims in 5th year of *Hijrah*

He was also saying: *“O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on Al-Ansar and the Emigrants”*.¹

Three rooms were built for the Mothers of the Believers, whom the Prophet, Allah's Prayers and Peace be upon him, married after the death of Khadîjah, may Allah be pleased with her. ‘Â’ishah, Saudah Bint Zam‘ah and ‘Um Habibah Bint Abû Sufyân, may Allah be pleased with them. The wife of ‘Uthmân Ibn Maz‘ûn, Khawlah Bint Hakîm had gone to the Prophet, Allah's Prayers and Peace be upon him, saying: **O Allah's Messenger** will you not get married? He said: *“To whom?”* She said: If you like you can get married to a virgin, or to a woman who was previously married? He said: *“Who is the virgin?”* She said: She is the daughter of the dearest man to you. ‘Â’ishah Bint Abû Bakr. He said: *“And who is the woman previously married?”* She said: Saudah Bint Zam‘ah, she believed in you and followed what you said. He said: *“Go and mention me to them”*² As for ‘Â’ishah, may Allah be pleased with her, *Jibrael* (Gabriel) had previously shown the Prophet, Allah's Prayers and Peace be upon him, her picture on a piece of green silk and shown her to him in a dream, saying: O Muhammad,

¹ Narrated by Al-Bukhâri, the book of the Virtues (*Al-Manaqib*)

² Narrated by Ahmad

this is your wife in this life and in the hereafter¹, so the Prophet, Allah's Prayers and Peace be upon him, asked her father for a permission to an engagement.

As for Saudah Bint Zam'ah, may Allah be pleased with her, Khawlah Bint Hakîm had gone to her and told her: Do you know what goodness and blessings Allah has sent you?! She said: And what is that? She said: Allah's Messenger, Allah's Prayers and Peace be upon him, sent me to you to offer you a proposal for marriage? She said: I would like that, go and ask my father. Her father said: He is eligible and honourable, but what does your friend Saudah say? She said: She would like that! So her father allowed it and they got married².

As for 'Um Habibah Bint Abû Sufyân, may Allah be pleased with her, her husband had died while they were in *Habashah* (Ethiopia) so the Prophet, Allah's Prayers and Peace be upon him, sent to *An-Najâshî* (the Negus) king of *Habashah* (Ethiopia) asking his permission to marry her. *An-Najâshî* (the Negus) called upon *Al-Muhajereen* (Immigrants) and said: Allah's Messenger, Allah's Prayers and Peace be upon him, had written asking me to allow him to marry 'Um Habibah Bint Abû

¹ As Muslim and At-Tirmidhi narrated that 'Â'ishah (May Allah be pleased with her) said

² Narrated by Ahmad

Sufyân, I have agreed and asked him to pay four hundred Dînârs¹ as her dowry.²

When **Allah's** Messenger, Allah's Prayers and Peace be upon him, settled down in the house of Abû'Aiyûb Al-'Ansârî, 'Abdullah Ibn Salam heard the arrival of the Prophet at *Al-Madinah*, he was a learned Jewish priest, he came and said to him: I am going to ask you about three things which nobody knows except a Prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle. **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: "*Jibrael (Gabriel) has just now told me of their answers*". 'Abdullah said: He, *Jibrael* (Gabriel), from amongst all the angels, is the enemy of the Jews. **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: "*The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her*". On that 'Abdullah Ibn

¹ *Dînâr*: An ancient gold coin

² *Al-Istee'ab* by Ibn Abdul Baar

Salam said: I testify that you are the Messenger of **Allah**.
‘Abdullah Ibn Salam further said: O **Allah's** Messenger!
The Jews are liars, and if they should come to know about
my conversion to Islam before you ask them (about me),
they would tell a lie about me. The Jews came to **Allah's**
Messenger and ‘Abdullah went inside the house. **Allah's**
Messenger, Allah’s Prayers and Peace be upon him, asked (the Jews):
“What kind of man is ‘Abdullah Ibn Salam amongst you?”
They replied: He is the most learned person amongst us,
and the best amongst us, and the son of the best amongst
us. **Allah's** Messenger, Allah’s Prayers and Peace be upon him, said:
*“What do you think if he embraces Islam (will you do as
him)?”* The Jews said: May **Allah** save him from it. Then
‘Abdullah Ibn Salam came out in front of them saying: I
testify that none has the right to be worshipped but **Allah**
and that Muhammad is the Messenger of **Allah**.
Thereupon they said: He is the most evil among us, and
the son of the most evil amongst us. They continued
talking badly of him.¹

¹ Narrated by Al-Bukhâri, the book of Prophets

The Prophet, Allah's Prayers and Peace be upon him, and the Muslims in *Al-Madinah*

The Prophet, Allah's Prayers and Peace be upon him, settled in *Al-Madinah* after he and the Muslims suffered thirteen years of torture and compulsion, but they remained forbearing and patient.

In *Al-Madinah*, there were the Muslims from *Al-Muhajereen* (Immigrants) and *Al-Ansâr* (Supporters), the disbelievers of *Al-'Aws* and *Al-Khazraj*, the Jews of *Banî Qainuqâ'* and *Banî Quraizah* in (*Fadak*). Also near by were *Banî An-Nadîr*, and the Jews of *Khaibar* were in the north.

The Prophet, Allah's Prayers and Peace be upon him, made *Al-Muhajereen* (Immigrants) and *Al-Ansâr* (Supporters) brothers, a brotherhood of blood and kinship. *Al-Ansâr* (Supporters) proved and showed great truthfulness; they preferred *Al-Muhajereen* (Immigrants) to themselves in many aspects. They shared with them their wealth and their houses, for *Al-Muhajereen* (Immigrants) had left behind in *Makkah* all they had owned of money and belongings. Some of them who had some background of the skill of trade worked with the tradesmen of *Al-Ansâr* (Supporters), others shared *Al-Ansâr* (Supporters) farmers in their work

in their fields, while others of *Al-Muhajereen* (Immigrants) were very poor. They remained in the mosque and the Prophet, Allah's Prayers and Peace be upon him, reserved them a certain sheltered place where they could stay. They were called *As-Suffah*¹ people who had just one task; to read, recite and learn the Qur'an at night and during the day.

The Prophet's, Allah's Prayers and Peace be upon him, attitude, his great humbleness, special tenderness, good loyalty and great kindness to the poor, desperate and deprived ones had its great effect on the Muslims who loved and followed him. They imitated him. Swiftly love, good affection and sharing prevailed, helped in the vast spreading of Islam.

To ensure peace and security to all in *Al-Madinah*, the Prophet, Allah's Prayers and Peace be upon him, wrote an agreement between him and the Jews. He entrusted them to their religion and wealth. The Jews would owe paying a certain duty (money) and the Muslims would pay their duty money too. They would all share advice and be good towards each other. Who decides to leave is safe and who decides to stay is also safe. In addition to each man's freedom towards his creed, opinion, respect of people's private life, securing wealth and forbidding crime.

¹ *As-Suffah*: A shaded place in the Mosque of the Prophet, Allah's Prayers and Peace be upon him, at *Al-Madinah* in which poor people (emigrants) used to take shelter

Everyone in *Al-Madinah* rested content and safe towards himself, his honour and his beliefs.

The Muslims performed the duties of their religion in groups and separately. They did not fear affliction or sedition. They would gather for prayer without being called upon. It was therefore a matter to be considered; how to announce prayer at a specific time?

‘Abdullah Ibn Zaid reported: When the Prophet, Allah's Prayers and Peace be upon him, ordered that a bell would be rung to gather people for prayer, a man carrying a bell appeared to me while I was asleep. So I told him: Oh **Allah's** servant, would you sell me the bell? He said: What would you do with it? He said: Use it to announce prayer time. He said: Shall I guide you to a better way? I said: Yes, do. He said: You say:

Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar (**Allâh** is most Great, **Allâh** is most Great, **Allâh** is most Great, **Allâh** is most Great) **Ashhadu a-llâ ilâha illallâh, Ashhadu a-llâ ilâha illallâh** (I testify that there is no god but **Allâh**, I testify that there is no god but **Allâh**) **Ashhadu anna Muhammad-an-Rasûlullâh, Ashhadu anna Muhammad-an-Rasûlullâh** (I testify that Muhammad is the Messenger of **Allâh**, I testify that Muhammad is the Messenger of **Allâh**) **Hayya ‘ala-salâh, Hayya ‘ala-salâh** (Come to the

pray, Come to the pray) *Hayya ‘ala-lfalâh, Hayya ‘ala-lfalâh* (Come to salvation, Come to salvation) *Allâhu-Akbar, Allâhu-Akbar* (**Allâh** is most Great, **Allâh** is most Great) *Lâ ilâha illallâh* (There is no god but **Allâh**). Then he waited and said: say *Al-Iqâmah*, to announce that the prayer is about to start: *Allâhu-Akbar, Allâhu-Akbar* (**Allâh** is most Great, **Allâh** is most Great), *Ashhadu a-llâ ilâha illallâh* (I testify that there is no god but **Allâh**), *Ashhadu anna Muhammad-an-Rasûlullâh* (I testify that Muhammad is the Messenger of **Allâh**), *Hayya ‘ala-salâh, Hayya ‘ala-lfalâh* (Come to the prayer, Come to salvation), *Qad qâmati-salâtu-Qad qâmati-salâh*, (The time for prayer has come, The time for prayer has come), *Allâhu-Akbar, Allâhu-Akbar, Lâ ilâha illallâh* (**Allâh** is most Great, **Allâh** is most Great. There is no god but **Allâh**)

When I woke up and went to **Allah's** Messenger, Allah's Prayers and Peace be upon him, and told him what I had seen, he said: “*If Allah wills, it is a true vision, go to Bilâl and tell him what you saw, and then let him perform Adhân¹ for he has a more beautiful voice than yours*” He said: I told Bilâl and he repeated it. ‘Umar Ibn Al-Khattâb, may Allah be pleased with him, heard it while he was in his

¹ *Adhân*: The call to *Salah* (prayer) pronounced loudly to indicate that the time of praying is due

house and came out trailing his cloak and said: O **Allah**'s Messenger, by Him Who has sent you with the truth, I have also seen the kind of thing as has been shown to him. The Prophet, Allah's Prayers and Peace be upon him, said: "*To Allah belong all praises!*"¹

The verses of the Qur'an started coming down to the Prophet, Allah's Prayers and Peace be upon him, to differentiate between *Halâl* (lawful) and *Harâm* (unlawful). In the second year of *Hijrah*², the principles of Islam were set forth and *Al-Siyam* (Fasting) and *Al-Zakah* (annual Almsgiving) became obligatory.

It seemed as if everything became serene and steady. The Muslims became secure about their religion and their lives. They were now assembling the reward for their patience, enjoying the free expression of their creed, in worshipping only **Allah**. People were equal, there was no preference to an Arab, Persian, white or black man except by piety. At the same time, they were observing **Allah**'s

¹ Narrated by Ahmad, Abû Dawûd, Ibn Mâjâh, Ibn Khozaymah and At-Tirmidhi

² *Hijrah*: Literally it means migration. This term is used for: The migration of Muslims from an enemy land to a secure place for religious causes, the first Muslims migration from *Makkah* to *Abyssinia* (Ethiopia) and later to *Al-Madînah*, the Prophet's, Allah's Prayers and peace be upon him, migration journey from *Makkah* to *Al-Madînah*, and the Islamic calendar year which started from the Prophet's, Allah's Prayers and peace be upon him, migration journey from *Makkah* to *Al-Madînah*

Prophet, Allah's Prayers and Peace be upon him, refusing to abuse any appearance or attitude indicating kingship or power. He forbade his Companions from standing up to him as the non Arabs stood for their kings.

He would sit anywhere amongst his Companions, that a stranger could not tell which one was Muhammad amongst them. He told his Companions: *“Do not exaggerate in praising me as the Christians used to praise the son of Maryam (Mary), for I am only a Slave (i.e. of Allah). So, call me Allah's slave and Messenger”*¹

He would joke and mingle with his Companions, play with and carry their children, accept an invitation from a free man, a slave, girl or boy or even a poor man. He would go anywhere in *Al-Madinah* to visit a sick person. When he met anyone, he would be the one to start greeting. If he shook hands with any person, he would not let go of his hand until the other person let go first. He helped his family, by sewing his torn clothes and shoes, he would feed his horse and drain milk from his goat; he served himself. His loyalty was eminent; whenever Khadîjah, may Allah be pleased with her, was mentioned (after she died) he would praise her excessively. He would be extra generous towards her friends saying:

¹ Narrated by Al-Bukhâri, the book of Prophets

“Fulfilling one's promises is part and parcel of true Iman (Faith)” He, Allah's Prayers and Peace be upon him, was so gentle that he allowed his grandchildren to play with him while he was in prayer. One day he prayed with the Muslims while he was carrying his grandchild (the daughter of his daughter Zainab) on his shoulder. Whenever he, Allah's Prayers and Peace be upon him, prostrated, he put her down and whenever he stood up, he carried her again. His gentleness was not toward mankind only, but also toward animals. He ordered men who slaughtered animals to use a sharp knife and let the animal rest in a comfortable position. He forbade people to let camels bear more than they can. Whenever he was asked anything, he would give it away to whoever asked for it. They said his manners in giving showed he was a man who didn't fear poverty. He was indifferent and unattached to worldly pleasures, living on very little of it. He didn't eat wheat bread to keep him full for two consecutive days. His bed was made of leather, filled with *leef* (a kind of dry plant). He often suffered from hunger; that he had to tie stones around his stomach to stop the hunger. His indifference to the worldly pleasures did not prevent him from enjoying sometimes good food like meat and honey. The same applied to his clothes. Once a woman gave him a beautiful garment, he put it on and when one of his Companions

liked it, he went to his room, took it off and gave it to him. He, Allah's Prayers and peace be upon him, was a role-model to his Companions and to the believers as he demonstrated that nothing should overpower a believer in his life but rather the believer should overpower everything. No power, rule, wealth or anything should dominate him except **Allah** Almighty.

All these factors helped in the rapid spread and propagation of Islam, which made the Jews very angry. They started thinking how to harm the Muslims and Islam. They tried to initiate problems between *Al-'Aws* and *Al-Khazraj* (Islam had helped them to become close once more after passing through clashes and wars) they (the Jews) let one of them go in one of their meetings and mention to them the day of *Bu'âth*. *Al-'Aws* and *Al-Khazraj* remembered that event so they started fighting and yelling at each other. They almost started killing each other, had it not been that the Prophet, Allah's Prayers and Peace be upon him, came out to them, and reminded them of **Allah** and how he had united their hearts with love. He kept talking to them until they wept, hugged each other and asked for **Allah's** forgiveness. The roots of the sedition were controlled but the Jews would still not give up.

The Jews and the Hypocrites in *Al-Madinah*

The Jews could not accept the fact that the Muslims were becoming more powerful everyday in *Al-Madinah*, so they united with the disbelievers of *Al-'Aws* and *Al-Khazraj*. They agreed that some of them would pretend to be Muslims and mingle with the Muslims in order to hear what they say, while others would claim to be Muslims in the morning and deny that at the end of the day, in order to cause confusion and chaos to the Muslims in their religion!

One day some of them gathered in the mosque and whispered to each other what they hid. The Prophet, Allah's Prayers and Peace be upon him, aggressively sent them away. The Jew priests would ask **Allah's** Messenger, Allah's Prayers and Peace be upon him, irritating questions. They would intend to confuse righteousness with falsehood, but the Holy Qur'an used to reveal answers to their questions and that disclosed their evil intentions. They were the ones who had previously pushed the disbelievers in *Makkah* to ask the Prophet, Allah's Prayers and Peace be upon him, about three matters! Claiming that if he answered these questions, he would be a true Prophet and if not he would be a fraud. They said: Ask him about some young men who lived long ago? Strange stories were

related about them. And ask him about a man who traveled from east to west, what was his story? And ask him about *Al-Rûh* (the Spirit) what is it? When the disbelievers of *Makkah* asked him, the Holy Qur'an revealed relating to the story of *Ahl-Al-Kahf* (the people of the Cave) and the story of *Dhul-Qarnain*¹ and *Al-Rûh* (the Spirit is within **Allah**'s knowledge still the disbelievers of *Makkah* did not believe in Islam, neither did the Jews of *Al-Madinah*, who continued their annoying questions to the Prophet, Allah's Prayers and Peace be upon him, who had been living amongst them and his truthfulness was clear enough.

They also asked him what Israel has forbidden upon himself? And why does he claim *Sulaimân* (Solomon) to be a Prophet, while he was just a magician? They said *Jibrael* (Gabriel), whom he claims comes to him with the revelation, is an enemy to them for he is harsh and brings along blood-shed and had it not been for him, they would have followed Muhammad. In addition, much more insensible arguments. Yet the Holy Qur'an's verses would reveal the answers to their questions and disclosing their ill intentions. When the Prophet, Allah's Prayers and Peace be upon him, used to ask them to embrace Islam, and refrain from what they said, they would say:

¹ *Dhul-Qarnain*: A great ruler in the past who ruled all over the world and was a true believer

We follow what our fathers followed, for they were better and more knowledgeable than us. When the Christians from *Najrân* came to the Prophet, Allah's Prayers and Peace be upon him, he invited them to Islam and forbade them to say that Prophet, *Îsâ* (Jesus) the son of *Maryam* (Mary) was **Allah's** son, instead he was **Allah's** slave, messenger and his word to *Maryam* (Mary) and from his spirit. But they insisted upon what they said.

Allah Almighty's words descends: *﴿Then whoever disputes with you concerning him [Îsâ (Jesus)] after (all this) knowledge that has come to you [i.e Îsâ (Jesus) being a slave of Allah, and having no share in Divinity)], say: O Muhammad, Allah's Prayers and Peace be upon him, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves-then we pray and invoke (sincerely) the Curse of Allah upon those who lie﴾.* (Âl-*Imrân*, "The Family of Imran", 61)

The Prophet, Allah's Prayers and Peace be upon him, invited them to *Al-Mubahalâh*¹ but they refused and told each other: By **Allah**, you know that he is truly **Allah's** Messenger, and if you make *Mubahalâh* with him, none of you will survive! On the other hand, when the Jews heard that the Christians from *Najrân* were meeting

¹*Al-Mubahalâh*: Making curse on the oppressor

with **Allah's** Messenger, Allah's Prayers and Peace be upon him, they disputed with them saying: The Christians are not truthful and the Christians said the Jews are not truthful! Each group of them claimed that *Ibrâhîm* (Abraham) was their Prophet! The Christians said: He was a Christian and the Jews said he was a Jew and the Holy Qur'an verses descend with the truth. Whenever the Holy Qur'an verses descend with the truth, the Jews become more aggravated so the verses descend forbidding the Muslims from making friends with the Jews and warning them from their mischief. It even warned the Prophet, Allah's Prayers and Peace be upon him, that they might try to influence him to take their side and not to abide with what **Allah** asked of him. They said if he (the Prophet) takes their side against their rivals, they shall believe and follow him.

They even denied the prophethood, *Îsâ* (Jesus) the son of *Maryam* (Mary), peace be upon him, and they claimed *Uzair* (Ezra) to be the son of **Allah**. Their insolence reached defying **Allah** Almighty, for they said: **Allah** is poor and we are rich and he asks us for our money! They also said: How does he forbid us from *Ribâ* (usury) and he practices it, for he promises you ten good deeds if you perform just one! And they said if **Allah** Created man, who created **Allah**?!

One day the Jews came to the Prophet, Allah's Prayers and Peace be upon him, saying: All the Prophets went to *Bait-ul-Maqdis* in Jerusalem and lived there, so if you are truly a Prophet, you should go and live there. They wanted to send him out of *Al-Madinah*, just like *Quraish* sent them out of *Makkah*. Meanwhile, the Prophet, Allah's Prayers and Peace be upon him, wished his *Qiblah* would be like that of his fathers *Ibrâhîm* (Abraham) and *Ismâ'îl* (Ishmael). The Holy Qur'an's verses descended with the order that the *Qiblah* becomes *Ka'bah* in *Makkah* that was after seventeen months after *Hijrah*. The Jews tried to denounce him for changing his *Qiblah*. **Allah** Almighty inspired him what the insolent men of them will tell him before they say it! They said that was a miracle in itself, but still did not make them affirm his prophet-hood though he always foretold what they would say.

And that is the case of the Jews, whenever a Prophet, told them what they did not like, they either disbelieved or killed him. A lot of the Holy Qur'an verses mentions their stubbornness with their Prophets and their messengers and their endless arguments and differences about whom to believe in. This is mentioned in about one hundred verses in *Surat (Al-Baqarah, "The Cow")* and also in *Surat (An-Nisâ', "The Women")* almost in every *Surah* in the Holy Qur'an their faults and bad

manners were mentioned. It is enough what Allah Almighty said about them: *﴿And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave ‘Îsâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrael (Gabriel), peace be upon him]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. And they say: “Our hearts are wrapped (i.e. do not hear or understand Allah’s word”. Nay, Allah has cursed them for their disbelief, so little is that which they believe. And when there came to them (the Jews) a Book (this Qur’an) from Allah confirming what is with them (the Taurât -Torah) and the (Injeel-Gospel), although aforetime they had invoked Allah (for coming of Muhammad, Allah’s Prayers and Peace be upon him,) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allah be on the disbelievers﴾*. (Al-Baqarah, “The Cow”, 87-89)

The Muslims and the People of *Makkah*

The immigrants could not stop thinking about *Makkah* that much loved country, their homeland and place of childhood; for there are their homes and their wealth which they were forced to leave behind. They also missed their families and relatives whom they longed for and were sad they left them in a state of disbelief (like the rest in *Makkah*). In addition to the prestige Islam had given to Holy *Makkah* and *Ka'bah*, especially after it had become *Qiblah* in *Salah* (prayer), made it even more precious to them. But how could they return and *Makkah* was still under the power of the disbelievers and they were not yet ordered to fight?! Would they give in after they had endured torture in *Makkah* for thirteen years? Especially that Islam does not encourage weakness or desperation? And if it forbids oppression and enmity, it encourages self honour, wealth, creed, and honour defense. For that reason they started thinking of attacking and taking over the *Quraish* caravans to compensate them for what they had lost in *Makkah* of land, wealth and houses. Hamzah Ibn 'Abdul-Muttalib went out with thirty immigrants to the sea coast where he met with Abû Jahl and three hundred of *Makkah*'s men but no battle took place. 'Ubaidah Ibn

Al-Hârîth went out with sixty immigrants to a pond in *Rabegh* valley and there they met with Abû Sufyân and two hundred of *Makkah*'s men but they retreated without any war taking place, except for what was related that Sa'd Ibn Abî Waqqâs sent forth an arrow and that was the first arrow to be sent forth in Islam.

The Prophet, Allah's Prayers and Peace be upon him, went out once to *Al-Abwaa*¹, once to *Boowat*, once to *Al-'Ushaiyrah* and once to *Safwan* from the side of *Badr*²⁻³. From these journeys, the Prophet, Allah's Prayers and Peace be upon him, made peace with the tribes there like *Banî Domrah* and *Banî Mudlij*. The *Sirah* (the Prophet's life history, Allah's Prayers and Peace be upon him) calls these journeys, *Saraya*⁴ or *Ghazawât*, meaning minor battles.

In the month of *Rajab*, in the second year of immigration, the Prophet, Allah's Prayers and Peace be upon him, sent 'Abdullah Ibn Jahsh and a group of the immigrants to *Nakhlah*⁵. He gave him a book and ordered him not to read it except after he

¹ *Al-Abwaa*: A place between *Makkah* and *Al-Madinah*

² This *Badr* battle was called: The Small *Badr* battle

³ *Badr*: A place about 150 k.m. to the South of *Al-Madînah* where the first great battle in Islamic History took place between the early Muslims and the infidels of *Quraish*

⁴ *Saraya*: (single: *Sariyyah*): An army which is not led by the commander-in-chief. The army which was sent by the Prophet, Allah's Prayers and Peace be upon him, without his participation in it

⁵ *Nakhlah*: A place between *Makkah* and *Al-Tâ'if*

has traveled for two days. He obeys and does not force any of his friends to join him. When he opened the book, he read: *“If you read my book, go to Nakhlah and see the Quraish people, then send us their news”*. He said what he got to know to the ones who joined him and reminded them that no one was forced to go. Everyone joined him except Sa‘d Ibn Abî Waqqâs and ‘Utbah Ibn Ghazwân who had gone looking for their lost camels, but were taken as captives by *Quraish*. That took place at the end of the month of *Rajab* (a sacred month), when they passed by a caravan from *Quraish*, it reminded them of what *Quraish* had done to them, so after some hesitation, they attacked the caravan, killed one man, took two as captives and took over the camel carrying the goods, they arrived to *Al-Madinah*, when the Prophet, Allah’s Prayers and Peace be upon him, saw them he said: *“I did not order you to fight!”* and the Muslims blamed them harshly. *Quraish* took advantage of that and spread the word that Muhammad and his Companions are fighting, shedding blood, taking money and men as captives in the Holy month. But the Muslims replied that it was during the month of *Sha‘bân*, for the month of *Rajab* had ended before what they had done.

Allah’s words descend:

“They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic

*calendar). Say “Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way to Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Harâm (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever﴾. (Al-Baqarah, “The Cow”,217) To show that even if fighting in the sacred month is from Al-Kabâ’ir (great destructive sins), yet even a greater sin is keeping people away from belief, from Al-Masjid-Al-Harâm, sending people out of it and a man’s rejecting his own religion is still a greater sin to **Allah** than fighting in the Holy Month. The Muslims were consolidated with the Qur’an’s verses that descended. *Quraish* sent asking for their captives but the Prophet, Allah’s Prayers and Peace be upon him, conditioned they first free Sa’d Ibn Abî Waqqâs and ‘Utbah Ibn Ghazwân in return. That made *Quraish* realizes that the Muslims became a power to be respected and that they formed a threat to their caravans.*

The Great Battle of *Badr*

The Immigrants would not live forever on *Al-Ansâr's* (Supporters) wealth, although *Al-Ansâr* (Supporters) had shared with them their homes, money and preferred them to themselves, and were happy doing that. Therefore, they had to find a way to get back their money and wealth which they were forced to leave back in *Makkah*. There was only one way and that was to get hold of the *Quraish* trading caravans that passed near *Al-Madinah* on its way to and from *Al-Shâm*. Fighting those who obscured faith from prevailing had been permitted by **Allah** since the caravan of 'Abdullah Ibn Jahsh had been taken over by the Muslims, who overtook the camels of *Quraish*. That had an encouraging effect in taking the decision to take over the caravan of Abû Sufyân while it was on its way back from *Al-Shâm*. The Muslims had missed taking over that caravan in the small *Ghazwah*¹ of *Badr* (while on its way to *Al-Shâm*) when the time approached, the Prophet, Allah's Prayers and Peace be upon him, sent Talhah Ibn 'Ubaidullah and Sa'îd Ibn Zaid to bring the news. When they reached

¹ *Ghazwah*: (plural: *Ghazawât*): A holy battle or fighting in the Cause of Allah consisting of a large army unit with the Prophet, Allah's Prayers and Peace be upon him, himself leading the army

*Al-Hawra'*¹, the *Quraish* caravan crossed them. They rushed back to *Al-Madinah* to tell the Prophet, Allah's Prayers and Peace be upon him, the news but he, Allah's Prayers and Peace be upon him, had not waited for their return. He had heard that it was a great caravan and that the entire well off men of *Makkah* had put in it a lot of money. He feared he would miss it as he missed it on its way to *Al-Shâm*. He encouraged the people to go out after it; some did and others held back.

As for Abû Sufyân, he got to know that the Prophet, Allah's Prayers and Peace be upon him, had gone out to take over his caravan so he went towards the coast and changed his usual route. He sent a man to *Quraish* to ask the people to come out and save their wealth. When the man arrived to *Quraish*, he tore his shirt and screamed, saying: *Al-Latimah.. Al-Latimah* (meaning, it is a curse) your money with Abû Sufyân has been targeted by Muhammad and his Companions. Help.. Help.. Abû Jahl did not have to initiate *Quraish* to go out, for each of them had shared with some money in that caravan. They prepared themselves for going out with their weapons and their shields, no one who could fight remained back in *Makkah*, except Abû Lahab who sent someone in his place. The

¹ *Al-Hawra'*: A place near *Al-Madinah*

disbelievers who went out were about nine hundred to one thousand men. As for those who went out with Prophet, Allah's Prayers and Peace be upon him, they were about three hundred and five men; eighty three immigrants, sixty one from *Al-'Aws* and the rest from *Al-Khazraj*. They had only seventy camels, which they rode by turn. That was after eight days had passed from the month of *Ramadân* in the second year of *Hijrah*.

When the Prophet, Allah's Prayers and Peace be upon him, knew that *Quraish* was out heading for them, he consulted the people. Abû Bakr spoke, 'Umar spoke then Al-Miqdâd Ibn 'Amr said: O **Allah's** Messenger do what **Allah** wants you to do and we are with you, for we shall not tell you as *Banî Israel* (children of *Isra'il*) told *Mûsâ* (Moses): Go you and your Lord and fight you two, for we shall remain here, but we shall rather say: You fight with your Lord's support and we are with you!¹

The people were silent. **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: "*O People, advise me!*" meaning *Al-Ansâr* (Supporters). Sa'd Ibn Mu'âdh said: Is it that you want us, O Prophet of **Allah**? He said: "*Yes, I do*". Sa'd said: We have believed and entrusted you, we declared

¹ Narrated by Ahmad

that what you came with is the truth. On that base we have given you our vows and our word to obey you. Therefore do what you will and we are with you. By **Allah**, if you cross that sea, we shall cross it with you. No one man shall stay back. We will not be displeased if you want us to face your enemy (with you) tomorrow, and patience in war will make us strong, May **Allah** show you in us, what shall please you, so accept us and our offer and may **Allah** grant his blessings. The Prophet's content showed on his face, Allah's Prayers and Peace be upon him, he said: *"Go forth and be optimistic, for Allah promised me one of two victories. I can almost see the place where they shall be killed".*¹

They all moved till they reached near *Badr* waters. The Prophet, Allah's Prayers and Peace be upon him, sent 'Alî Ibn Abî Tâlib, Az-Zubair Ibn Al-'Awwâm and Sa'd Ibn Abî Waqqâs and a few others to the *Badr* waters to find out the latest news. They knew that *Quraish* was behind *Al-Katheeb* (a hill of sand) in *Al-'Udwah Al-Quswa*² and that they daily slaughtered between nine to ten camels. The Prophet, Allah's Prayers and Peace be upon him, assumed that they were between nine hundred to one thousand men. He told his Companions: *"Makkah is offering you its*

¹ *Sirat: Ibn Hisham*

² *Al-'Udwah Al-Quswa: The farther side of the valley*

dearest sons for you to fight them!”

The second morning, the Muslims were waiting for Abû Sufyân’s caravan to pass by them but they soon got the news that Abû Sufyân had changed his route, passed them already and that only *Quraish*’s army was in the area. After Abû Sufyân’s caravan was saved and he knew about *Quraish* going out, he sent advising them to return to *Makkah*. Abû Jahl was very angry when he heard that. He shouted: By **Allah**, we shall not return until we take *Badr* back and spend three nights in celebration; slaughter camels, eat, drink liquor, play music, bring women singers until all the Arabs hear of what we have done and so they will continue to fear us. *Quraish* obeyed Abû Jahl and started looking for a place where they would stay and get prepared for war. At that time, *Badr* was a high season for the Arab trade, then if they returned to *Makkah*, the people would think they feared the Prophet, Allah’s Prayers and Peace be upon him, and who was with him and that would make him stronger and his Message more spread. But *Banî Zohrah* obeyed Al-Akhnas Ibn Shareeq (whom they had always obeyed) and returned to *Makkah*. As for the Prophet, Allah’s Prayers and Peace be upon him, and who was with him, they marched till they reached the lowest part of *Badr* waters. It had rained, and that eased their way. Al-Hubâb Ibn Al-Mundhir said: O **Allah’s**

Messenger did you choose that place for us to stay according to **Allah's** inspiration? If so we shall not advance or retreat from it. Or is it just a place you have chosen on your own in preparation of the war?! The Prophet, Allah's Prayers and Peace be upon him, said that it was just his own opinion. Al-Hubâb said: O **Allah's** Messenger this is not the right place! Let us get up and move till we reach a place where the water is lower than the land and then we shall stay. We then shall dig our own well, fill it with water and fill the old well with dust. When we meet our enemy; we would drink water and they would not be able to do so. The Prophet, Allah's Prayers and Peace be upon him, took Al-Hubâb's advice and landed where he advised him. The well was dug and a place was built where the Prophet, Allah's Prayers and Peace be upon him, could rest.

The Prophet, Allah's Prayers and Peace be upon him, told his Companions: *"If any of you sees Al-'Abbâs, do not kill him, for he has gone out against his will, and whoever meets any man from Banî Hâshim or Banî Al-Muttalib, do not harm him"*. By that the Prophet, Allah's Prayers and Peace be upon him, meant to show them gratitude return of the time when they defended him against *Quraish* and they endured with him the three year siege in *She'b* Abû Tâlib.

When *Quraish* saw what the Prophet, Allah's Prayers and Peace be upon him, had done with only three hundred men, they intended to destroy their power. Al-Aswad Ibn Abdul-'Asad Al-Makhzûmî broke out from the *Quraish* people trying to ruin the well the Muslims had built, but Hamzah Ibn 'Abdul-Muttalib hit him, cut off his leg and he fell down. He followed it by another blow that killed him. As soon as Al-Aswad was killed, 'Utbah Ibn Rabi'âh, between his brother Shaibah and his son Al-Walîd Ibn 'Utbah came out asking for a duel. Some young men of *Al-Ansâr* came out for that, but he told them: We do not want you; we want men from our tribe. They called: O Muhammad, bring out to us compatible men to fight us! Hamzah Ibn 'Abdul-Muttalib, 'Alî Ibn Abî Tâlib and 'Ubaidah Ibn Al-Hârîth Ibn 'Abdul-Muttalib came out. Hamzah killed Shaibah, 'Alî killed Al-Walîd then they helped 'Ubaidah to kill 'Utbah. When *Quraish* saw what had happened they attacked the Muslims and the two parties met on the morning of Friday, the seventeenth of *Ramadân*.

The Prophet, Allah's Prayers and Peace be upon him, started arranging the soldier's rows to face *Quraish*, but when he saw how large in number they were and how much less the Muslims were in number and in weapons, he went back to where they rested with Abû Bakr faced *Al-Qiblah* praying: "O Allah,

this is Quraish coming with its vain glory, trying to prove that Your Messenger is a liar, O Allah, accomplish for me what You hast promised to me. O Allah, if this small band of Muslims is destroyed, You will not be worshipped on this earth". He continued his supplication to his Lord, stretching his hands, facing *Al-Qiblah*, until his mantle slipped down from his shoulders. So Abû Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: O Prophet of **Allah**, this prayer of yours to your Lord will suffice you, and He Will fulfil for you what He Has promised you¹. The Prophet, Allah's Prayers and Peace be upon him, had a short nap, then he woke up and said: "*Rejoice, Abû Bakr, we have received Allah's promise to render us victorious!*" He went out encouraging the people saying: "*By Him in Whose Hand Muhammad's soul is, whoso fights them today and is patient and ready to die for Allah's sake, fights courageously and gets killed, he shall be sent by Allah to Paradise!*"²

The Muslims focused on the powerful men and leaders of *Quraish*; they wanted to demolish them completely after what they had done to them

¹ Narrated by Ahmad and Muslim the book of Jihad and Expedition (*Kitab Al-Jihad Wa'l-Siyar*)

² *Sirat Ibn Hisham*

in *Makkah* (torture and destruction), keeping them away from the Holy House, and trying to weaken their religion. Bilâl saw 'Umayyah Ibn Khalaf who had severely tortured him in *Makkah*, he called upon him: 'Umayyah Ibn Khalaf, Woe to me if you remain safe (i.e. alive), he killed him. Mu'adh Ibn 'Amr Ibn Al-Jamûh killed Abû Jahl. The battle was quite forceful and the Muslims shouted confidentially: '*Ahad... 'Ahad* (meaning: The One and Only). That was the famous word that Bilâl used to say while he was being tortured.

The Prophet, Allah's Prayers and Peace be upon him, took some small stones and threw it on the *Quraish* people saying: "*Ugly are your faces!*" Then he ordered his Companions saying: "*Be more forceful!*" Victory was for the Muslims, and many of *Quraish*'s powerful men were killed, while others were taken as captives. The rest retreated after being defeated. As for the Muslims, they stayed in *Badr* all day rejoicing for **Allah**'s victory. Then they gathered who were killed of *Quraish*, dug a big pit and buried them. The Prophet, Allah's Prayers and Peace be upon him, stood near them and said: "*O people of the pit, have you found true what your Lord promised you? For I have found true what my Lord promised me!*" His Companions told him: O Prophet of **Allah**, do you call upon dead men? He said: "*Verily, you*

do not hear what I say better than they do, but they cannot respond!”¹

The next morning, **Allah's Messenger**, Allah's Prayers and Peace be upon him, ordered all who had any booties to give them to him so he could see what shall be done with them, or till **Allah** sends his word. **Allah's Messenger**, Allah's Prayers and Peace be upon him, sent ‘Abdullah Ibn Rawâhah and Zaid Ibn Hârithah to *Al-Madinah* to announce the good news. ‘Abdullah entered from the highest part of *Al-Madinah* and Zaid from its lowest part to tell the people the good tidings of the victory **Allah** had given to them. It was a great happiness had not some sadness spoilt it, for the Muslims had just returned from burying Ruqayyah, the Prophet's daughter, Allah's Prayers and Peace be upon him, who had been ill. Her husband ‘Uthmân Ibn ‘Affân had not joined in *Badr* Battle as the Prophet, Allah's Prayers and Peace be upon him, had ordered him to stay behind to look after her, may Allah be pleased with her.

Allah's Messenger, Allah's Prayers and Peace be upon him, returned to *Al-Madinah* and on his way back, he stopped and divided the booties equally upon who had participated in *Badr* Battle. He kept a share to each of Talhah Ibn ‘Ubaidullah and Sa‘îd Ibn Zaid whom he had sent to find out news

¹ Narrated by Ahmad and Al-Nesâ’î in Funerals (*Ketab Al-Janaa’iz*)

about Abû Sufyân's caravan while he went off to *Badr* and did not await them. He also kept a share for 'Uthmân Ibn 'Affân who had stayed back to take care of Ruqayyah, his sick wife. The Prophet, Allah's Prayers and Peace be upon him, regarded these three as if they witnessed *Badr*, having the same blessings from **Allah**. He also kept a share to the heirs of those who died in *Badr* as martyrs.

The Prophet, Allah's Prayers and Peace be upon him, divided the captives amongst his Companions saying: "*Be good to the captives!*" While the Muslims were on their way to *Al-Madinah*, two of the captives were killed; Al-Nadir Ibn Al-Hârith and 'Uqbah Ibn Abî Moa'ît. They were among the most vicious and cruel men who used to torture the Muslims in *Makkah*.

The Prophet, Allah's Prayers and Peace be upon him, and the Muslims entered *Al-Madinah* one day before the captives, and then the captives arrived. The Prophet, Allah's Prayers and Peace be upon him, asked his Companions (who guarded them) to be good to them and that every man would treat his captive with mercy. He started thinking what to do with them; shall he kill them or take ransom money in return for them? For they were hard, vicious, full of bitterness and hatred to the Muslims especially after they had been taken as captives and after their leaders had been killed. If he set them free

by a ransom, they would later fight the Muslims, and if he ordered that they should be killed, that would aggravate their families with enmity, which could be hard to get rid of later. He decided to consult his Companions. He started with Abû Bakr, who said: O **Allah's** Messenger I sacrifice my father and mother for you. In your people are the fathers, the sons, the uncles, the cousins, the comrades and they are all closely related to you, so be kind to them, **Allah** shall be kind to you or let them go, **Allah** would save you from the Hell fire; take the strong ones to help the Muslims, may **Allah's** love enter their hearts. The Prophet, Allah's Prayers and Peace be upon him, was silent and did not reply. When Abû Bakr left and 'Umar Arrived, the Prophet, Allah's Prayers and Peace be upon him, consulted him, and he said: O **Allah's** Messenger they are **Allah's** enemies, they have disbelieved, fought and sent you out of your home-land. Cut off their heads for they are the leaders of *Al-Shirk*¹ and they are the leaders of delusion. That act would strengthen Islam. The Prophet, Allah's Prayers and Peace be upon him, was silent and did not reply. Abû Bakr came back and kept trying to influence the Prophet, Allah's Prayers and Peace be upon him, to be gentle to them reminding him of the family relations and hoping these

¹ *Al-Shirk*: Joining others in worship with Allah

captives would be righteously guided if he kept them alive. ‘Umar then returned to what he had said previously. The Prophet, Allah’s Prayers and Peace be upon him, went to his room where he remained for an hour, and then he came out. The people were discussing the matter; some agreed with Abû Bakr’s opinion while others agreed with ‘Umar. The Muslims consulted each other for a while, till they decided to accept the ransom. Allah’s words descended: *It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise* (Al-Anfâl, "The Spoils of War",67)

While the Muslims were discussing the matter of the captives, one of the captives, had fled back to *Makkah* and told its people what had happened to their masters and leaders of killing, captivity, disgrace and defeat. At first they did not believe him but after they were assured, they collapsed. Abû Lahab was sick with very high fever and died after seven days.

After long discussions, *Quraish* decided to ransom their captives. Amongst them was Abû Al-‘Aâs Ibn Al-Râbî‘, the husband of Zainab, the

daughter of the Prophet, Allah's Prayers and Peace be upon him. The people of *Makkah* sent the ransom money, amongst which was a necklace which was what the faithful wife could send to ransom her husband owned by Khadîjah, may Allah be pleased with her, that she had given to her daughter Zainab for marriage. When that money was put forth in front of the Prophet, Allah's Prayers and Peace be upon him, he saw that necklace and he was deeply touched, for it brought back to him many memories. He was quite affected, for it belonged to Khadîjah, may Allah be pleased with her. His Companions noticed that affection on his face, Allah's Prayers and Peace be upon him, so they decided to free the captive without any ransom. They gave the captive back the money and necklace which his wife had sent. *Al-Mushrik* (disbeliever in the Oneness of **Allah**) husband returned to *Makkah* after he had promised to let his Muslim wife return to *Al-Madinah* as soon as he reached *Makkah*. The man kept his promise and his wife left to *Al-Madinah*. She was pregnant and one of the disbelievers threatened her with his arrow, so she lost her child. She continued to *Al-Madinah* and caught up with **Allah's** Messenger, Allah's Prayers and Peace be upon him.

The days passed and the husband went to *Al-Shâm* countries for trade, but the convoy was captured by the Muslims. He fled, sneaked into *Al-Madinah* at night and

went hiding in his wife's house. She kept him in till morning. When the Muslims went to the mosque in order to perform *Fajr*¹ prayer, the Prophet, Allah's Prayers and Peace be upon him, approached *Al-Mihrâb*² and started praying, Zainab, may Allah be pleased with her, shouted from the woman's area saying: O people, I have harbored Abû Al-'Aâs Ibn Al-Râbî'. After the Prophet, Allah's Prayers and Peace be upon him, concluded the prayer, he looked to the people saying: "*O people, have you heard what I heard?! For I swear by Him in Whose Hand my soul is, I did not know about this matter until I heard what you heard. This is because in Islam the weakest Muslim has the right to protect whoever takes refuge in his home*" He went to his daughter and told her: "*O my daughter! be good to him, but don't let him touch you, for he is not allowed to (i.e. for being a disbeliever)!*" She said: He just came fetching his money. The Prophet, Allah's Prayers and Peace be upon him, discussed the matter with the men who had taken over the convoy and they decided to give him back his money. The husband returned to *Makkah* with *Quraish*'s money. He gave it back to its owners. Then he said: Is anything left there for any of you? They replied: No, may **Allah** bless you for that. He said: By **Allah**, had it not

¹ *Fajr*: Dawn or early morning before sunrise, or morning *Salah* (prayer)

² *Al-Mihrâb*: A praying place

been that you think me a traitor, I would have stayed in *Al-Madinah* and embraced Islam with **Allah's** Messenger, Allah's Prayers and Peace be upon him. He rushed back to *Al-Madinah* and went to the Prophet, Allah's Prayers and Peace be upon him, and declared *Ash-Shahâdah*¹, announcing his becoming a Muslim and his taking a vow. He joined his patient loyal wife, and the family was gathered once more under the mercy of Islam²

¹*Ash-Shahâdah*: (Testimony of Faith): None has the right to be worshipped but Allah, and Muhammad, Allah's Prayers and Peace be upon him, is the Messenger of Allah

² 'Usd Al-Ghabah by Ibn Al-Atheer

Punishing Ka‘b Ibn Al-Ashraf And Banî Qainuqâ‘

The Battle of *Badr* left behind a stupendous impact on the people of *Makkah*. Their reactions differed; Abû Sufyân vowed that he would not let water touch his head in washing from *janâba*, (i.e. he refrained from having sexual intercourse) until he defeated Muhammad. Whereas Hind Bint ‘Utbah refrained from crying for her father, uncle and brother so that the Muslims would not rejoice at her misfortune and until she revenged from Muhammad and his Companions, she refrained from her husband’s Abû Sufyân bed and prohibited herself to use perfume or ordain herself until Muhammad would be defeated and the ones who killed their loved ones would be killed in return. The women of *Quraish* cut off their hair and they severely wept around the horse or camel of whoever was killed in *Badr* Battle. That lasted for a year and everyone was waiting for a chance to get their revenge.

The Jews and disbelievers in *Al-Madinah* saw how the Prophet, Allah’s Prayers and Peace be upon him, who had fled to them emigrating from *Makkah* only two years ago had started becoming very powerful. The upper word in *Al-Madinah* became his. What happened in *Badr* Battle made

the Muslims even more powerful. The Jews started plotting against the Prophet, Allah's Prayers and Peace be upon him, and the Muslims, sending to *Makkah* who would instigate its people against them, recite dramatic poetry and crying over their dead ones. The leader of those was a Jew called Ka'b Ibn Al-Ashraf. When he knew about the leaders of *Quraish* being killed, he said: Those are the elite of the Arabs and the kings of all the people. By **Allah**, if Muhammad hurts these people, we are better off dead! He went to *Makkah* instigating its people against the Prophet, Allah's Prayers and Peace be upon him, reciting his poetry and crying over the people who died in *Al-Qalib*¹.

After he returned to *Al-Madinah*, he vulgarly flirted with the Muslim women, this made the Muslims very angry and some of them decided to kill him. In deception, Abû Na'elah tempted Qa'b Ibn Al-Ashraf to fight and kill the Prophet, Allah's Prayers and Peace be upon him, and the Muslims. When Ka'b felt he was safe with him and some of his friends, Ka'b agreed but in return that they would leave their women as mortgage with him until he paid the money back. But Abû Na'elah said: We leave our women with you as hostages and you are the smartest of all men. The Arabs would scold us for

¹*Al-Qalib*: The pit where *Quraish's* dead were buried

that?! No, but we can leave you our armours and swords as mortgage. Ka‘b agreed to that and asked them to return to him after some time. After the time had passed, Abû Na‘elah came calling at him at night from outside his fortress. Ka‘b went down to meet him, they both walked until they met Abû Na‘elah’s friends. They walked for an hour away from the fortress of Ka‘b Ibn Al-Ashraf, then they all killed him by their swords.

That event increased the worry of the Jews even more. Their plotting and aggressiveness against the Muslims also increased.

One day when a Muslim woman was sitting at a maker of gold jewelry from *Banî Qainuqâ* selling him a golden ornament, they started agitating her. One of them came secretly from behind her back and clipped the tip of her dress to her back. When she stood up, she was borne. They started laughing while she was crying out for help, a Muslim man attacked the Jewish man who attacked the woman and killed him, and the Jews killed the Muslim man in return. That event resulted in a serious condition for it dealt with honour and integrity and that meant even more than life itself to the Arabs before Islam, let alone what it meant after **Allah** blessed them with Islam. The Muslims deeply revolted, and the Prophet, Allah’s Prayers and Peace be upon him, sent to the people

of *Banî Qainuqâ'* asking them to respect the treaty of peace which they had agreed upon when he first came to *Al-Madinah*, especially that they lived inside *Al-Madinah* and not outside it, dealing and mingling with the Muslims. Otherwise, they would face what the people of *Quraish* faced in *Badr* Battle. They took this threat lightly and sent telling him: O Muhammad do not be conceited and proud that you killed some men from *Quraish* for they did not know how to fight. If you fight us, you will know that we are the real fighters and that you have not seen like us¹.

If after these words, the Muslims were to remain silent, their prestige would collapse and their power would weaken, but then they would have to fight. The Muslims blockaded *Banî Qainuqâ'* in their homes for fifteen consecutive days. No one would bring in food for them and none of them would go out. They had no choice but to give in to the Prophet's word, Allah's Prayers and Peace be upon him. The Prophet, Allah's Prayers and Peace be upon him, consulted his Companions what to do with them. They all agreed they should be killed. But 'Abdullah Ibn Ubay Ibn Salul, who was an ally for the Jews and of high rank amongst the disbelievers of *Al-'Aws* and *Al-Khazraj*, rushed to **Allah's Messenger**, Allah's Prayers and Peace be

¹ Narrated by Abû Dâwûd, Tribute, Spoils and Ruler-ship (*Kitab Al-Kharaj, Wa-Fai', Wal-Imarah*)

upon him, and said: Be good to my people and he kept repeating his request, saying: By **Allah**, I am a man who fears consequences. Then came ‘Ubâdah Ibn As-Sâmit and he was from the honourable of *Al-Ansar*, saying the same thing. The Prophet, Allah’s Prayers and Peace be upon him, accepted their plead on one condition, that *Banî Qainuqâ’* would leave *Al-Madinah* as a punishment for what they had done. ‘Ubâdah Ibn As-Sâmit took them out till they reached the valley of *Al-Qurâ*, where they stayed there for some time, then they moved to the borders of *Al-Shâm* countries, where they stayed in a place called *Adhre‘at*. The Jews became powerless after *Banî Qainuqâ’* left *Al-Madinah*. On the other hand, matters were settled in *Al-Madinah*, to an extent, after *Banî Qainuqâ’* left. One day the Prophet, Allah’s Prayers and Peace be upon him, called upon ‘Alî Ibn Abî Tâlib, may Allah be pleased with him, and told him: “*O ‘Alî, Allah Almighty has ordered me to let you marry my daughter, Fatima*”. And so he married her. Then he said: “*O ‘Alî do not approach her as your wife until I allow you*”. After some time, he called him and he, Allah’s Prayers and Peace be upon him, made ablution in a pot, then he took from that water and spread it upon ‘Alî, saying: “*O Allah, bestow Your blessings to and in them and bless their offspring*”. Then he allowed him to approach her as his wife. When Hafsa Bint ‘Umar Ibn Al-Khattâb lost her

husband Khunais Ibn Hudhafa As-Sahmi who was one of the Companions of **Allah's** Messenger, Allah's Prayers and Peace be upon him, and had fought in the battle of *Badr* and had died in *Al-Madinah*, 'Umar said: I met 'Uthman Ibn 'Affan and suggested that he should marry Hafsa saying: If you wish, I will marry Hafsa Bint 'Umar to you. On that he said: I will think it over. I waited for a few days and then he said to me. I am of the opinion that I shall not marry at present. Then I met Abû Bakr and said: If you wish, I will marry you, Hafsa Bint 'Umar. He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthman. Some days later, **Allah's** Messenger, Allah's Prayers and Peace be upon him, demanded her hand in marriage and I married her to him. Later on Abû Bakr met me and said: Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you? I said: Yes. Abû Bakr said: Nothing prevented me from accepting your offer except that I learnt that **Allah's** Messenger, Allah's Prayers and Peace be upon him, had referred to the issue of Hafsa and I did not want to disclose the secret of **Allah's** Messenger, Allah's Prayers and Peace be upon him, but had he (i.e. the Prophet) given her up I would surely have accepted her.¹

One day, the Prophet, Allah's

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah's Prayers and Peace be upon him, (*Al-Maghaazi*)

Prayers and Peace be upon him, went to ‘Uthmân Ibn ‘Affân, may Allah be pleased with him, and found him drowning in his tears from grief upon his wife Ruqayyah, who had died when they were told of the victory of *Badr* Battle. He told him: “*What is wrong, ‘Uthmân?*”. He said: O Prophet of **Allah**, what happened to me did not happen to anyone else. Your daughter was my wife, she died and the family tie between you and me is gone. But as soon as ‘Uthmân had uttered his words, *Jibrael* (Gabriel) descended to the Prophet, Allah’s Prayers and Peace be upon him, and the Prophet, Allah’s Prayers and Peace be upon him, turned to ‘Uthmân saying: “*O ‘Uthmân, that is Jibrael (Gabriel) coming with an order form Allah that I let you marry her sister ‘Um Kulthum with the same dowry you gave her sister and may it be the same way of life*”¹

¹ Narrated by Abû Hurairah

The Skirmish between *Quraish* and Tribes

Abû Sufyân could not endure *Quraish*'s defeat in the battle of *Badr*. He wanted to remind the Arabs of the power of *Quraish* and its ability to fight. After one month from the battle of *Badr*, he gathered some strong men from *Makkah* and went out, disguised, until they approached *Al-Madinah*, waited until after midnight and went to an area called *Al-'Urayd*. They found two men farming, so they killed them. They burnt down two houses and palm trees. Abû Sufyân considered what he vowed against Muhammad was now done; he fled quickly before any man from *Al-Madinah* could get hold of him. The Prophet, Allah's Prayers and Peace be upon him, knew about what happened, and he and some of his Companions went out looking for Abû Sufyân, who quickly fled away with those who were with him. They were throwing away what they carried of some food called *Al-Sawîq*¹ to become lighter while running. The Muslims who passed that route took that food, and for that reason that chase was called the *Ghazwa* of *Al-Sawîq*. The Prophet, Allah's Prayers and Peace be upon him, returned to *Al-Madinah* after

¹ *Al-Sawîq*: A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates)

Abû Sufyân and who was with him fled back.

The news of Abû Sufyân's defeat amplified his humiliation and boosted the rank of the Prophet, Allah's Prayers and Peace be upon him, amongst all. The distant tribes were secure not bothering to what was happening between the Muslims and *Quraish*. But the nearby tribes were afraid and expected bad news from the overpowering of the Muslims who threatened *Quraish*. These nearby tribes profited from the *Quraish* caravans passing by them while on their way back and forth to *Al-Shâm* countries, so attacking these caravans could lead them to change their routes which would cause a great loss to those nearby tribes.

The Prophet, Allah's Prayers and Peace be upon him, got to know that *Ghatafân* and *Sulaim* intended to attack the Muslims. He went out to *Qarqaret Al-Kodr* to stop them. When he got there, he found left over of goods and provisions but did not find anyone. He knew that they had moved to a place where they found water. His Companions gathered these provisions and returned with them to *Al-Madinah*.

The Prophet, Allah's Prayers and Peace be upon him, got to know that a group of *Tha'labah* and *Muhârib* had intended to attack the borders of *Al-Madinah*. He, Allah's Prayers and Peace be upon him, and four hundred and fifty Muslims went out to face them. He met a man from *Tha'labah* and asked him about his people, he said: When

they heard about your coming, they fled to the mountain tops. When the Prophet, Allah's Prayers and Peace be upon him, knew that a large number of *Banî Sulaim* in *Bahran* had intended to fight him, he and three hundred men went out to meet them. When they came close to *Bahran*, they knew that the enemy had split and ran off in great fear.

And so, whenever any tribe thought of attacking the borders of *Al-Madinah* then heard that the Prophet, Allah's Prayers and Peace be upon him, is out to meet them, they panicked and backed off. When *Quraish* knew what happened to these tribes, they realized that its trade to *Al-Shâm* countries had become quite unsafe. They thought of another route that the Prophet, Allah's Prayers and Peace be upon him, and his Companions could not reach. They decided to go by *Iraq* route which was not yet well constructed. They prepared a large caravan to make up for what they had lost; it was led by Safwân Ibn 'Ummayah.

The Prophet, Allah's Prayers and Peace be upon him, knew, so he sent Zaid Ibn Hârithah and one hundred men and they met the caravan at *Al-Qardah* (a place with water coming from *Najd*). The men fled and ran off leaving their camels loaded with goods. The Muslims took them all, and that was the first real valuable booty for them to have.

Anger spread amongst *Quraish* when they knew what had happened to the caravan of Safwân Ibn 'Ummayah, especially that it carried a lot of their wealth and most of the people of *Makkah* had shared in it. They realized how unsafe their caravans became, whether they took the usual route or the *Iraq* route. In addition, the Prophet, Allah's Prayers and Peace be upon him, had made peaceful treaties with the tribes where the caravans passed. Thus, these tribes refrained from interfering between the Prophet, Allah's Prayers and Peace be upon him, and *Quraish*. Because the welfare of *Quraish* depended on their trade in the winter journey to *Al-Habashah* (Ethiopia) and their summer journey to *Al-Shâm* countries, there was no option left for them except war or to die of hunger, therefore they decided to fight and take their revenge.

The 'Uhud¹ Battle

When Abû Sufyân's caravan was rescued in the Battle of *Badr*, *Quraish* decided to keep its camels aside and their owners decided to sell them and donate their prices to equip an army for revenge...

It was time after one year had passed since *Badr* Battle and since what happened to Safwân Ibn 'Ummayah's caravan, that *Quraish* would revenge for their leaders and masters, who were killed in the battle. They formed a large army both in number and in armour; they also instigated the nearby tribes and the *Ahabeesh*² (Ethiopians) to join them in avenging from the Muslims.

The women of *Quraish* insisted on going out with the army to encourage the men, remind them of their deceased ones in *Badr* and to help them never turn back no matter how violent the battle becomes so that they (their women) would not be sieged. Three thousand men went out from *Quraish*; seven hundred armoured, three thousand camels and two hundred horses.

¹*Uhud*: A well-known mountain in *Al-Madinah*. One of the great battles in the Islamic history took place at its foot. This battle is called *Ghazwah 'Uhud*

² *Ahabeesh*: a group of Arab Archers. They were so called in accordance to *Hobshey* (a mountain in the lower part of *Makkah*) or due to their dark colour.

Meanwhile, Al-‘Abbâs Ibn ‘Abdul-Muttalib was present in these arrangements and aware of all its details. He remembered and appreciated how good his nephew was to him when he was held as captive in *Badr* Battle. He wrote a letter relating what *Quraish* is up to and the number of armours and fighters it is preparing, he gave it to a man from the tribe of *Ghifâr* to deliver it to the Prophet, Allah’s Prayers and Peace be upon him, in *Al-Madinah* before *Quraish* arrived. The man arrived and delivered the letter to the Prophet, Allah’s Prayers and Peace be upon him, who gave it to ‘Ubay Ibn Ka‘b to read it to him. The Prophet, Allah’s Prayers and Peace be upon him, asked ‘Ubay not to tell anyone of what he had read. Then he went to Sa‘d Ibn Ar-Rabî‘ and told him what Al-‘Abbâs has informed them of, and again asked him not to tell anyone about it.

The Prophet, Allah’s Prayers and Peace be upon him, sent someone to find out the news about *Quraish*. They knew that *Quraish* had settled in the valleys of ‘*Uhud* Mountain and they had sent their camels to graze in the orchards surrounding *Al-Madinah*. Meanwhile, the people of *Al-Madinah* feared this invasion as *Quraish* had never been more prepared for a battle.

The people of *Al-Madinah* guarded their country and the Prophet’s Companions, Allah’s Prayers and Peace be upon him, gathered in the mosque carrying their

weapons to protect their Prophet. The next morning, the Prophet, Allah's Prayers and Peace be upon him, called upon whom he respected of his men to consult them about the situation.

The hypocrites who claimed to be Muslims attended that assembly. 'Abdullah Ibn Ubay Ibn Salul spoke, saying: O Prophet of **Allah**, we used to fight in it (meaning *Al-Madinah*), the women and children used to stay in these fortresses and we used to leave stones with them. We built walls around *Al-Madinah* so it was like a fortress from all its sides. If the enemy approached, the women and children would throw them with the stones and we fought them with our swords in the streets. O **Allah's** Messenger, our *Madinah* is like a virgin, no enemy has ever touched it, we conquered them and whenever we went out to meet an enemy, they overpowered us. So, **Allah's** Messenger let them obey me in that matter for I have inherited that opinion from the wise masters of my people.

That was also the opinion of the Prophet, Allah's Prayers and Peace be upon him, the masters of the Companions of *Al-Muhajereen* (Immigrants) and *Al-Ansâr* (Supporters). But some men who had witnessed *Badr* and experienced the taste of victory, believed that victory was not by the vast number of men and armours but by faith and that victory is but from **Allah**. Also some young strong courageous men who had not witnessed *Badr* Battle

and regretted that, wished to go out and meet the enemy where he was. They did not wish to be accused of being cowards and frightened if they stayed inside *Al-Madinah* and did not go out to fight. Others spoke, saying: We do not wish that *Quraish* would tell the Arabs, we have sieged Muhammad and his Companions in the fortresses of *Yathrib*, for that will make the other tribes feel strong, try to attack and fight us. If we go out to fight them, we shall either achieve victory or die as martyrs.

Those words touched the sense of honour and courage in the hearts. It was then most desired, especially amongst the youth, to go out and face the enemy. The Prophet, Allah's Prayers and Peace be upon him, said: "*I am afraid you shall be defeated*". But they insisted on fighting. When he realized that they did, he had to consent as he based his system in ruling on consultation.

It was Friday, the Prophet, Allah's Prayers and Peace be upon him, led Muslims in prayers and told them that victory demanded patience, and ordered them to get ready to encounter the enemy. After *'Asr* (afternoon) prayer, Abû Bakr and 'Umar went with the Prophet, Allah's Prayers and Peace be upon him, to his house and helped him put on his armour and take his sword.

Meanwhile, the people were disputing in the mosque. 'Usaid Ibn Hudair and Sa'd Ibn Mu'âdh (they were from

the masters of *Al-Ansâr* (Supporters) and of the Prophet's Companions, who preferred to stay protected inside *Al-Madinah*) told those who wanted to go out and fight: You have seen how the Prophet, Allah's Prayers and Peace be upon him, wanted to stay in the fortress of *Al-Madinah*, and you said what you said, you have forced him, unhappily to go out! Leave the matter to him, obey what he orders and wishes from you. When they heard these words, they feared they would be disobeying **Allah's Messenger**, Allah's Prayers and Peace be upon him, in a matter he knew how it would end.

When he came out to them wearing his armour and sword, they said: O Prophet, of **Allah** we cannot disobey you, do what you please. We cannot force you upon any matter; it is totally up to you. The Prophet, Allah's Prayers and Peace be upon him, said: *"I have spoken to you about my opinion but you did not listen and refused, and if a Prophet puts on his armour and sword for fighting, he cannot take them off till Allah sets his word between him and his enemies. Just listen to what I'm ordering you and if you seek victory, you should be patient"*.

The Prophet, Allah's Prayers and Peace be upon him, advanced with the Muslims, heading to 'Uhud until he reached a place called *Al-Shaikhayn* (a place between *Al-Madinah* and 'Uhud) he saw a division of an army whom he did not know. He asked who they were; he

was told they were the allies of Ibn Ubay Ibn Salul from the Jews, so he said: *“We cannot accept the support of Ahlul-Shirk (the polytheists) to overcome Ahlul-Shirk (other polytheists) until they become Muslims”*. So the Jews returned to *Al-Madinah*.

‘Abdullah Ibn Ubay Ibn Salul made use of that and returned to *Al-Madinah* with the three hundred men who were with him. The Prophet, Allah’s Prayers and Peace be upon him, and the true believers stayed behind; they were seven hundred men to fight three thousand men from *Makkah*, all of which were determined to take revenge.

The Prophet, Allah’s Prayers and Peace be upon him, and the Muslims marched until *’Uhud* mountain was at their back. The Prophet, Allah’s Prayers and Peace be upon him, arranged his Companions in proper lines. He placed fifty of his good archers at a *Shi’b* (a high place on the mountain), and told them: *“Protect our backs, for we fear they might attack us from behind. Stay put in your places; do not move even if you find we have conquered them, until we enter into their territories. Do not leave your places even if you see we are killed, do not help or defend us. All what you should do is to hit their horses with your arrows, for horses would not proceed where there are arrows”*. He then forbade the rest of the men from fighting until he gave the order.

As for *Quraish*, they arranged their lines properly, setting Khâlid Ibn Al-Walîd on the right side and ‘Ikrima Ibn Abî Jahl on the left, giving the flag to Talhah Ibn Abî Talhah. The women of *Quraish* walked through the lines beating the drums and singing words that encouraged the men to fight and not run away, saying:

May *Banî Abdul-Dar* be honoured

Protectors of our homes, who strike with effective weapons

We'll embrace and celebrate if you venture

But will definitely abandon if you withdraw

The two groups were ready to fight. A man called Abû ‘Âmir Abd ‘Amr Ibn Saiyfiy Al-’Awsaî was with *Quraish*. He had moved to *Makkah* after Islam had spread in *Al-Madinah*. He had not witnessed *Badr* Battle and he influenced *Quraish* to fight the Prophet, Allah's Prayers and Peace be upon him. He claimed that if he called upon his relatives from *Al-’Aws*, who were fighting with the Muslims, they would join him and fight with *Quraish*. When he went to *’Uhud* with fifteen men of *Al-’Aws* (who had not become Muslims) and some of *Makkah*'s slaves, he called: O people of *Al-’Aws*, I am Abû ‘Âmir. The Muslims from *Al-’Aws* replied: **Allah** would not want anybody to lay an eye on you!. He and ‘Ikrima Ibn Abî Jahl, (who was on the left side of *Quraish* army) tried to attack the Muslims from the right side, but they

were defeated and Abû ‘Âmir fled back with those who were with him.

The Prophet, Allah’s Prayers and Peace be upon him, put out a sword and said: “*Who would take it in order to fulfil its rights?*” Some men tried to take it but he held it back. Abû Dujanah Simak Ibn Kharashah got up and said: O Prophet of **Allah** and what is its price? The Prophet said: “*To hit with it the enemy until it is bent!*” Abû Dujanah took the sword and brought a red hair band -called the band of death which the people knew him for wearing it- he tied his head and started moving proudly between the lines of fighters.

When the Prophet, Allah’s Prayers and Peace be upon him, saw him he said: “*This kind of walk and movement is disliked by Allah except here in this situation!*” Abû Dujanah went forth with the Prophet’s sword, Allah’s Prayers and Peace be upon him, killing whoever he found, attacking all the disbelievers. Hamzah Ibn ‘Abdul-Muttalib cried: *Amet.. Amet* (kill.. kill) and that was the cry they called aloud with on the day of ‘Uhud. He killed whoever fought him. He was a hero just like he was in *Badr* Battle. Talhah Ibn Abî Talhah, who carried the flag of the people of *Makkah* called: Is anyone ready to fight me? So ‘Alî Ibn Abî Tâlib came out, fought and killed him. The Muslims cried: **Allahu-Akbar..** (**Allah** is most Great) and they became too strong for the disbelievers.

Another man from *Makkah* (from the children of Abû Talhah) took the flag, but Hamzah killed him. Nine of *Banî 'Abdul-Dâr* carried the flag, but they were all killed. The last of them was Sa'wab Al-Habashî, a young man in *Banî 'Abdul-Dâr*. When all the flag holders were killed, the disbelievers knew they were defeated and they fled back to their women. The Idol that they had carried for good luck fell from *Al-Howdaj* (carrier on the back of the camel). The army of *Quraish* (three thousand men) was dispersed by the courage and faith of seven hundred Muslim fighters, fighting for victory or *Ash-Shahâdah* (to be killed in the Cause of **Allah**). The women of *Quraish* were about to be taken as captives, and the Muslims kept chasing their enemy, killing them all. But the spoils left behind by *Quraish* men who had fled back, dazzled the Muslim fighters so they left fighting the disbelievers and started taking the large amount of booty, which was much more than they expected, that took them away from the battle. And when the fighters whom the Prophet, Allah's Prayers and Peace be upon him, had ordered that they should not leave their places saw the defeat and the running away of the disbelievers, and how their comrades were involved in gathering the spoils, they too were tempted. Some of them decided to go and get their share; their leader 'Abdullah Ibn Jubair warned them from

disobeying the Prophet's order, Allah's Prayers and Peace be upon him, saying: Hasn't Allah's Messenger told us, do not leave your places, even if you saw us being killed?! They said: Allah's Messenger, Allah's Prayers and Peace be upon him, does not want us to stay after Allah has subdued the disbelievers. They left him and went to share in collecting the booty, only less than ten men were left behind with him. Khâlid Ibn Al-Walîd (who was the leader of their fighters in *Makkah*) made use of that opportunity and attacked their fighters who were left behind. The Muslims who were occupied in collecting their booty did not notice him and soon he surrounded them from behind. He cried aloud to gather *Quraish* people once more and he did. The Muslims became trapped between Khâlid Ibn Al-Walîd and *Quraish*. When the Muslims realized what had happened, they threw the booty, held their swords to fight back, but it was too late. The Muslims were dispersed and everyone was trying to save himself. The power of the group feeling was broken; it was a shock to these men, who were courageously fighting to see the Muslims being defeated in spite of the heroic performance of men like: 'Alî Ibn Abî Tâlib, Abû Dujanah, Sa'd Ibn Abî Waqqâs, Hamzah and others.

The Muslims now became the losers of the battle and *Quraish* fought them with their swords and their arrows. It

was a chance for all who wanted to take revenge to choose their victims, especially to the Ethiopian slave Wahshî Al-Habashî who was promised by his master Jubair Ibn Mut‘îm to set him free if he killed Hamzah in revenge for Hamzah's killing his uncle Tu‘aymah Ibn ‘Adî in *Badr* Battle, also Hind Bint ‘Utbah had promised him a large amount of money for the same purpose, for he killed her father and her brother in *Badr* Battle. Wahshî took advantage of Hamzah fighting the disbelievers and killed him with a spear-head (he was known for being accurate in pointing with it). It landed in Hamzah's stomach and came out from between his legs. Hanzalah Ibn Abî ‘Âmir was also killed and the Prophet, Allah's Prayers and Peace be upon him, said to his people: “*Your friend is being cleansed by the angels, ask his wife about that?*” When asked, she said: When he heard the announcement to join the battle for war, we were having our intimate relation and he did not have time to wash himself before going out! For that reason, he was called Hanzalah *Al-Ghaseel* (meaning Hanzalah the cleansed man)¹.

Mus‘ab Ibn ‘Umair was also killed and so was ‘Amr Ibn Al-Jamûh, an old crippled man who insisted on going out to fight though the Prophet,

¹ *Sirat Ibn Hisham*

Allah's Prayers and Peace be upon him, told him: "*Allah has excused you from fighting*". Husayl Ibn Jâbir, the father of Hudhaifah Ibn Al-Yamân, who was an elderly man and was ordered by the Prophet, Allah's Prayers and Peace be upon him, to stay behind with the women and children in *Al-Madinah*, also went out to fight, but the Muslims killed him without knowing who he was; the situation was chaotic where everyone sought to save himself, no wonder a Muslim would then slay a Muslim unawares. A cry was heard: Muhammad has been killed! So the chaos and confusion increased and the Muslims became exposed. A disbeliever hit **Allah's** Messenger, Allah's Prayers and Peace be upon him, breaking his lower right tooth and cutting his lower lip, and two rings of the metal head cap he was wearing jabbed his forehead causing blood to flow over his face, he wiped it off saying: "*How can the people, who injured their Prophet's face for nothing but calling upon people to worship their Lord Almighty, be successful?*"¹

When *Quraish* heard that the Prophet, Allah's Prayers and Peace be upon him, was killed they all headed towards where he was. Each one wanted to share in torturing and killing him, but when the Muslims near him gathered closely around him just like a bracelet on a fist; the

¹ Narrated by Ahmad

Prophet, Allah's Prayers and Peace be upon him, contained himself and walked away as his Companions surrounded him. He then fell in a pitch but 'Alî Ibn Abî Tâlib ran to him and held him from his hand. Talhah Ibn 'Ubaidullah held him up and he carried on with the rest, climbing 'Uhud Mountain, trying to flea from their enemy, who followed them.

'Um 'Umarah (Nasibah Bint Ka'b *Al-Ansâriya*) was in charge of providing water to the Muslim soldiers. When they were defeated, she threw the drinking vessels and started fighting with her sword trying to defend the Prophet, Allah's Prayers and Peace be upon him, until she was hit by the disbeliever Ibn Qami'ah.

When Abû Dujanah tried to defend **Allah's** Messenger, Allah's Prayers and Peace be upon him, he bent his back on him, taking in all the arrows instead of the Prophet (while he was still in his place). Sa'd Ibn Abî Waqqâs stood beside the Prophet, Allah's Prayers and Peace be upon him, throwing the arrows instead of him, saying: "*Throw Sa'd; let my father and mother be sacrificed for you*". 'Alî Ibn Abî Tâlib filled his armour with water then washed the Prophet's face, Allah's Prayers and Peace be upon him, and poured water on his head. Abû 'Ubaidah Ibn Al-Jarrâh almost flew to the Prophet, Allah's Prayers and Peace be upon him, and removed from his

face the edges of the metal cap that had pierced his cheek by his front teeth, which were broken afterwards due to that.

Khâlid Ibn Al-Walîd tried to make use of that situation and climbed the mountain with the fighters to reach the Prophet, Allah's Prayers and Peace be upon him, but 'Umar Ibn Al Khattâb and some of his friends fought them back.

The Muslims who thought that the Prophet, Allah's Prayers and Peace be upon him, had died, hid in a place in the mountain and stopped fighting. When 'Anas Ibn Al-Nadr saw them, he said: Why don't you fight? They said: **Allah's** Messenger, Allah's Prayers and Peace be upon him, has been killed. He said: What shall you do with your lives after him? Get up and die for the same cause! He then started fiercely fighting the disbelievers. He fought with strive until he was killed after receiving seventy hits in his body. No one could identify him except his sister who knew him by the tips of his fingers.

Meanwhile, the Prophet, Allah's Prayers and Peace be upon him, asked his Companions not to announce that he was alive. Abû Sufyân headed to the deceased Muslims searching for the Prophet, Allah's Prayers and Peace be upon him, not believing that he was killed.

When Ka'b Ibn Mâlik saw Abû Dujanah bending his back to take in the arrows and saw who was with him like

Talhah, ‘Alî, and Sa‘d, he approached them and knew this was the Prophet, Allah’s Prayers and Peace be upon him, when he saw his eyes glittering from under his metal head cap, then he cried: O Muslims, rejoice, that is **Allah’s** Messenger, Allah’s Prayers and Peace be upon him, the Prophet, Allah’s Prayers and Peace be upon him, pointed to him to be quiet, but the Muslims had rejoiced on hearing the news.

Quraish also heard, but most of them did not believe that, for they had believed Ibn Qami’ah when he claimed he had killed **Allah’s** Messenger but he had killed Mus‘ab Ibn ‘Umair instead.

When ‘Ubay Ibn Khalaf heard the words of Ka‘b Ibn Mâlik, that the Prophet, Allah’s Prayers and Peace be upon him, was alive, he went to the Prophet’s Companions, Allah’s Prayers and Peace be upon him, and asked them: Where is Muhammad, for I do not wish to be saved if he is saved (wishing his death). When ‘Ubay Ibn Khalaf used to meet the Prophet, Allah’s Prayers and Peace be upon him, in *Makkah*, he used to tell him: O Muhammad I have a horse and I feed it daily with a large amount of corn, I will kill you riding it, the Prophet, Allah’s Prayers and Peace be upon him, would say: “*Nay, if Allah wills, I shall kill you while you are riding it!*”. Some of the Companions said: O **Allah’s** Messenger, could any one of us fight him? He said: “*No leave him!*” When he approached them, the Prophet, Allah’s Prayers and Peace be upon him,

took the armour from Al-Hârith Ibn Al Sammah and hit him in his neck, which caused a small injury.

He returned to *Quraish* saying: By **Allah**, Muhammad has killed me! They said: You are hallucinating, you are not feeling well! He said: He (the Prophet) told me in *Makkah*, I shall kill you, by **Allah**, if he spits on me, he shall kill me! He died on his way back to *Makkah*.

Quraish celebrated their victory upon the Muslims and taking their revenge for the deceased ones in *Badr* Battle. Hind Bint ‘Utbah and the women with her harshly revenged from the Muslim dead bodies; they cut off their noses and ears. Hind cut open Hamzah’s stomach, brought out his liver and cut it with her teeth, but could not swallow it. Abû Sufyân cried: This is a day of revenge for the day of *Badr* Battle and we shall meet you again next year. Your victims were torn apart, by **Allah**, I did not consent to that, nor was I too upset. I did not forbid it nor did I order them to do that.

Quraish left after burying their dead, and the Muslims went back to bury theirs. When the Prophet, Allah’s Prayers and Peace be upon him, saw Hamzah and what was done to him, he was very distressed and said: “*I would have left him to the birds and beasts if it hadn't been for Safiyah, Hamzah’s sister, or that it might be taken after me. I will never be struck with anything worse,*

I have never been more exasperated”, and added: “By Allah, if we are to prevail one day, I will mutilate their dead as was never done before by the Arabs!” At that Allah revealed to him: ﴿. if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sâbirûn (the patient). And endure you patiently (O Muhammad, Allah’s Prayers and Peace be upon him), your patience is not but from Allah. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.﴾ (An-Nahl, “The Bees”, 126-127). So the Prophet forgave, became patient, and forbade that act of mutilation.

Allah's Messenger, Allah’s Prayers and Peace be upon him, shrouded every two martyrs of 'Uhud in one piece of cloth and then he would ask: *"Which of them is more knowledgeable of the Noble Qur'an (i.e. learnt it by heart)?"* When one of them was pointed out he would put him first in the grave. He said: *"I am a witness on these on the Day of Judgment"*. Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed.¹

The Muslims left, heading

¹ Narrated by Al-Bukhâri, the book of Funerals (*Al-Janaa'iz*)

back to *Al-Madinah* feeling distressed and sorry for being struck by defeat after victory, sad for losing seventy martyrs of their best men. All that happened when the archers disobeyed the Prophet's orders, Allah's Prayers and Peace be upon him, and because the Muslims' attention was directed to the spoils rather than the enemy. The Muslims felt more humiliated when the Jews and the hypocrites in *Al-Madinah* showed gloat, joy, and pleasure over their return, defeated and wounded.

The following day of 'Uhud, which was the sixteenth of *Shawwal*, the Prophet's messenger, Allah's Prayers and Peace be upon him, called for those who participated in the fight of 'Uhud to go out after the infidels' army; though wounded and injured they did. When Abû-Sufyân heard of the news, he thought they came with provisions from *Al-Madinah* and feared their confrontation, so he schemed and sent to the Prophet, Allah's Prayers and Peace be upon him, who passed the word, that the people of *Makkah* have decided to go to *Al-Madinah* to finish off the rest of the Muslims, but the Prophet, Allah's Prayers and Peace be upon him, did not falter or weaken upon hearing the news, and stayed for three days in *Hamra'-Al-'Asad*¹ keeping fires lit all night to confirm to *Quraish* his intention of awaiting them,

¹ *Hamra'-Al-'Asad*: A place eight miles from *Al-Madinah*

which obliged Abû-Sufyân and those with him to go back to *Makkah* sufficed with the victory they achieved.

The Prophet, Allah's Prayers and Peace be upon him, and those with him went back to *Al-Madinah* regaining much of their rank and eminence which has waned after what happened in *'Uhud*. The going out of the Prophet and those with him despite their injuries brought about the revelation of Allah's Words:

﴿Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)". So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. It is only Shaitân (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad, Allah's Prayers and Peace be upon him)]; so fear them not, but fear Me, if you are (true) believers﴾. (Âl- 'Imrân, "The Family of Imran", 173-175)

The Aftermath of 'Uhud Battle

The Prophet, Allah's Prayers and Peace be upon him, was keen to gather information about the disbelievers of *Al-Madinah* in the tribes of *Al-'Aws* and *Al-Khazraj* and also about the Jews of *Khaibar*, *Banî Quraizah* and *Banî An-Nadir*. Actually, he cared about the news of all the Arabs and he cared to regain the prestige and honour the Muslims had lost. He felt how crucial that was, not only in *Al-Madinah*, but also around it, in all the Arab tribes, especially after the news had spread about the Muslim's defeat in 'Uhud Battle.

The first news the Prophet, Allah's Prayers and Peace be upon him, received, two months after 'Uhud Battle, that Tolaiha and Salama sons of Khuwailid (they were the leaders of *Banî 'Asad*) were encouraging their tribes and followers to march to *Al-Madinah* and attack the Muslims in their homes and get hold of the good fruits in the orchards surrounding *Al-Madinah*. They were encouraged to do that, assuming that the Muslims have become much weaker after their defeat in 'Uhud Battle. The Prophet, Allah's Prayers and Peace be upon him, called Abû Salama Ibn 'Abdul-'Asad and prepared him a group of one hundred and fifty men (amongst these men were; Abû 'Ubaidah Ibn Al-Jarrâh, Sa'd Ibn Abî Waqqâs, 'Usaid Ibn Hudair).

He ordered them to march at night and hide during the day, to take an unfamiliar route so that no one could see them and thus they would take the enemy by surprise. Abû Salama carried out the orders and surprised their enemy (who were unprepared for fighting). They attacked and frightened them in the morning, got hold of the booty and took it back to *Al-Madinah*, this incident brought back some power to the Muslims. Abû Salama, may Allah be pleased with him, did not live much longer; he died in *Al-Madinah* after he returned because of an injury he had in 'Uhud Battle.

Khâlid Ibn Sufyân Al-Hudhallî -from *Banî Lihyân* from *Hudhail*- was gathering some people to attack *Al-Madinah*. When the Prophet, Allah's Prayers and Peace be upon him, knew about that, he called upon 'Abdullah Ibn 'Unais and asked him to find out the truth about the matter. 'Abdullah Ibn 'Unais managed to slyly kill Khâlid Ibn Sufyân, then returned to the Prophet, Allah's Prayers and Peace be upon him, and told him the news.

Hudhail tribe wanted to revenge for the killing of their leader. They sent a delegation from a nearby tribe to the Prophet, Allah's Prayers and Peace be upon him, claiming that they wanted to embrace Islam, learn about it and learn how to read the Holy Qur'an. The Prophet,

Allah's Prayers and Peace be upon him, wanting to spread the Message of truth, agreed and sent six of his best Companions to take

care of this noble mission. They accompanied them until they reached a place called *Al-Raji* , where they betrayed them by showing them their real intentions. The six men found themselves surrounded by the people of *Hudhail*. They prepared themselves to fight, but the men of *Hudhail* swore to them that they did not wish to kill them, but only to send them, to the leaders of *Makkah* in return for money. The six men thought about it and realized that their going to *Makkah* in that manner would mean their humiliation, which they would not accept, especially as Muslims who cared for their honour, they would rather die. In spite of their small number, they got hold of their swords and started to fight bravely. Three of them were killed: Marthad Ibn Abî Marthad Al-Ghanawî, Khâlid Ibn Al-Bakeer Al-Laithî and ‘Âsim Ibn Thâbit who had sworn never to touch or be touched by a polytheist.

Hudhail's tribe wanted to take ‘Âsim’s head to a woman who had vowed to drink liquor in his head if she manages to have him killed in revenge for the death of her two sons in *Badr* Battle. But wasps prevented them from approaching him, so they said leave him till the evening when wasps will go, and we will take him in the morning but **Allah** sent a flood in the

valley which carried him away; **Allah** protected him from being touched by a polytheist after his death, just as he touched no polytheist during his life.

The other three men were taken as captives. *Hudhail* marched with them to sell them in *Makkah*. On the way, ‘Abdullah Ibn Tarîq freed himself from his chains. He took his sword to fight, but he was killed. They went on with the other two till they reached *Makkah*. Safwân Ibn ‘Ummayah bought Zaid Ibn Al-Dathinah to kill him in revenge for killing his father ‘Umaiyyah Ibn Khalaf. He gave him to one of his slaves to kill him. When he was ready for being killed, Abû Sufyân told him: By **Allah** Zaid, wouldn't you prefer now Muhammad to be in your place, we would cut off his head, while you would be amongst your family?! Zaid said: By **Allah**, I would not wish Muhammad to be hurt even by the most trivial way, while I rest with my family. Abû Sufyân was astonished and said: I have not seen any companions love someone as much as Muhammad's Companions love him! Zaid died a martyr because of his truthfulness to his religion and his love for **Allah's** Messenger, Allah's Prayers and Peace be upon him,.

As for Khubaib Ibn ‘Adiy, *Banî Al-Hârith* tied, imprisoned and tortured him, trying to let him give up his religion. But they did not succeed so they told him about the killing of his friend

Zaid Ibn Al-Dathinah, but that only increased his determination to hold on more to his religion, so they decided to kill him.

One day Khubaib borrowed from a daughter of Al-Hârith Ibn ‘Amir, a razor for shaving his pubic and armpit hair and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said: Are you afraid that I will kill him?! Never would I do such a thing!!. Later on she said: By **Allah**, I had never seen a better captive than Khubaib. By **Allah**, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in *Makkah*. She used to say: It was food **Allah** had provided Khubaib with¹.

When they finally decided to kill Khubaib, they went out of *Al-Haram (Ka‘bah)* to *At-Tan‘im*² to kill him away from *Al-Haram*. He asked to be left to pray (two *Rak‘as*), so they let him. He prayed and said: By **Allah**, had it not

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah’s Prayers and Peace be upon him, (*Al-Maghaazi*)

² *At-Tan‘im*: A place towards the north of *Makkah* outside the sanctuary from where *Makkans* may assume the state of *Ihrâm* to perform ‘*Umrah*

been that you would think I was scared, I would have increased my prayers. He, may Allah be pleased with him, was the first to pray (two *Rak'as*) before being killed in the sake of **Allah**, as a *Sunnah* (ritual). *Banî Al-Hârith* gathered trunks of palm trees to make a cross to put Khubaib on. He looked to them and said: O **Allah**! Count them and kill them one by one, and do not leave anyone of them.

Also when 'Âsim Ibn Thâbit realized they were betrayed, he pleaded to **Allah**: O **Allah**, we have delivered your Prophet's Message, so let him know tomorrow what is happening to us! *Jibrael* (Gabriel) descended and informed the Prophet, Allah's Prayers and Peace be upon him, about what had happened, so he sent Az-Zubair Ibn Al-'Awwâm and Al-Miqdâd Ibn 'Amr, riding their horses to where 'Âsim Ibn Thâbit was killed in order to bury him; but they did not find him for the flood had carried him away. No trace of his body was found. The Prophet, Allah's Prayers and Peace be upon him, also sent 'Amr Ibn 'Umayyah Al-Damary to where Khubaib Ibn 'Adiy was crucified, in order to bury him, so he would not remain hanging on the cross. 'Amr relates the story saying: I cautiously approached Khubaib's wooden cross, fearing I might be seen. I carefully climbed it and untied Khubaib. He fell on the ground, and I hid away for a while but when I approached again I could not see Khubaib and it was as if

the ground had swallowed him and he was never seen again¹.

The Prophet, Allah's Prayers and Peace be upon him, and his Companions deeply grieved for those six martyrs who were betrayed and killed, while they were going to teach the people their religion in order to save them from delusion. The Prophet, Allah's Prayers and Peace be upon him, remained for one month making invocation upon these who killed his Companions. 'Âsim Ibn Thâbit *Al-'Ansârî*; that courageous well bred young man was from the best of *Al-'Aws* tribe. He was keen to learn the Qur'an from Mus'ab Ibn 'Umair, who was sent by the Prophet, Allah's Prayers and Peace be upon him, to *Al-Madinah* after *Bai'at- ul-'Aqabah* (the first solemn pledge of *Al-'Aqabah*) to teach the people their religion. And Khubaib Ibn 'Adiy, the smartest of *Al-'Aws* young men was from the first and most courageous of *Al-Ansâr* (Supporters) to embrace Islam, He was confined to truth and he had participated well in *Badr* Battle. The Prophet, Allah's Prayers and Peace be upon him, was also sad about his other four Companions, may Allah be pleased with them.

In the midst of all the Prophet's, Allah's Prayers and Peace be upon him, and the Muslims' sadness for the killing of their friends, Abû Barâ' 'Amir Ibn Mâlik,

¹ Narrated by Ahmad

a well known, courageous, highly respected man in his tribe said: O Muhammad if you send some of your Companions to the people of *Najd* to invite them to your Message, I believe they will positively respond to you; and do not fear for them, I am responsible for your Companions' safety. The Prophet, Allah's Prayers and Peace be upon him, sent Al-Mundhir Ibn 'Amr and forty of the best Companions. They marched till they reached *Bi'r Ma'ûna* (*Ma'ûna* well) and from there, they sent Harâm Ibn Milhân to 'Amir Ibn Al-Tufayl with a letter from the Prophet, Allah's Prayers and Peace be upon him, inviting him to Islam. He did not read the letter and killed the messenger carrying it. He also sent to *Banî 'Amr* instigating them to kill the Muslims but they did not respond to his call, for they cared to keep good relations with their neighbour Abû Barâ'. 'Amir Ibn Al-Tufayl instigated other tribes; *'Usaiya*, *Ri'l* and *Dhakwân* and they responded to him. They joined him and surrounded the Prophet's Companions, Allah's Prayers and Peace be upon him, who were not ready for fighting, but they took up their swords and fought till they were all killed. None of them were left except 'Amr Ibn 'Umayyah, for 'Amir Ibn Al-Tufayl had let him go free, as his mother had vowed to set a slave free. And also Ka'b Ibn Zaid, who was left by the enemy breathing his last breaths.

They both returned to *Al-Madinah*. On his way back, ‘Amr Ibn ‘Umayyah met two men from *Banî ‘Amir* from the tribe of *Abû Barâ’* and he killed them in revenge for the killing of his Companions -he did not know they had a peace treaty (as neighbours) from the Prophet, Allah’s Prayers and Peace be upon him.- When he reached *Al-Madinah* and told the Prophet, Allah’s Prayers and Peace be upon him, what he had done, he said: “*You have killed two men and I have to pay Al-Dîyya*” (money paid as a compensation for their death). When Abû Barâ’ knew that Ibn Al-Tufayl had betrayed him and not considered the virtues of neighbourhood, he sent his son Rabî‘ah who took their revenge by killing him. The Prophet, Allah’s Prayers and Peace be upon him, was extremely sad because his Companions were killed. He made invocation in *Fajr* prayer for a whole month asking **Allah** to revenge from the tribes of *‘Usaiya, Ri’l* and *Dhakwân*. Despite the tragic events in that period, the Prophet, Allah’s Prayers and Peace be upon him, still carried out his social life guiding his Companions and taking care of the families of the martyrs who died in the battles. After ‘Abdullah Ibn Jahsh was killed in the Battle of *‘Uhud*, his wife Zainab Bint Khuzaimah *Al-Helaliya*, may Allah be pleased with her, known as *‘Um Al-Masâkîn* (meaning the mother of the poor) became a widow so the Prophet, Allah’s Prayers and Peace be upon him, married her. She lived with him for

three months, until she died, may Allah be pleased with her. He also married 'Um Salamah Bint Abû 'Umayyah Ibn Al-Mughîrah, may Allah be pleased with her, to guard her young ones after her husband Abû Salamah Ibn Abdul- 'Asad had died in *Al-Madinah* after he came back from the Battle of *Banî 'Asad*. He was hurt in the Battle of *'Uhud* and thought he was cured but after he fought in the Battle of *Banî 'Asad*, the pain increased and caused his death.

As the days pass, the Prophet, Allah's Prayers and Peace be upon him, is ordered by **Allah** (In *Surat Al-Ahzâb*, "The Confederates",37) to marry Zainab Bint Jahsh, may Allah be pleased with her, after Zaid Ibn Hârithah had divorced her. The Prophet, Allah's Prayers and Peace be upon him, had adopted Zaid before the Message of Islam was sent and before adoption was prohibited. That reformed the law that the Arabs in *Jâhilia* (Pre-Islamic time) prohibiting the father-in-law from marrying the previous wife of the adopted young man. At that same time, *Al-Hijâb* (veiling of women) became obligatory upon 'Umahat Al-Mu'mineen (meaning the Mothers of the Believers) (In *Surat Al-Ahzâb*, "The Confederates",53). That was after the Battle of *Al-Ahzâb*.

The Evacuation of *Banî An-Nadir*

The Jews of *Banî An-Nadir* were allies to *Banî ‘Amir* from which the two men were unjustly killed by ‘Amr Ibn ‘Umayyah so the Prophet, Allah’s Prayers and Peace be upon him, went with ten of his men including Abû Bakr, ‘Umar and ‘Alî to the fortress of *Banî An-Nadir*, where they stayed, near *Qubâ’*. He asked them to help him in paying *Al-Dîyya* of the two killed men. They pretended to agree to help him and spoke willingly while they were arranging a conspiracy to kill him.

One of them entered the house where the Prophet, Allah’s Prayers and Peace be upon him, had leaned his back to one of its walls. The man climbed to the roof to throw on him a large stone. The Prophet, Allah’s Prayers and Peace be upon him, got up leaving his Companions behind, thinking he had gone for an errand. When they realized he was late, they went looking for him. A man coming from *Al-Madinah* told them that the Prophet, Allah’s Prayers and Peace be upon him, had returned to *Al-Madinah*. They went to see him in the mosque and he told them that **Allah** had revealed to him the truth about the conspiracy of the Jews. He then called upon Muhammad Ibn Maslamah and told him: “Go to the Jews of *Banî An-Nadir* and tell them that **Allah’s** Prophet **Allah’s**

Messenger has sent me to you to tell you to get out of our country. You have broken the agreement we had by betraying me. I give you ten days, whoever shall be seen after that shall have his head cut off." The Jews found no other reply except: O Muhammad, we did not think that a man from *Al-'Aws* tribe would come to us with this message (as they had been their allies before in fighting *Al-Khazraj*). Muhammad Ibn Maslamah replied to them saying: The feelings of the hearts have changed!

While *Banî An-Nadir* started packing preparing themselves for the evacuation, two men came to them from 'Abdullah Ibn 'Ubay Ibn Salul telling them: Do not leave your homes and your wealth, stay in your fortresses, for I have two thousand men of my tribe and others from the Arabs to join you in your fortresses until they would all die defending you, before anyone could reach you.

Banî An-Nadir thought about the offer of Ibn Salul; Some said Ibn Salul is not to be trusted and that if they went out to a nearby place (obeying the Prophet, Allah's Prayers and Peace be upon him,) they could return when the fruits were ripened in their palm trees so they can collect it, then they wouldn't lose much. But their leader Huyai Ibn Akhtab said: No I shall send to Muhammad telling him, we shall not depart from our homes and wealth! And let him do as he pleases. We just have to

protect our fortresses and allow in it whomever we please. We have enough food for us for one year; unending source of water and Muhammad will not put a siege on us for a whole year. The Jews obeyed their leader, the ten days were over, and they did not get out of their homes. The Prophet, Allah's Prayers and Peace be upon him, then ordered that arrangements be made to fight and march to them, so they surrounded them for six nights. They stayed in their fortresses but the Muslims fought them from one house to the other and from one fortress to the other, for twenty nights. Whenever the Jews were defeated in a house or a fortress, they destroyed it and did that to the next one. So the Prophet, Allah's Prayers and Peace be upon him, ordered his Companions to cut down the palm trees of the Jews so they would not be enthusiastic to fight.

The Jews were distressed, they called: O Muhammad, you used to prohibit corruption and criticize who did it, so what about cutting off and burning our palm trees? Allah's word descended: ***What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fâsiqûn (the rebellious, the disobedient to Allah)***.(Al-Hashr, "The Gathering",5)

The Jews waited for ‘Abdullah Ibn ‘Ubay Ibn Salul to carry out his promise and fight with them, but he did not, and anticipated bad consequences if they continue in the fight. They sent to the Prophet, Allah’s Prayers and Peace be upon him, asking him to free them, their money and their people so they can leave *Al-Madinah*, the Prophet, Allah’s Prayers and Peace be upon him, agreed to that, provided they went out of *Al-Madinah*. Every three of their men would share one camel to carry what they had of money, food, and drink. They went out, some of them stayed in *Khaibar* and others went to *Adhre‘at* at *Al-Shâm*. The Muslims took what the Jews had left behind of weapons and food. As for the land that they owned, **Allah** Almighty ordered that the Prophet, Allah’s Prayers and Peace be upon him, would do with it what he thought was right. He, Allah’s Prayers and Peace be upon him, divided it amongst the first Immigrants. Now the Immigrants could give back to *Al-Ansâr* (Supporters) the land they had shared with them.

The Prophet, Allah’s Prayers and Peace be upon him, kept the fruits of some land to be divided amongst the poor, the orphans and the needy. Grace be to **Allah**, everyone was satisfied. *Surat Al-Hashr*, “The Gathering” came down to relate the story of *Banî An-Nadir* and the evacuation they carried out.

After the evacuation of *Banî An-Nadir* from *Al-Madinah*, the Immigrants were happy with the land of the Jews they have gained, *Al-Ansâr* (Supporters) were happy that the Immigrants did not need their help any more. Everyone was pleased till a year had passed since the battle of *'Uhud* and the Muslims remembered what Abû Sufyân had said: We had won you in *'Uhud*, as you have won in *Badr* and we shall meet you next year! So the Muslims decided to prepare themselves for fighting. They went out to *Badr* waiting for *Quraish*, and *Quraish* went out with Abû Sufyân, who decided to retreat after marching for two days. He called: O people of *Quraish*, you shall not prosper except after one fruitful year and this year's fruit is bare, I shall retreat, so return with me." Everyone retreated. But the Prophet, Allah's Prayers and Peace be upon him, stayed in *Badr* for eight consecutive days for the Muslims to practice their trade, for *Badr* was a good season for the Arabs to trade.

They returned to *Al-Madinah*, rejoicing, after they had, due to **Allah's** Blessings, prospered in their trade. They got to know that groups of *Ghatafân* in *Najd* were preparing to invade *Al-Madinah*. The Prophet, Allah's Prayers and Peace be upon him, and four hundred of his Companions marched until they reached *Dhât-ur-Riqâ'* where *Banî Muhârib* and *Banî Tha'labah* from

Ghatafân gathered. When they saw him and his men, they fled, leaving behind their women and their goods. The Muslims took them back to *Al-Madinah*. On their way back, they prayed *Salat Al- Khawf*¹ (The Fear prayers).

After a short while, the Prophet, Allah's Prayers and Peace be upon him, went out to another Battle called *Dawmat-Al-Jandal* (which is a place between *Al-Hijâz* and *Al-Shâm* countries) to fight the tribes who attacked the caravans. He did not meet any of them, for when they heard of his arrival; they were terrified and fled away, leaving behind many goods, which the Muslims took for themselves.

The Muslims returned to *Al-Madinah*, feeling relieved that *Banî An-Nadir* had evacuated it they were also relieved after the second *Badr* Battle and the two battles of *Ghatafân* and *Dawmat Al Jandal*. They started settling down and re-arranging their daily lives and their surroundings, but they were still cautious that their enemy would betray them any minute.

¹ *Salat Al Khawf*: A special prayer that is carried out when the Muslims are afraid from the enemy attacking them

The Battle of *Al-Khandaq*¹ (the Trench)

Banî An-Nadir would not stop fighting the Muslims after evacuating *Al-Madinah*; they wanted to take their revenge from the Prophet, Allah's Prayers and Peace be upon him. They wanted to achieve that by making the Arabs revolt against the Muslims, unite and destroy them. They started by the Muslim's greatest enemies. Their leaders Huyaî Ibn Akhtab, Salâm Ibn Abî Al-Huqaiq and Kinâna Ibn Abî Al-Huqaiq went to *Quraish* in *Makkah* and told them they were getting ready to fight the Muslims and that they were waiting for them to join them to take revenge. *Quraish* was hesitant, as they did not trust the Jews. They told them: O you Jews, you are the people of the first religion, the masters of the knowledge upon which we differ with Muhammad, is our religion better or his? The Jews said: Your religion is better than his! And you are more worthy of the truth than him!! *Quraish* was content by that answer. In regards to the Jews preferring to worship idols to Monotheism which the Prophet, Allah's Prayers and Peace be upon him, called for came down the verses of *Surat An-Nisâ'*, "The Women", 51-52) to disclose

¹*Ghazwat-ul-Khandaq*: The name of a battle between the early Muslims and the infidels in which the Muslims dug a *khandaq* (trench) round *Al-Madinah* to prevent any advance by the enemies

them (the Jews) till the judgment day.

The Jews did not stop at *Quraish*, they also approached the tribes of *Ghatafân*, *Banî Murra*, *Banî Fazârah*, *Ashja'*, *Sulaim*, *Banî Sa'd*, *Banî 'Asad* and all the other tribes who wished to revenge from the Muslims. They told them all that *Quraish* was with them. All these tribes formed ten thousand fighters under the leadership of Abû Sufyân. They all went to *Al-Madinah Al-Munawarah*. The news of these huge numbers reached the Muslims who became extremely terrified. How were they to face all these thousands of men, horses, camels and weapons which the Arabs have never seen before? What they tried was to face *Quraish* alone, before, in *'Uhud*, so how shall it be if they go out to meet all those? Will it be useful if they stayed inside *Al-Madinah* and regarded it as their fortress?

At that time, Salman Al-Faresî, who knew many of the war tactics, which the Arabs did not know of, suggested they dug a trench around *Al-Madinah* to protect it from the inside. The Prophet, Allah's Prayers and Peace be upon him, consented to his proposal and kept continuously digging with his Companions for six days. Jâbir Ibn 'Abdullah says: We were digging the trench on the day of *Al-Khandaq* (i.e. Trench) and we came across

a big solid rock. We went to the Prophet, Allah's Prayers and Peace be upon him, and said: Here is a rock appearing across the trench.

He said: "*I am coming down*". Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet, Allah's Prayers and Peace be upon him, took the spade and struck the big solid rock and it became like sand. I said: O **Allah's** Messenger! Allow me to go home. (When the Prophet, Allah's Prayers and Peace be upon him, allowed me) I said to my wife: I saw the Prophet, Allah's Prayers and Peace be upon him, in a state that I cannot treat lightly. Have you got something for him to eat? She replied: I have barley and a she goat. So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet, Allah's Prayers and Peace be upon him, when the dough had become soft and fermented and the meat in the pot over the stone trivet had nearly been well-cooked, and said: I have got a little food prepared, so get up O **Allah's** Messenger you and one or two men along with you (for the food). The Prophet, Allah's Prayers and Peace be upon him, asked: "*How much is that food?*". I told him about it. He said: "*It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there*". Then he said to all his Companions: "*Get up*". So *Al-Muhajirin* (Immigrants) and *Al-Ansâr* (Supporters) got up. When I came to my wife I said: *Waihaki* (**Allah's** Mercy be upon you)! The Prophet, Allah's

Prayers and Peace be upon him, came along with *Al-Muhajirin* (Immigrants) and *Al-Ansâr* (Supporters) and those who were present with them. She said: Did the Prophet ask you (how much food you had)? I replied: Yes. Then the Prophet, Allah's Prayers and Peace be upon him, said: "*Enter and do not throng*". The Prophet, Allah's Prayers and Peace be upon him, started cutting the bread into pieces and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat for his Companions till they all ate their fill, and even then, some food remained. Then the Prophet, Allah's Prayers and Peace be upon him, said to my wife: "*Eat and present to others as the people are struck with hunger*"¹

Al-Barâ' Ibn 'Azib said: The Prophet, Allah's Prayers and Peace be upon him, ordered us to dig the trench. Al-Barâ' said: We faced a very hard rock in the trench that would not be broken by an axe. He said: We reported that to **Allah's** Messenger, Allah's Prayers and Peace be upon him. So he, Allah's Prayers and Peace be upon him, went down the trench, held the axe and said: "*Bismillahi (In the Name of Allah)*". He hit the rock and one third of it was broken, he said:

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah's Prayers and Peace be upon him, (*Al-Maghaazi*)

“Allahu-Akbar (Allah is most Great), I have been given the keys of Al-Shâm countries! By Allah I can see its red castles from where I am now”. Then he said: “Bismillahi (In the name of Allah)”. And he hit the rock again so he broke another third of the rock. He said: “Allahu-Akbar (Allah is most Great)! I have been given the keys to Persia! By Allah I can see (Al-Madâ’in) and I can see its white castle from where I am here”. Then he said: “Bismillahi (In the Name of Allah)” and he hit again so the rest of the rock was broken. He said: “Allahu-Akbar (Allah is most Great)! I have been given the keys to Yemen! By Allah, I see the doors of San’a’ from where I am here ”¹

Good fortification was done to the houses inside *Al-Madinah*. The women and children were gathered inside them. The houses next to the trench were evacuated and large stones were placed near the trench from the side of *Al-Madinah* to be used as weapons to be thrown at the enemy when needed. *Al-Ahzâb*² approached expecting to meet the Muslims as they did in *’Uhud* battle, but they

¹ Narrated by Ahmad

² *Al-Ahzâb*: The Confederates. The term *Ahzâb* is used for the disbelievers of *Quraish* and the Jews residing at *Al-Madînah* and some other Arab tribes who invaded the Muslims of *Al-Madînah* but were forced to withdraw

found no one there. They marched till *Al-Madinah* until they were faced with the trench which dazzled them!!

All they could do is to settle down behind it. As for the Muslims who were three thousand, their backs was facing *Sala'* mountain in *Al-Madinah* and the trench was between them and *Al-Ahzâb*. *Quraish* and who was with them realized that there was no way to cross the trench, so they just threw some arrows on them for a few consecutive days.

Despair started dominating those who expected to achieve a fast and easy victory that would not take except one day, just like *'Uhud* Battle, but here they were freezing in the severe cold for many unknown number of days. Their tents did not protect them and the Muslims were safely protected in their city enjoying the fruits given to them by *Banî Quraizah* as they had agreed previously with the Prophet, Allah's Prayers and Peace be upon him, to do that, that helped them resist the siege for many number of days or even months. The enemy started considering retreating.

When Huyai' Ibn Akhtab, the leader of the Jews of *Banî An-Nadir* realized that, he claimed that he was able to convince *Banî Quraizah* to break the treaty with the Prophet, Allah's Prayers and Peace be upon him, to join them, prevent the provisions from reaching the Muslims and then opening the road for *Al-Ahzâb* (the

enemy) to enter *Al-Madinah*, without the realization of the Muslims. *Quraish* and who was with them, felt content to what Huyai Ibn Akhtab was willing to do. He went to the fortress of *Bani Quraizah* and called upon their leader Ka'b Ibn'Asad, who would not open the door to meet him. Huyai kept trying to convince him until Ka'b opened the door and let him in. He kept telling him how powerful *Al-Ahzab* were and how is this a good chance to finally get rid of all the Muslims and clear *Al-Madinah* from them so it would become totally theirs.

Ka'b said that Muhammad was loyal and honest towards his treaty with them and that if *Al-Ahzab* did not win the Muslims, that would mean the end of *Bani Quraizah*. Huyai said: *Waihaka* (may **Allah** be Merciful to you) Ka'b, I come to you with the most powerful of all; *Quraish* and the leaders and masters of *Ghatafan* who have promised me not to leave before completely destroying Muhammad and who is with him, he kept speaking to him until Ka'b started to be lenient, but he asked him: What if *Al-Ahzab* retreated? So Huyai gave him his word, that if this happens, he shall go with him in his fortress and share his fate. Ka'b's mean nature took over and he consented to

Huyai's words to break his treaty with the Prophet, Allah's

Prayers and Peace be upon him.

When the Prophet, Allah's Prayers and Peace be upon him, knew, he sent Sa'd Ibn Mu'adh, the leader of *Al-'Aws* and Sa'd Ibn 'Ubadah, the leader of *Al-Khazraj* with some of his Companions to *Banî Quraizah* to find the truth about the situation. He asked them if it were true, not to announce it to the Muslims so they would not panic. The messengers went to *Banî Quraizah* and they were very badly met. When they tried to warn them from breaking the treaty with Allah's Prophet, Allah's Prayers and Peace be upon him, they rejected that and Ka'b said: Who is Allah's Prophet? We have neither treaty nor an agreement with Muhammad.

The messengers returned to the Prophet, Allah's Prayers and Peace be upon him, and told him what Ka'b Ibn'Asad had said. That increased the affliction and the fear, for if *Quraizah* opened the way to *Al-Ahzâb*, they would enter *Al-Madinah* and demolish all the Muslims.

The word was spread amongst the Muslims about *Banî Quraizah* uniting with *Al-Ahzâb* and that they broke their vow to the Prophet, Allah's Prayers and Peace be upon him. They became extremely shattered and terrified, when the eyes grew wild and the hearts reached to the throats. The hypocrites started asking the Prophet's permission, Allah's Prayers and Peace be upon him, to return from the trench to their homes claiming that their homes were not sheltered and that they feared for their women and

children. The Holy Qur'an's verses in *Surat Al-Ahzâb* "The Confederates", 10-24 explained the reaction of both the hypocrites and the true believers. On the other hand, *Al-Ahzâb* was content from the support of *Banî Quraizah* and their promise to them to open the way to *Al-Madinah*. They gave them ten days to prepare themselves for war. They became conceited and anxious to fight 'Amr Ibn Wed, one of *Quraish*'s knights passed from a narrow place in the trench and called upon the Muslims: Any of you to duel me? So 'Alî, may Allah be pleased with him, all dressed in metal armour got up and said: O **Allah**'s Messenger, I shall fight him! He said: "*Take care, for it is 'Amr, sit down*". 'Amr called: Is there any man who can tell us where is that Paradise that you claim that when you are killed you shall be taken to?! Would not any man rise to fight me?! 'Alî got up and said: O **Allah's** Messenger I can fight him! He said: "*Sit down, for he is 'Amr!*". Then he called the third time, so 'Alî got up and said: O **Allah's** Messenger I can fight him! He said: "*He is 'Amr!*". So 'Alî answered: Even if he is 'Amr! So the Prophet, Allah's Prayers and Peace be upon him, allowed him this time, so 'Alî walked up to him till he met him. 'Amr said: Who are you? He said: I am 'Alî. He said: The son of Ibn Abd-Manâf? He said: I am the son of Abû Tâlib, O 'Amr you had vowed to **Allah** that if any man of *Quraish* had

offered you two good options that you would accept it. He said: Yes. ‘Alî said: Then I ask you to believe in **Allah**, His Prophet, and Islam. He said: I do not wish or need that. He said: Then I ask to fight you. He said: Let any of your elder uncle’s fight instead of you for I would not wish to kill you. ‘Alî said: By **Allah**, but I would like to kill you. When ‘Amr heard that, he attacked ‘Alî’s horse, hit his face, then they fought, ‘Alî, may Allah be pleased with him, killed him.

Naufal Ibn ‘Abdullah Ibn Al-Mughîrah tried to cross the trench after sunset but he and his horse fell and he died. Abû Sufyân offered one hundred camels (the equivalent of the money paid for a killed man) in return for his body. The Prophet, Allah’s Prayers and Peace be upon him, refused to accept anything from the disbelievers and said: “*Give them their corrupted corpse for his corpse is rotten and so is their money!*” *Quraish* and whoever was with them started lighting fires all night to scare the Muslims. *Banî Quraizah* were encouraged too, so they went out of their fortresses and walked around the Muslims’ near houses trying to scare the women and children. Safiyah Bint ‘Abdul-Muttalib (the Prophet’s aunt, Allah’s Prayers and Peace be upon him) saw one of the Jews roaming around the fortress where she was, she told Hassân Ibn Thâbit (who was in the fortress with the

women and children): O Hassân, as you can see, this Jew is roaming around the fortress, by **Allah** I do not feel secure that he might see of us what he should not, and relate it to the other Jews near by, and **Allah's** Messenger, Allah's Prayers and Peace be upon him, and his Companions are occupied away from us! So go and kill him. Hassân said: May **Allah** forgive you, O daughter of 'Abdul-Muttalib, for you know I cannot do that. (For he was sick) Safiyah took a metal bar, went down from the fortress and killed the man. She returned and said: O Hassân, go and take his armour and weapon, for I would have taken them had it not been that he is a man. He said: I do not need his armours¹.

The Prophet, Allah's Prayers and Peace be upon him, offered the leaders of *Ghatafân* one third of the fruits of *Al-Madinah*, if they went out of *Al-Madinah*. He called Sa'd Ibn Mu'âdh and Sa'd Ibn 'Ubâdah; the leaders of *Al-'Aws* and *Al-Khazraj*, and told them what he was thinking of. They told him: O **Allah's** Messenger if that is your wish then we shall obey, or is it a direct order from **Allah** then we must carry it out immediately, or do you do that for our sake? He said: "*It is for your sake and I would not have done that unless I realized that the Arabs have all united against you so I just want to weaken their*

¹ *Sirat Ibn Hisham*

power". Sa'd Ibn Mu'adh said: O **Allah's** Messenger we and these people were polytheists, not worshipping except idols, we did not worship or know **Allah**. Then they did not dare to eat from our fruits except if we offered it to them as our guests or if we sold it to them. Now that **Allah** has blessed and guided us with Islam and honoured us with you and Him, we give them our money?! By **Allah** we do not need to do that, all we shall share with them is fighting them with our swords until **Allah** judges who shall win and who shall lose. **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: "*So let it be so*". The throwing of arrows continued between the Muslims and *Al-Ahzâb*.

'Â'ishah, may Allah be pleased with her, relates: I was in the fortress of *Banî Hârithah* with the mother of Sa'd Ibn Mu'adh and the veil was not obligatory yet. Sa'd Ibn Mu'adh passed by us wearing a tight metal armour, not covering his arms, holding a spearhead, and expressing in verse how anxious he was to fight and was not afraid of death. Sa'd's mother said: Go forth my son, for you are late. 'Â'ishah said: O mother of Sa'd, I wished if Sa'd's armour were longer. Sa'd Ibn Mu'adh was hit in his arm and badly injured by a man from *Quraish* where 'Â'ishah feared he was hit, he started bleeding so the

Prophet, Allah's Prayers and Peace be upon him, said: "*Let him rest in Rofaiydah's¹ tent, so he would be near by and I can easily see him*". Sa'd pleaded to Allah: O Allah, if there is still some war with *Quraish*, then let me live longer to witness that, for I wish nothing more than to fight whoever hurt, disbelieved, and turned out (of *Makkah*) Your Prophet. If You have set this war between us then, let me die as a martyr and do not let me die until I have taken my revenge from *Banî Quraizah*²

In the midst of all these events, desperation and grief had overwhelmed the Muslims. Nu'aim Ibn Mas'ûd (a man from *Ghatafân* tribe) went to Allah's Messenger, Allah's Prayers and Peace be upon him, saying: O Allah's Messenger I have become a Muslim, but my tribe does not know. So give me any order to carry out. Allah's Messenger, Allah's Prayers and Peace be upon him, said: "*You are a man amongst us, so try to help us, for in war, deceit is allowed*". Nu'aim went to *Banî Quraizah* tribe (and he was their friend in *Al-Jâhilia* (Pre-Islamic time)).

He said: O *Banî Quraizah*, you know of my good relation with you. They said: Yes, you are not suspected by us. He told them: *Quraish* and *Ghatafân* tribes are not in your

¹ Rofaiydah: A woman from 'Aslam who used to nurse the wounded in a tent inside the mosque

² Narrated by At-Tirmidhî the Book of Expedition (*Kitab Al-Siyar*)

same situation. This country is yours; it is your money, children and women. You cannot move to another place. *Quraish* and *Ghatafân* came to fight Muhammad and his Companions and you have helped them against him but their country, money and women are elsewhere, they are not like you. If they get the chance they will make use of it, but otherwise they will return to their country and leave you to face Muhammad alone in your country. You shall not be able to face him if they let you down, so do not fight with them unless you take a few of their masters as a mortgage to keep with you in return for you fighting with them against Muhammad, they told him: You have spoken well. Then he went to see *Quraish* and he told Abû Sufyân Ibn Harb and who was with him of his tribe: You know how much I care for you, and how I do not believe in Muhammad, I have known of a serious matter that I felt obliged to let you know of. I shall advise you but do not repeat what I will let you know, they said: We agree, he said: You know that the Jews have regretted what they did with Muhammad and they informed him of their regret, they suggested to him that they will take men from the masters of the two tribes; *Quraish* and *Ghatafân* and give them to him (the Prophet) he can kill them and then the rest of the tribes would fight with him until they destroy all the rest, and that the

Prophet agreed to that deal, so if the Jews send asking you for a mortgage of your men, do not give him any. He then went to *Ghatafân* and said: O people of *Ghatafân*, you are my people and my roots are with you, you are most dear to me and I do not see you have doubt in me! They said: Yes, that is true; we do not have doubt in you, he said: Then do not relate what I shall tell you, they said: We agreed. So what is the matter? He told them what he had said to *Quraish* and warned them like he warned *Quraish*.

Abû Sufyân wanted to check whether Nu‘aim Ibn Mas‘ûd was truthful or not, so he sent to Ka‘b Ibn’Asad, the master of *Banî Quraizah*, saying: We have been here for a long time in our siege to that man, and we think you and us should attack him tomorrow. Ka‘b sent to Abû Sufyân saying: Tomorrow is Saturday and we cannot fight or work on Saturdays. Abû Sufyân was angry, and sent to Ka‘b saying: Change any Saturday for tomorrow and if we go out to fight him and you are not with us, we shall break our deal with you and fight you before fighting Muhammad! Ka‘b sent a message to Abû Sufyân saying: By **Allah**, we shall not fight with you until you give us hostages of your men. When Abû Sufyân heard that, he had no doubt left in the truthfulness of Nu‘aim Ibn Mas‘ûd. He spoke to the leaders of *Ghatafân* and they were hesitant to fight the

Prophet, Allah's Prayers and Peace be upon him, hoping they would get the offer he had offered them in taking some of the fruits of *Al-Madinah*. They did not know that *Al-'Aws* and *Al-Khazraj* had refused that offer.

When **Allah's** Messenger, Allah's Prayers and Peace be upon him, heard how **Allah** had dispersed all these groups, he sent Hudhaifah Ibn Al-Yamân to find out what the tribe had done (during the night). *Imam Ahmad* relates (about that errand which cannot be carried out except by a true believer who believes in **Allah** and His Prophet saying: A man from *Al-Kûfah*¹ told Hudhaifah Ibn Al-Yamân: O Abû 'Abdullah, have you seen and accompanied the Prophet, Allah's Prayers and Peace be upon him?! He said: Yes, my nephew. He said: So how was it with you?! He said: By **Allah**, we were very exhausted. The man said: By **Allah**, if we had seen him, we would have never left him walking on the ground; we would have carried him on our shoulders, Hudhaifah said: My nephew, by **Allah**, we have been with **Allah's** Messenger, Allah's Prayers and Peace be upon him, in the trench, he, Allah's Prayers and Peace be upon him, prayed for a long time at night, then he looked at us and said: "*Who would go and see what is happening with the other tribes and come back to inform us?*".(The

¹ *Al-Kûfah*: A town in 'Irâq

Prophet, Allah's Prayers and Peace be upon him, highlighted the significance of his return), *and whoso does this, he will be my companion in heaven?*" But out of extreme fear, hunger and cold, no man got up. When no one volunteered, Allah's Messenger, Allah's Prayers and Peace be upon him, called me, so I had to get up. He said: "*O Hudhaifah, go and check on the tribes, see what they are doing and do not speak to anyone until you return*". He said: I went to the tribes and saw how the wind and Allah's Angels had done to them; their pots, fires and all they built were broken down. Abû Sufyân got up and said: O people of *Quraish*, every man check who is beside him. Hudhaifah said: I held the hand of the man next to me and said: Who are you? He said his name.

As night fell Allah's Victory prevailed, an extremely strong wind blew breaking down their pots, putting out their fires, destroying their tents and leaving them filled with terror. They thought the Muslims had attacked them. Talhah Ibn Khuwailid cried: Muhammad shall harm you, we need to be saved. Abû Sufyân cried: O people of *Quraish*, you are no longer in a secure place; all your steeds and camels have perished. *Banî Quraizah* has let us down and we saw the worst of them, the wind has destroyed everything. Therefore let us leave!

They took what they could and left. *Ghatafân* and who was with them also left. In the second morning, the Prophet, Allah's Prayers and Peace be upon him, and the Muslims returned to their homes, putting down their weapons and rested peacefully.

The Conquest of *Banî Quraizah*

After **Allah**'s power had defeated *Al-Ahzâb* (i.e. the allies) in *Al-Khandaq* (trench) conquest, the Prophet, Allah's Prayers and Peace be upon him, returned home in the morning after suffering for days and nights hardships, fatigue and sleeplessness. He put down his arms, took off his fighting costume and washed up himself. At noon, *Jibrael* (Gabriel), Peace be upon him, descended to him and said: O **Allah's** Messenger have you put down your arms? He said: "Yes". *Jibrael* (Gabriel) said: By **Allah**, I have not put down my arms yet, go out and meet them, **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: "Where?". *Jibrael* (Gabriel) pointed to *Banî Quraizah*. **Allah's** Messenger, Allah's Prayers and Peace be upon him, ordered the caller to prayers to announce 'Adhân (the call to prayer). People were called upon: May whoso hears this and is obedient, pray not 'Asr (afternoon) prayer except in *Banî Quraizah*. The Prophet, Allah's Prayers and Peace be upon him, set 'Alî Ibn Abî Tâlib forth to *Banî Quraizah*, holding the flag and everyone rushed following him. 'Alî Abî Tâlib approached the fortresses of *Banî Quraizah* and heard them saying unpleasant things about the Prophet, Allah's Prayers and Peace be upon him, he went back to the Prophet, Allah's Prayers and Peace be upon him, and met him on his way, and told him: O

Allah's Messenger do not get near these evil people. He said: “*Why? You probably heard bad words about me?*”. ‘Alî said: Yes, O **Allah's** Messenger. The Prophet said: “*If they saw me, they would not say so*”. When the Prophet, Allah’s Prayers and Peace be upon him, approached their fortresses, he said: “*You are the brothers of the monkeys, has Allah defied you and set his malice upon you?*”, they said: O Abûl-Qasim, you were never rude before?!¹ **Allah's** Messenger, Allah’s Prayers and Peace be upon him, put siege on them for twenty-five nights until they became extremely tired and **Allah** put fear in their hearts, they sent to **Allah's** Messenger, Allah’s Prayers and Peace be upon him, to send them Abû Lubâba Ibnl-Mundhir, he was from their allies; *Al-’Aws*, they wanted to consult him about the matter, **Allah's** Messenger, Allah’s Prayers and Peace be upon him, sent him to them. When they saw him, they told him: O Abû Lubâba, do you think we should give up to Muhammad? He said: Yes. And he pointed to his throat (meaning, slaughter) but he regretted doing that (his story shall be related later on). When Abû Lubâba left them, they realized that **Allah's** Messenger, Allah’s Prayers and Peace be upon him, shall not leave except after fighting them, Ka‘b Ibn’Asad told them: O people (Jews), you have seen what

¹ *Sirat Ibn Hisham*

has happened to you and I offer you three alternatives you choose whichever you like! They said: And what are they? He said: We follow and believe in that man, for, by **Allah**, you know that he is a Prophet sent to us by **Allah**, and it is written about him in your Divine Book. By doing that, you shall safeguard your lives, money, children and women. They said: We shall never leave the word of the *Taurât* (Torah) nor accept anything else instead of it. He said: If you refuse that, then let us kill our women and children, then we go out to meet Muhammad and his Companions, fighting them with our swords, not fearing anyone we left behind until **Allah** judges (i.e. says his word) between us and Muhammad, if we perish, then we do leaving no one behind and if we win, we marry new women and have new children. They said: We kill these innocent ones? What good shall it be to live without them? He said: If you reject that then tonight is Saturday night, Muhammad and his Companions believe we shall not fight on a Saturday night. Let us attack them by surprise! They said: That way you spoil for us our Saturday and you want us to do in it what no one had done before, except those (you know of) who fought on a Saturday and were transformed to animals. He said: None of you men, since

you were born is firm enough to take a decision¹ The tribe consulted one another about the matter, one of them said: We shall not meet a worse fate than that of *Banî An-Nadir*, our allies; *Al-'Aws* shall prevent any harm getting to us, if we ask Muhammad to allow us to go to *Adhre'at* at *Al-Shâm*, as *Banî An-Nadir* did, he shall probably agree to that offer. *Quraizah* sent that offer to the Prophet, Allah's Prayers and Peace be upon him, but he refused.

They sent to *Al-'Aws* tribe saying: Shall you not demand for your brothers what *Al-Khazraj* demanded for their brothers? (meaning that 'Abdullah Ibn 'Ubay Ibn Salul and Sa'd Ibn 'Ubâdah from *Banî Qainuqâ'* would speak for them so that the Prophet, Allah's Prayers and Peace be upon him, would forgive them and allow them to leave *Al-Madinah*). A group of *Al-'Aws* went to the Prophet, Allah's Prayers and Peace be upon him, saying: O Allah's Prophet would you not accept from our allies as you have accepted from the allies of *Al-Khazraj*? He said: "O 'Aws people, would you not agree that a man from your tribe be a mediator between me and your allies?" They said: Yes, he said: "Then let them choose whom they please". The Jews chose Sa'd Ibn Mu'âdh. They have been blinded to their fate, for they forgot that Sa'd had come to

¹ *Sirat Ibn Hisham*

them when they broke their treaty and he had warned them, for they had insulted the Prophet, Allah's Prayers and Peace be upon him, and the Muslims in front of him. A group of *Al-'Aws* went to Sa'd Ibn Mu'âdh, he was resting in the mosque in Rofaiydah Al-Aslamiyah's tent, for she had been curing him of the wound he had in *Al-Khandaq* attack. They carried him to the Prophet, Allah's Prayers and Peace be upon him, telling him: O Abû 'Amr, judge well, for **Allah's Messenger**, Allah's Prayers and Peace be upon him, has chosen you to judge them kindly. Sa'd said: Do you swear by **Allah** to judge them as I tell you? They said: Yes, he said: And upon who is sitting here (at the side where **Allah's Messenger**, Allah's Prayers and Peace be upon him, is sitting for he could not point directly to him in respect to his high rank). **Allah's Messenger**, Allah's Prayers and Peace be upon him, said: "Yes". Sa'd said: I say their men be killed, their money divided and their slaves and women taken as captives. When the Prophet, Allah's Prayers and Peace be upon him, heard that, he said: "*You have judged amongst them as per Allah's Judgment, who would say the same from above the seven heavens*" (*Sirat Ibn Hisham*)

Banî Quraizah did not expect that judgment from their ally, Sa'd Ibn Mu'âdh, for they thought he would take their side as 'Abdullah Ibn 'Ubay did with *Banî Qainuqâ'*, they did not know the

difference between the two situations. For if *Al-Ahzâb* would achieve victory by the betrayal of *Banî Quraizah*, then that would destroy all the Muslims. They received the fate they wanted for the Muslims, and the word was carried out. The men were killed and the women and slaves were taken as captives. Huyai Ibn Akhtab, the leader of *Banî An-Nadir*, had hid with *Banî Quraizah* in their fortresses after *Al-Ahzâb* had left (according to his agreement with Ka'b Ibn'Asad, the leader of *Banî Quraizah*), he was killed with the others. As for Abû Lubâba, after regretting what he did, he went to the mosque and tied himself to a pillar and said: I shall not leave that place until **Allah** forgives me for what I have done. When **Allah's** Messenger, Allah's Prayers and Peace be upon him, knew, he said: *"If he had come to me, I would have asked Allah to pardon him, but as he has done what he has done, then I cannot set him free until Allah pardons him"*. Abû Lubâba remained six nights tied down. His wife would come to him at prayer time; he would untie himself, pray, and then tie himself back to the pillar. **Allah's** words descended to the Prophet, Allah's Prayers and Peace be upon him, while he was in 'Um Salama's, may Allah be pleased with her, house. ***And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will***

turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful). (At-Taubah, “The Repentance”, 102) ’Um Salama says: I heard **Allah's** Messenger, Allah’s Prayers and Peace be upon him, laughing at daybreak, so I said: What makes you laugh, O **Allah's** Messenger? May **Allah** always keep you happy! He said: “*Allah has forgiven Abû Lubâba*”, she said: May I deliver this good news to him, O Messenger of **Allah**? He said: “*Yes, you may, if you wish*”. She went towards the door of her room and said: O Abû Lubâba, rejoice, for **Allah** has forgiven you. Some men tried to untie him, but he said: No, by **Allah**, until **Allah's** Messenger, Allah’s Prayers and Peace be upon him, unties me with his own hands. When **Allah's** Messenger, Allah’s Prayers and Peace be upon him, went for Morning Prayer, he set him free¹. One of the female slaves of *Banî Quraizah*, called Raiyhanah, had been offered to the Prophet, Allah’s Prayers and Peace be upon him, after the war; he offered that she embraces Islam and that he marries her. She said: No, I would rather you let me stay in your possession, for that is easier for me and for you. She insisted to remain a Jew, so **Allah's** Messenger, Allah’s Prayers and Peace be upon him, set her aside and was not content. As he was among his Companions, he heard footsteps behind him, he said: “*That is Tha’labah Ibn*

¹ *Sirat Ibn Hisham*

Sa'iyah telling me Raiyhanah has embraced Islam". He came to him and said: O **Allah's** Messenger Raiyhanah has entered Islam;¹ the Prophet, Allah's Prayers and Peace be upon him, was pleased, and she remained in his possession until he died

Allah's Prayers and Peace be upon him.

¹ *Sirat Ibn Hisham*

The Aftermath of the Conquest of *Banî Quraizah*

After the invasion of *Al-Khandaq* and after the Muslims got rid of *Banî Quraizah*, matters were quite settled for the Muslims. That made the Arabs fear them even more and *Quraish* started thinking what to do. One of those was ‘Amr Ibn Al-‘Âas, who relates his version of going to *Habashah* (Ethiopia) to stay there until things were settled, he says: When we left with *Al-Ahzâb* from *Al-Khandaq*, I gathered some men from *Quraish*, who used to listen to and respect my opinion, I told them: By **Allah** you know I find Muhammad’s power in all matters increasing, I find this quite serious, so what do you think? They said: And what do you think? He said: I think we should go to *An-Najâshî* (the Negus, king of Ethiopia) and stay with him, if Muhammad overrules our people, then we are with *An-Najâshî*, for we would rather be under his rule than under the rule of Muhammad, and if our people overrule him, then we shall know and then we will enjoy with them their victory. They said: That is the right opinion, I said: Prepare what we can give him as a present; the most precious thing we could present him from our land was leather. We collected a lot of it and went to him,

as we arrived we saw ‘Amr Ibn ‘Umaiyyah going in for **Allah's** Messenger, Allah's Prayers and Peace be upon him, had sent him to discuss the matter of Ja‘far and his friends. ‘Amr went in to see *An-Najâshî*, and then went out. I told my friends: That is ‘Amr Ibn ‘Umaiyyah Al-Damarey, if I go to *An-Najâshî* and ask him to hand him to me, I would cut off his head, if I do that then *Quraish* would be satisfied that I killed Muhammad's messenger. He said: I went to *An-Najâshî* and prostrated to him as I used to. He said: Welcome my friend, what have you brought me from your country? He said: Yes O king, I brought you a lot of leather. He said: I showed it to him and he liked it. Then I told him: O my king, I saw a man coming out from your room and he is a messenger from our enemy. Give him to me so that I can kill him, for he has harmed our masters and our finest men. He said: He (the king) was extremely angry, he told me: You want me to hand you the messenger of a man, who receives divine revelation from *Jibrael* (Gabriel), who used to go to *Mûsâ* (Moses), to kill him?! He said: O king is he so? He said: *Waihaka* (may **Allah** be Merciful to you) O ‘Amr, obey me and follow him, for by **Allah**, he says the truth and he shall conquer whoever defies him as *Mûsâ* (Moses) conquered *Fir‘aun* (Pharaoh) and his soldiers. I said: Would you give me your hand and accept me as a

Muslim?! He said: Yes. He held out his hand and I declared Islam. I then went out to my friends but hid the fact of becoming a Muslim. I went to **Allah's** Messenger, Allah's Prayers and Peace be upon him, in *Al-Madinah* to declare Islam, and met Khâlid Ibn Al-Walîd while he was coming from *Makkah*, I said: O Abû Sulaimân, where to? He said: The man is a Prophet, and I am going to embrace Islam, how long shall we defy him? I said: By **Allah**, I have come to declare Islam. We went to *Al-Madinah* to **Allah's** Messenger, Allah's Prayers and Peace be upon him. Khâlid Ibn Al-Walîd advanced; he declared his becoming a Muslim and vowed to that. Then I came forth and said: O **Allah's** Messenger, I vow to embrace Islam; may **Allah** forgive me for my past sins. **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: O 'Amr, announce that you have embraced Islam, for Islam wipes off all (the past sins and) what has taken place before (i.e. before embracing Islam); and the immigration to **Allah** also wipes off all past deeds. He said: So I vowed to embrace Islam and left. The story of 'Amr Ibn Al-Âas, may Allah be pleased with him, that we have related started after the invasion of *Al-Ahzâb*, but his traveling to *Al-Habashah* (Ethiopia) and his return to *Makkah* then his decision to go to *Al-Madinah* took a long time. During that time, many events took place, like the invasion of *Banî Lihyân*, *Banî Al-Mustalîq* and

Al-Hudaibiya peace treaty (shall be mentioned later) which ended before the opening of *Makkah* when ‘Amr Ibn Al-‘Âas met Khâlid Ibn Al-Walîd, may Allah be pleased with him, on his way to *Al-Madinah Al-Munawarah*, when they both went to announce their embracing Islam and their declaring it to the Prophet, Allah’s Prayers and Peace be upon him.

Before six months had passed after *Al-Khandaq* battle, the Prophet, Allah’s Prayers and Peace be upon him, got to know that *Banî Lihyân* had started moving (for attack). He decided to go to them and revenge for what they had done to Khubaib Ibn ‘Adiy and his friends at *Al-Rajî‘* water two years ago. He did not announce that so that his enemy would not take heed, he took his men and headed north as if he headed to *Al-Shâm*. Then he went back to *Bo‘ran*, where *Banî Lihyân* houses were, but some men saw him and informed *Banî Lihyân*, they resorted with their belongings to the mountains so the Prophet, Allah’s Prayers and Peace be upon him, did not see them. Abû Bakr sent two hundred men to *‘Usfân* near *Makkah*, then the Prophet, Allah’s Prayers and Peace be upon him, returned to *Al-Madinah*. He rested there for a few days then ‘Uyaynah Ibn Hisn (from *Banî Fazârah*) attacked the borders of *Al-Madinah* where there were some camels protected by a man and a woman. ‘Uyaynah and his friends killed the man, took the camels and the woman and left. At the same time, Salama

Ibn Al-Akwa‘ had gone out with his arrows and bows to the borders of *Al-Madinah*, when he saw what had happened, he cried out for help, and hastened after the attackers until he approached them and started throwing them with his arrows, his cries reached the Muslims, so the Prophet, Allah’s Prayers and Peace be upon him, ordered some fighters to go out and fight; they did and they joined Salama Ibn Al-Akwa‘. The Prophet, Allah’s Prayers and Peace be upon him, prepared an army and led it until he reached *Dhî-Qarad*, at the same time, ‘Uyaynah Ibn Hisn and who were with him quickly fled to reach *Ghatafân* but the fighters reached them, and took the camels, the woman and her camel were saved; (it was a camel belonging to the Muslims). The fighters wanted to chase the enemy but the Prophet, Allah’s Prayers and Peace be upon him, prevented them, for he knew that ‘Uyaynah and who were with him had reached *Ghatafân* and found shelter and safety there. The Muslims returned to *Al-Madinah* and the Muslim woman returned quickly with her swift camel, she had vowed to slaughter her camel (for the sake of **Allah**), if it saved her. When she told the Prophet, Allah’s Prayers and Peace be upon him, about her vow, he said: *“It will be a wrong deed to be ordained by Allah that you would be borne and saved*

while you were riding it, then you slaughter it. Don't make any vow that displeases Allah or in what you don't really own”

The Conquest of *Banî Al-Mustaliq*

Two months had passed since the invasion of *Dhî-Qarad* before the Prophet, Allah's Prayers and Peace be upon him, heard that *Banî Al-Mustaliq* (they were from the tribe of *Khuzâ'ah*) were preparing themselves near *Makkah* to attack the Muslims at *Madinah*, the Prophet ordered the army to get prepared. He gave Abû Bakr the flag of *Al-Muhajirin* (the Immigrants) and gave Sa'd Ibn 'Ubâdah the flag of *Al-Ansâr* (Supporters). He swiftly flew to surprise the enemy, until he reached a place close to some water near *Banî Al-Mustaliq*, called *Al-Muraîsi'*. The Muslims surrounded the enemy, which made whoever came to support them run away and left them to face their fate alone. *Banî Al-Mustaliq* realized they had to give in, after both sides exchanged throwing arrows at each other, they realized that the Muslims were too strong, many in number and determined to continue fighting; they were taken captives together with their women, belongings, camels and animals.

‘Umar Ibn Al Khattâb had hired a man to serve him, feed his horse and prepare him his armour. This man quarreled with one of *Al-Ansâr* (Supporters) from *Al-Khazraj* upon some water, the hired man cried: O people of *Muhajirin*! And *Al-'Ansârî* cried: O people of *Ansâr*! And a clash almost started between the Muslims, when ‘Abdullah Ibn Ubay Ibn Salul (who claimed to be a Muslim and had gone out with the enemy hoping to get a share of the booty) heard what had happened, he made use of the situation to cause more disturbance, he told the hypocrites who were with him: *Al-Muhajirin* (Immigrants) have crowded us in our homes, by **Allah** the situation has turned out to match the saying: Fatten your dog and it will eat you up. By **Allah**, if we return to *Al-Madinah*, indeed the more honourable will expel therefrom the meaner. Then he said: This is what you have done to yourselves; you have offered them your countries, shared with them your money, by **Allah**, if you hold back what you give them, they shall go somewhere else¹.

Zayd Ibn ‘Arqam heard him so he hurried and told the Prophet, Allah's Prayers and Peace be upon him, whilst ‘Umar Ibn Al-Khattâb was present, he was very angry and said: O **Allah's** Messenger order

¹ *Sirat Ibn Hisham*

‘Abbâd Ibn Bishr to kill him! The Prophet, Allah’s Prayers and Peace be upon him, said: “O ‘Umar how shall I do that, people will say *Muhammad kills his friends!!*”. When Ibn Salul felt his words had reached the Prophet, Allah’s Prayers and Peace be upon him, he ran to him and denied it all.

In order to totally end this sedition, the Prophet, Allah’s Prayers and Peace be upon him, ordered the Muslims to start traveling at a time at which they were not used to travel. They traveled all day till night fell, and all night till morning broke and they were struck by the sun. He and the people were very tired so they went into deep sleep, which made them forget the words of ‘Abdullah Ibn Ubay Ibn Salul. They then returned to *Al-Madinah* with all the booty and slaves they had, and divided them amongst themselves.

One of the women slaves in siege was Juwairîya Bint Al-Hârith Ibn Abî Dirar, the leader of *Banî Al-Mustalîq*. She had been given to one of *Al-Ansâr* (Supporters), she offered him some money to set her free, but he insisted on keeping her knowing that her father would pay any amount of money to free her.

She went to **Allah's** Messenger, Allah’s Prayers and Peace be upon him, and told him: I am Juwairîya Bint Al-Hârith Ibn Abî Dirar, the leader of his tribe, as you heard, I am in this difficult situation and I have been offered to that man, I tried to pay him so that he would

free me and I have come to you to help me. The Prophet, Allah's Prayers and Peace be upon him, told her: "*Shall I offer you a better offer?*" She said: What is it? He said: "*Pay your ransom and I shall marry you*". She was pleased with the Messenger's offer, Allah's Prayers and Peace be upon him, she became a Muslim and the Prophet, Allah's Prayers and Peace be upon him, married her and she became one of '*Umahat Al-Mu'mineen*' (the Mothers of the Believers - the Prophet's wives, Allah's Prayers and Peace be upon him).

When the Muslims knew, they let go of the captives in respect of the marriage link of the Prophet, Allah's Prayers and Peace be upon him, to them. She, may Allah be pleased with her, brought a lot of welfare to her tribe, her father came to rescue his daughter and he had not known what had happened, for he had fled when he felt his people were being defeated. He hid two camels and took the rest to offer them to the Prophet, Allah's Prayers and Peace be upon him, in return for his daughter, when he went to the Prophet, Allah's Prayers and Peace be upon him, the Prophet, Allah's Prayers and Peace be upon him, told him: "*And where are the two camels that you have hid in such-and-such a place?*" Al-Hârith said: I bear witness that no one has the right to be worshipped but **Allah**, and you are the Messenger of **Allah**, for by **Allah**, no one

knows this story except **Allah**. He and his people who became in-laws to the Prophet, Allah's Prayers and Peace be upon him, all embraced Islam¹.

The Quranic verses (*Al-Munâfiqûn*, "The Hypocrites",7-8) descended on the Prophet, Allah's Prayers and Peace be upon him, confirming what Zayd Ibn 'Arqam had said and disclosing 'Abdullah Ibn Ubay Ibn Salul's story which he had claimed. The Prophet, Allah's Prayers and Peace be upon him, summoned Zaid and told him: "*O Zaid, Allah has supported you!*" A rumour was spread that the Prophet, Allah's Prayers and Peace be upon him, shall order Ibn Salul to be killed, and his son 'Abdullah Ibn 'Abdullah Ibn Ubay Ibn Salul, who was one of the righteous Companions, heard that, he rushed to the Prophet, Allah's Prayers and Peace be upon him, and said: O **Allah's** Messenger I have heard that you want to kill 'Abdullah Ibn Ubay for what he has done. If you shall do that then let me carry his head to you for among *Al-Khazraj* people, no one has been kinder to his father than I to mine. I fear if you order someone else to kill him I shall not be able to see him walk without killing him, I would then be killing a believer for a non-believer and would then end up in hell. The merciful, most kind Prophet to his nation, Allah's Prayers and Peace be upon him, said: We shall

¹ *Sirat Ibn Hisham*

not kill him; we shall be merciful to him and be good to him as long as he is with us¹.

Since that time, if Ibn Salul did anything wrong, he was harshly blamed from *Al-Khazraj* (his people) for they made him feel that after *Surat (Al-Munâfiqûn*, “The Hypocrites”) descended, it was only the Prophet’s mercy, Allah’s Prayers and Peace be upon him, that saved him.

In spite of all this great forgiveness and mercy from the Prophet, Allah’s Prayers and Peace be upon him, hypocrisy, hatred and spite filled the heart of Ibn Salul and drived him to continue in his ill actions. When he saw ‘Â’ishah, may Allah be pleased with her, entering *Al-Madinah* in broad day light, riding her camel, which was led by Safwân Ibn Al-Mu‘attal, may Allah be pleased with him, (the righteous Prophet Companion) he spread the bad word of the *’Ifk*² (slander) amongst the people behind the righteous pure lady’s back, may Allah be pleased with her, and even behind the Prophet’s back, Allah’s Prayers and Peace be upon him.

‘Â’ishah, may Allah be pleased with her, narrated the whole story and said: Whenever **Allah's** Messenger, Allah’s Prayers and Peace be upon him, intended to go on a journey, he used to draw lots amongst his wives, and **Allah's** Messenger, Allah’s Prayers and Peace be upon him, used to take with him the one on whom lot

¹ *Sirat* Ibn Hisham

² *’Ifk*: The story of the forged statement against ‘Â’ishah which the hypocrites said

fell. He drew lots amongst us during one of the *Ghazwat* which he fought. The lot fell on me and so I proceeded with **Allah's** Messenger, Allah's Prayers and Peace be upon him, after **Allah's** order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my *Howdaj*¹ and carried down while still in it (when we came to a halt). So we went on till **Allah's** Messenger, Allah's Prayers and Peace be upon him, had done with that battle and returned.

When we approached the city of *Al-Madinah* he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zifar* beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people, who used to carry me on my camel, came and took my *Howdaj* and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food.

¹ *Howdaj*: A covered place, where women used to be carried on camels

Those people therefore, disregarded the lightness of *Al-Howdaj* while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone.

Then I came to their camping place to find absolutely no one, so I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwân Ibn Al-Mu‘attal As-Sulamî Adh-Dhakwânî was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited *Istirjâ*^d as soon as he recognized me. I veiled my face with my head cover at once, and by **Allah**, we did not speak a single word, and I did not hear him saying any word besides his *Istirjâ*^e. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying

¹ Recited *Istirjâ*^e: *Inna Lillahi Wa Inna Ilaihi Raji'un*: This saying literally means (Truly to **Allah** we belong and truly to Him we shall return), It is recommended to be said when one is in distress or difficulty

me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one, who spread the *'Ifk* (slander) more, was 'Abdullah Ibn Ubai Ibn Salul. 'Urwa said: The people propagated the slander and talked about it in his (i.e. 'Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail. 'Urwa also added: None was mentioned as members of the slanderous group besides ('Abdullah) except Hassân Ibn Thâbit and Mistah Ibn 'Uthatha and Hamna Bint Jahsh along with others about whom I have no knowledge, but they were a group as **Allah** said: It is said that the one who carried most of the slander was 'Abdullah Ibn Ubai Ibn Salul. 'Urwa added: 'Â'ishah disliked to have Hassan abused in her presence and she used to say: It was he who said:

My father and my grandfather and my honour..

Are all for the protection of Muhammad's honour from you.
'Â'ishah added: After we returned to *Al-Madinah*, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from **Allah's** Messenger, Allah's Prayers and Peace be upon him, as I used to receive when I got sick. (But now) **Allah's**

Messenger, Allah's Prayers and Peace be upon him, would only come, greet me and say: "*How is that (lady)?*". And leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with 'Um Mistah to *Al-Manasi*' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and 'Um Mistah who was the daughter of Abû Ruhm Ibn Al-Muttalib Ibn Abd-Manâf, whose mother was the daughter of Sakhr Ibn 'Amir and the aunt of Abû Bakr As-Siddîq and whose son was Mistah Ibn 'Uthatha Ibn 'Abbad Ibn Al-Muttalib, went out. I and 'Um Mistah returned to my house after we finished answering the call of nature. 'Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said: Let Mistah be ruined! I said: What a hard word you have said. Do you abuse a man who took part in the battle of *Badr*?! On that she said: O *Hantah*¹! Didn't you hear what he (i.e. Mistah) said?! I said: What did he say?! Then

¹ *Hantah*: An expression used when you do not want to call somebody by his name

she told me the slander of the people of 'Ifk. So my ailment was aggravated, and when I reached my home, **Allah's Messenger**, Allah's Prayers and Peace be upon him, came to me, and after greeting me, he said: "*How is that (lady)?*" I said: May I go to my parents? (I wanted to verify the news through them) **Allah's Messenger**, Allah's Prayers and Peace be upon him, allowed me (and I went to my parents) and asked my mother: O mother! What are the people talking about? She said: O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her. I said: *Subhan-Allah!* (I testify the uniqueness of **Allah**). Are the people really talking in this way?! I kept on weeping that night till dawn, I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed, **Allah's Messenger**, Allah's Prayers and Peace be upon him, called 'Alî Ibn Abî Tâlib and 'Usâmah Ibn Zaid to ask and consult them about divorcing me. 'Usâmah Ibn Zaid said what he knew of my innocence, and the respect he preserved in himself for me. 'Usâmah said: O **Allah's Messenger!** She is your wife and we do not know anything except good about her. 'Alî Ibn Abî Tâlib said: O **Allah's Messenger!** **Allah** does not put you in difficulty, there are

plenty of women other than her, yet, ask the maid-servant who will tell you the truth. On that **Allah's** Messenger, Allah's Prayers and Peace be upon him, called Barira (i.e. the maid-servant) and said: *“O Barira! Did you ever see anything which aroused your suspicion?”* Barira said to him: By Him Who has sent you with the Truth, I have never seen anything suspicious about her (i.e. ‘Ā’ishah) and I have never seen anything which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat from it.

So, on that day, **Allah's** Messenger, Allah's Prayers and Peace be upon him, got up on the pulpit and complained about ‘Abdullah Ibn ‘Ubai Ibn Salul before his Companions, saying: *“O you Muslims! Who will relieve me of that man who has hurt me with his evil slanders about my family? By Allah, I know nothing but all good and righteousness about my family and they have mentioned slanders about a man whom I know nothing but all good and righteousness about. He never entered my home except with me”*. Sa’d Ibn Mu‘adh the brother of Bani ‘Abdul-‘Ashhal got up and said: O **Allah's** Messenger! I will relieve you from him; if he is from the tribe of Al-‘Aws, then I will chop his head off, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill

your order. On that, a man from *Al-Khazraj* got up he was Sa'd Ibn 'Ubâdah, chief of *Al-Khazraj*. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd Ibn Mu'âdh: By **Allah**, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.

On that, 'Usaid Ibn Hudair who was the cousin of Sa'd Ibn Mu'âdh got up and said to Sa'd Ibn 'Ubâdah: By **Allah!** You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites. On this, the two tribes of *Al-'Aws* and *Al-Khazraj* got so much excited that they were about to fight while **Allah's** Messenger, Allah's Prayers and Peace be upon him, was standing on the pulpit. **Allah's** Messenger, Allah's Prayers and Peace be upon him, kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing and I could never sleep. In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an *Ansari* woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this

state, **Allah's Messenger**, Allah's Prayers and Peace be upon him, came, greeted us and sat down. He had never sat with me since that day of the slander.

A month had elapsed and no Divine Inspiration came to him about my case. **Allah's Messenger**, Allah's Prayers and Peace be upon him, then recited *Tashah-hud* (I testify that there is none has the right to be worshipped but **Allah**, and that Muhammad is the Messenger of **Allah**) and then said: *"Ammâ-ba'du¹, O 'Â'ishah! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when any of Allah's slaves confesses his sins and asks Allah for forgiveness, Allah accepts his repentance"*.

When **Allah's Messenger**, Allah's Prayers and Peace be upon him, finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father: Reply to **Allah's Messenger**, Allah's Prayers and Peace be upon him, on my behalf concerning what he has said. My father said: By **Allah**, I do not know what to say to **Allah's Messenger**, Allah's Prayers and Peace be upon him. Then I said to my

¹ *Ammâ-ba'du*: An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allah's praises and glorification. Literally it means: What comes after

mother: Reply to **Allah's Messenger**, Allah's Prayers and Peace be upon him, on my behalf concerning what he has said. She said: By **Allah**, I do not know what to say to **Allah's Messenger**, Allah's Prayers and Peace be upon him. In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said: By **Allah**, no doubt I know that you heard this (slandorous) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if confess to you about it, and **Allah** knows that I am innocent, you will surely believe me. By **Allah**, I find no similitude for me and you except that of *Yûsuf's* (Joseph's) father when he said: So (for me) patience in the most fitting. And it is **Allah** (Alone) Whose help can be sought against that (lie) which you describe. Then I turned to the other side and lay on my bed; and **Allah** knew then that I was innocent and hoped that **Allah** would reveal my innocence. But, by **Allah**, I never thought that **Allah** would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by **Allah** with something of my concern, but I hoped that **Allah's Messenger**, Allah's Prayers and Peace be upon him, might have a dream in which **Allah** would prove my innocence. But, by **Allah**, before **Allah's Messenger**, Allah's Prayers and Peace be upon him,

left his seat and before any of the household left, the Divine inspiration came to **Allah's** Messenger. So there overtook him the same hard condition which used to overtake him, (when he used to be inspired divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of **Allah's** Messenger, Allah's Prayers and Peace be upon him, was over, he got up smiling, and the first word he said was: "*O 'Â'ishah! Allah has declared your innocence!*". Then my mother said to me: Get up and go to him (i.e. **Allah's** Messenger). I replied: By **Allah**, I will not go to him, and I praise none but **Allah**, Praise and Glory be to Him. So **Allah** revealed the ten Verses: *﴿Verily those who brought forth the slander (against 'Â'ishah, may Allah be pleased with her, the wife of the Prophet, Allah's Prayers and Peace be upon him, are a group among you...﴾*. (Al-Nûr, "The Light", 11-20)

Allah revealed those Quranic Verses to declare my innocence. Abû Bakr As-Siddiq who used to disburse money for Mistah Ibn 'Uthatha because of his relationship to him and his poverty, said: By **Allah**, I will never give to Mistah Ibn 'Uthatha anything after what he has said about 'Â'ishah. Then **Allah** revealed: *﴿And let not those among you who are blessed with graces and wealth swear not to give (any sort of*

help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful (Al-Nûr, "The Light", 22)

Abû Bakr As-Siddiq said: Yes, by **Allah**, I would like that **Allah** forgives me. And went on giving Mistah the money he used to give him before. He also added: By **Allah**, I will never deprive him of it at all. 'Â'ishah further said: **Allah's** Messenger, Allah's Prayers and Peace be upon him, also asked Zainab Bint Jahsh (i.e. his wife) about my case. He said to Zainab: "What do you know and what did you see?". She replied: O **Allah's** Messenger! I refrain from claiming falsely that I have heard or seen anything. By **Allah**, I know nothing except good (about 'Â'ishah). From amongst the wives of the Prophet, Allah's Prayers and Peace be upon him, Zainab was my peer (in beauty and in the love she received from the Prophet) but **Allah** saved her from that evil because of her piety. Her sister Hamna started struggling on her behalf and she was destroyed along with those who were destroyed.¹

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah's Prayers and Peace be upon him, (*Al-Maghaazi*)

***Al-Ridwân*¹ Pledge and *Al-Hudaibiyah*² Reconciliation**

Six years have passed since the Prophet, Allah's Prayers and Peace be upon him, immigrated to *Al-Madinah*, he, Allah's Prayers and Peace be upon him, and the Muslims were in continuous striving, once with *Quraish*, another time with the Arab tribes or with the Jews. They went from one battle to the other, they did not settle in *Al-Madinah* for continuous months, they also had to carry out the orders that descended in the Holy Qur'an's verses (which they were not used to) like *Siyam* (fasting), *Zakah* (almsgiving), carrying out legislative penalties, heritage rules, women's rights, marriage and all the money matters. On the other hand, stopping to do things they were used to do before Islam; like drinking liquor, gambling, and adultery, getting married to any number of women, abusing worldly pleasures, and wasting their time. In addition, the immigrants felt they were departed from their land, families and places of old memories. *Ka'bah*

¹ *Bai'at-ur-Ridwân*: The oath and pledge taken by the *Sahâbah* (companions) at *Al-Hudaibiyah* in the year 6 *Hijrah*. to fight *Quraish* in case they harmed 'Uthmân, may Allah be pleased with him, who had gone to negotiate with them and reported to have been taken captive

² *Al-Hudaibiyah*: A well-known place about 16 Kilometers from *Makkah* on the way to *Jeddah*. At this place a treaty was made in 6 *Hijrah* between the Prophet, Allah's prayers and Peace upon him, and his Companions from performing 'Umrah

symbolized peace and security for them and with Islam, *Ka'bah* became more sacred, ordering all to head to it in all prayers. They and all the Muslims were deprived from visiting it and *Tawâf* (circumambulating) around it, they could not reach it. For that reason it was a great joy to them when **Allah's** Messenger, Allah's Prayers and Peace be upon him, one morning declared that they shall safely enter the Holy Mosque, if **Allah** wills.

The Prophet, Allah's Prayers and Peace be upon him, gave permission to the '*Umrah*'¹ in *Dhûl-Qa'dah*² month in the sixth year of the immigration. He sent his messengers to the tribes of the non-Muslims to join him in going, peacefully, to the Holy Mosque, not intending to fight. By that he intended to inform all the Arabs that he went out in a *Haram* (Sacred) month meaning to visit the Holy House and that he invited the non-Muslim Arabs to join him in performing these rituals, which they performed in *Jâhilia* (pre-Islamic) times. In that way, *Quraish* would not find a reason for preventing them from entering *Makkah*.

The Prophet, Allah's Prayers and Peace be upon him, went out in the beginning of *Dhûl-Qa'dah* month, joined by one thousand

¹ *Umrah*: A religion journey to *Makkah* during which one performs the *Tawâf* around the *Ka'bah* and *Sa'y* between *As-Safâ* and *Al-Marwah*. It is also called lesser *Hajj*

² *Dhûl-Qa'dah*: The eleventh month of the Islamic calendar

four hundred men from *Al-Muhajirin* (Immigrants), *Al-Ansâr* (Supporters) and others of the Arabs, he led the way riding his camel *Al-Qaswâ'*. Many of the tribes he had invited did not join him, he took seventy camels as *Hady* (offering) to the *Ka'bah*. When he reached *Dhûl-Hulaifah* (the place where the people coming from *Al-Madinah* or its direction intend to perform '*Umrah*'), he performed *Ihrâm*¹ for the '*Umrah*'. All those who were with him also performed *Ihrâm*. None carried weapons except their swords that were in their sheaths.

The word reached *Quraish*, which caused a lot of fear. They thought it was a bluff that the Muslims wanted to enter *Makkah* in response for *Al-Ahzâb*, who tried to enter *Al-Madinah*. They decided to prevent the Muslims from entering *Makkah*, they prepared an army formed of two hundred soldiers who left *Makkah* and went to *Dhû-Tûwa*² waiting for the Muslims. The Prophet, Allah's Prayers and Peace be upon him, met a man from *Banî Ka'b*, who informed him that *Quraish* had heard about them so they went out wearing tiger's leather and waited for them in *Dhû-Tûwa* vowing to **Allah** that the Muslims would never enter *Makkah*. The

¹ *Ihrâm*: A state in which one is prohibited to practice certain deeds that are lawful at other times. The duties of '*Umrah* and *Hajj* are performed during such state

² *Dhû-Tûwa*: It is one of the valleys (districts) of *Makkah* and there is a well-known well in it

Prophet, Allah's Prayers and Peace be upon him, said: *"Damned be Quraish, war has destroyed them, what would happen if they leave space between me and the rest of the Arabs! If they overpower me, then that is what they wanted and if Allah overpowers me over them, they shall gladly embrace Islam. If they do not, they shall fight and they are powerful. So what does Quraish seek? By Allah I shall continue to strive for what Allah has sent me for until Allah renders this religion victorious or all shall die!"*¹

The horsemen from *Makkah* were approaching, which meant that fighting would take place if the Muslims marched on. The Prophet, Allah's Prayers and Peace be upon him, decided to change his route and he went to the valley of *Hudaibiya* in the lower part of *Makkah*. When he got there, *Al-Qaswâ'* (the Prophet, Allah's Prayers and Peace be upon him, camel) lay down, the Muslims said *Al-Qaswâ'* has refused to comply, the Prophet, Allah's Prayers and Peace be upon him, said: *"No it has not refused to comply, this is not its usual trend, it has been stopped as the elephant had been stopped!"* Then he said: *"If Quraish ask me today for a plan in which I would make peace with my relatives, I would agree!"* Then he ordered the Muslims to rest in this area. They said: O **Allah's** Messenger there is no

¹ *Sirat Ibn Hisham*

water in this valley for us! He then gave a man a sword and ordered him to stick it in the lowest part of a deserted well. The well flushed out with water, so the people rested where the Prophet, Allah's Prayers and Peace be upon him, had ordered.¹ When the horsemen saw that the Muslims had changed their route, they rushed quickly to defend *Makkah* if the Muslims were to enter it. They decided to send some men to the Prophet, Allah's Prayers and Peace be upon him, to find out how powerful the Muslims were and try to convince him not to enter *Makkah*. They sent Budail Ibn Warqa' and a group of men from *Khuzâ'ah* to ask him: why he had come. When they saw the Muslims dressed in *Ihrâm* clothes and had their offerings, they realized that he had come to the *Ka'bah* as visitors and not as fighters, they returned to *Quraish* asking them to let the Muslims enter the Holy House. The men in *Quraish* were angry and they accused them, saying: And if he came not intending to fight, still, by **Allah** he shall not enter it despite our wish and we shall not let the Arabs see us in that situation, then they sent Mekraz Ibn Hafs to the Prophet, Allah's Prayers and Peace be upon him, but he returned with the same reply as Budail Ibn Warqa'. *Quraish* then sent Al-Hullais, the master of *Al-Ahabeesh* (they were named so

¹ *Sirat Ibn Hisham*

according to the mountain *Habshey* in the lower part of *Makkah* or due to their dark complexion). *Quraish* used to ask for their help in fighting the Prophet, Allah's Prayers and Peace be upon him. They meant to make Al-Hullais realize it was impossible to negotiate with the Prophet, Allah's Prayers and Peace be upon him, and that he would not respond to him, so that he would be more supportive to *Quraish*.

When the Prophet, Allah's Prayers and Peace be upon him, saw him approaching, he said: "*Let the offerings go free so that he would see them as a proof that we do not mean war, but rather that we have come for the honour of the Holy House*" When Al-Hullais saw the offerings (the animals) he was touched and realized that *Quraish* was unjust to these people who had come for worship and not for war. He returned to *Quraish* without meeting the Prophet, Allah's Prayers and Peace be upon him, and he told them what he had seen, they said: Sit down, for you are an Arab who does not know the truth! Al-Hullais was angry and he warned them that he would not support them against whoever came to honour the Holy House and that if they do not let Muhammad get what he came for, he would take his people (*Al-Ahabeesh*) and leave *Makkah*. *Quraish* feared his attitude and asked him to give them some time to reconsider the matter. They then decided to send someone wise whom they trusted, they

sent ‘Urwa Ibn Mas‘ûd Al-Thaqafi to speak to the Prophet, Allah’s Prayers and Peace be upon him. He kept warning him from the people around him that they could all leave him and that he would not find anyone to support him. Abû Bakr angrily shouted, rejecting the fact that the people would leave **Allah’s Messenger**, Allah’s Prayers and Peace be upon him. ‘Urwa held the Prophet’s beard, Allah’s Prayers and Peace be upon him, as he spoke to him; Al-Mughîrah Ibn Shu‘ba was standing near the Prophet’s head, Allah’s Prayers and Peace be upon him, whenever ‘Urwa held the Prophet’s beard, Allah’s Prayers and Peace be upon him, Al-Mughîrah hit him on his hand and said: Take your hand off **Allah’s Messenger’s** face, Allah’s Prayers and Peace be upon him, or you shall not find your hand in one piece (I will cut it off). ‘Urwa would say: Damn you, you are a harsh person! ‘Urwa went back after he heard what the others have heard, he told the men in *Quraish*: O people of *Quraish*, I have seen Khosrau (Chousroes), Caesar and *An-Najâshî* (the Negus) in their kingdoms, but by **Allah**, I have never seen a king in his people as Muhammad is amongst his Companions. Whenever he performed ablution, they used and cherished the water he used, if he spits, they took his saliva, if a hair fell off his head, they took it, I have seen that these people would never give him up for anything! *Quraish* sent forty or fifty of its men and ordered them to go to the place where the

Prophet, Allah's Prayers and Peace be upon him, was and try to harm any of his Companions. They approached them at night and hit the Muslims with stones but they were captured and brought to the Prophet, Allah's Prayers and Peace be upon him, who forgave them in respect for the Holy month. He sent to *Quraish* Khirâsh Ibn 'Ummayah *Al-Khuzâ'i* to tell its masters what he had come for. He had ridden a camel but *Quraish* slaughtered the Prophet's camel, Allah's Prayers and Peace be upon him. They wanted to kill Khirâsh but the *Ahabeesh* stopped them and let him go. The Prophet, Allah's Prayers and Peace be upon him, asked 'Umar Ibn Al-Khattâb, may Allah be pleased with him, to go to *Makkah* and tell its masters what he went for. 'Umar said: O **Allah's** Messenger I fear upon *Quraish* from myself and in *Makkah* there is non of *Banî 'Adîy Ibn K'ab* who could stop me, for they know my hatred to them and how fierce I am towards them. But I could guide you to a man stronger amongst them than me; 'Uthmân Ibn 'Affân. The Prophet, Allah's Prayers and Peace be upon him, called upon 'Uthmân Ibn 'Affân and sent him to Abû Sufyân and the masters of *Quraish* to inform them that the Prophet had not come to fight but rather as a visitor to the Holy House and to grant it its respect. 'Uthmân went to *Makkah* and he was met by Abban Ibn Sa'îd Ibn Al-'Aâs who protected him until he delivered the Prophet's message, Allah's Prayers and

Peace be upon him. They invited him to circumambulate the House if he pleased, he said: I would not until **Allah's Messenger**, Allah's Prayers and Peace be upon him, did, we have just come to visit the sacred House and perform *'Umrah* we have brought our offerings, if we circumambulate the house and slaughter our offerings, we shall return in peace. The leaders of *Quraish* replied that they had sworn that the Muslims would not enter *Makkah* this year, they held 'Uthmân back for a long time, which worried the Muslims and a rumour spread amongst them that he had been killed. The rumour spread very quickly amongst the Muslims so they started getting ready for war, they started preparing their swords as *Quraish* had dishonoured the Holy month and the Holy land they were in.

The Prophet, Allah's Prayers and Peace be upon him, called upon who was with him to vow to *Bai'ah*¹. He was standing under a tree when they give him the pledge of allegiance, some of them said: We have vowed till death! Others said: We have vowed not to run away! The Prophet, Allah's Prayers and Peace be upon him, vowed on behalf of 'Uthmân Ibn 'Affân, he put one hand on the other, when he did, **Allah's** words descended: ***Indeed, Allah was pleased with the believers, when they gave the Bai'ah***

¹ *Bai'ah*: A pledge given by the citizens to their *Imâm* (Muslim ruler) to be obedient to him according to the Islamic religion

(pledge) to you (O Muhammad, Allah's Prayers and Peace be upon him,) under the tree. He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquility) upon them, and He rewarded them with a near victory). (Al-Fath, "The Victory",18). This treaty was called *Bai'at-ur-Ridwân*

After the Muslims waited for a short while 'Uthmân Ibn 'Affân came back, he told **Allah's** Messenger, Allah's Prayers and Peace be upon him, that *Quraish* did not doubt any more that he came for *'Umrah* and not for war, but they insisted on their attitude this year, in order that their power amongst the Arabs would not be weakened, he had to think, with them, about a way out from that critical situation.

Quraish sent Suhail Ibn 'Amr to Muhammad saying: Go to Muhammad and try to make peace with him, all we want of him that he does not enter *Makkah* this year, for the Arabs would say that he entered our country without our consent. Suhail Ibn 'Amr went to the Prophet, when **Allah's** Messenger, Allah's Prayers and Peace be upon him, saw him approaching, he said: "*The people of Quraish sought peace when they sent that man*" When Suhail went to the Prophet, Allah's Prayers and Peace be upon him, many discussions took place trying to reach a peace treaty. However, trying to fulfil all the treaty's details came in the way of its accomplishment, had it not been

that both sides were keen to keep it going. The Muslims around the Prophet, Allah's Prayers and Peace be upon him, were listening to these discussions, they became upset at times because Suhail Ibn 'Amr was being harsh in matters while the Prophet, Allah's Prayers and Peace be upon him, was trying to ease matters and accept all the details of the treaty. When the deal was agreed upon all that was left was the writing of the treaty. 'Umar Ibn Al-Khattâb went to Abû Bakr saying: Isn't he **Allah's** Messenger? He said: Yes. He said: Are we not the Muslims? He said: Yes. 'Umar added: And are they not disbelievers? He said: Yes. 'Umar said: So why do we accept to be humiliated in our religion?! Abû Bakr said: O 'Umar abide with his orders and what he forbids, for I confirm he is **Allah's** Messenger. 'Umar said: And I declare he is **Allah's** Messenger, when **Allah's** Messenger, Allah's Prayers and Peace be upon him, came, 'Umar said: O **Allah's** Messenger are you not **Allah's** Messenger? He said: "Yes". He said: And are we not Muslims? He said: "Yes". He said: And are they not disbelievers? He said: "Yes". He said: Why shall we accept to be humiliated in our religion? The Prophet, Allah's Prayers and Peace be upon him, said: "*I am Allah's slave and His Prophet, I shall not disobey Him and He shall never let me down*"

Later ‘Umar used to say: I kept giving out charity, fasting, praying and setting slaves free from what I had done that day, for I feared what I had said until I hoped it all ends in my favour? The Prophet, Allah’s Prayers and Peace be upon him, called ‘Alî Ibn Abî Tâlib, may Allah be pleased with him, and told him: “*Write: Bismillahi-r-Rahmâni-r-Rahîm*” (In the Name of **Allah**, the Most Gracious, the most Merciful). Suhail said: I do not know that, I shall write: *Besmeka Allahumma* (In the name of You, O **Allah**). **Allah's** Messenger, Allah’s Prayers and Peace be upon him, said: “*Write: Besmeka Allahumma (In the Name of You, O Allah)*”. So he wrote it, then he said: “*Write: This is what Muhammad, Allah's Messenger agreed upon with Suhail Ibn ‘Amr*” Suhail said: If I declare that you are **Allah's** Messenger why then do I fight you? Rather write your name and your father’s name. **Allah's** Messenger, Allah’s Prayers and Peace be upon him, said: “*Write: This is what Muhammad Ibn Abdullah agreed upon with Suhail Ibn ‘Amr and they have agreed to cease war for ten years, and during this period people would be safe; they would live peacefully together. If any man from Quraish comes to Muhammad without the permission of his master, he will be sent back. If any of Muhammad’s men comes to Quraish, he will not be sent back. Whoever wants to embrace Muhammad’s religion would do that and*

whoever wants to abide by Quraish's pledge, he will do that. You will go back this year without entering Makkah. Next year we will allow you and your Companions to enter. You can then stay three days; you can come with your swords but they will remain unused". It was not long before this Pledge was signed that *Khuzâ'ah* said: We are with Muhammad and his religion. And *Banî Bakr* said: We are with *Quraish*. Before Suhail left, the Muslims were faced with Abû Jandal Ibn Suhail Ibn 'Amr approaching (while he was tied with metal rings) wanting to join the Muslims and travel with them. When his father saw him, he hit him on his face and held him from his garment, trying to return him to *Makkah*. Abû Jandal was crying: O Muslims, will I be taken back to the disbelievers and for them to fight me because of my religion?! **Allah's** Messenger, Allah's Prayers and Peace be upon him, told him: "*O Abû Jandal, be patient and ask for Allah's support, for Allah will save you and the weak ones. We have made a peace treaty with Quraish and we have both pledged to respect Allah's treaty. We shall not break that treaty*". Suhail Ibn 'Amr went back to *Makkah*. He took his son, Abû Jandal, with him as he had agreed and promised **Allah's** Prophet, Allah's Prayers and Peace be upon him. This made the Muslims more angry and worried. They were not happy with the agreement the Prophet, Allah's Prayers and Peace be upon

him, had made with Suhail Ibn ‘Amr, but it was only their trust and deep faith in **Allah's Messenger**, Allah's Prayers and Peace be upon him, that made the matter easier upon them.

Allah's Messenger, Allah's Prayers and Peace be upon him, got up, prayed and slaughtered his offering (animal) and shaved his hair, when the people saw what he had done, they too slaughtered their offerings; some of them shaved their heads, others only shortened it. **Allah's Messenger**, Allah's Prayers and Peace be upon him, said: *“May Allah have mercy on those who shaved their hair”* They said: And those who shortened it, O **Allah's Messenger**? He said: *“May Allah have mercy on those who shaved their hair”* They said: And those who shortened it, O **Allah's Messenger**? He said: *“May Allah have mercy on those who shaved their hair”* They said: And those who shortened it, O **Allah's Messenger**? He said: *“Yes and those who shortened it!”* They said: O **Allah's Messenger** then why did you stress on the ones who shaved it all rather than shortening it? He said: *“For they did not have doubt in what they did!”*¹

After the Muslims slaughtered their offerings and shaved their hair (or shortened it) they had to return to *Al-Madinah* in the hope that

¹ Narrated by Ahmed

they might return to *Makkah* the following year. On their way between *Makkah* and *Al-Madinah*, *Jibrael* (Gabriel) (*Al Ameen*) came down to the Prophet, Allah's Prayers and Peace be upon him, with *Surat (Al-Fath, "The Victory")*. The Prophet, Allah's Prayers and Peace be upon him, related it to his Companions, that made them have no doubt that *Al-Hudaibiya* peace treaty was indeed a great victory. All became very content and pleased by **Allah's** Blessings upon them and by His promise that they would safely go to the Holy House. As soon as the Muslims reached *Al-Madinah*, Abû Basîr 'Utbah Ibn 'Usaid came fleeing for his religion from *Makkah* but Azhar Ibn Abd-'Auf and Al-Akhnas Ibn Shareek wrote to the Prophet, Allah's Prayers and Peace be upon him, to send him back according to the rules of the peace treaty. They sent their letter with a man from *Banî 'Amir*, accompanied by one of their slaves. The Prophet, Allah's Prayers and Peace be upon him, said: "*O Abû Basîr, we have promised what you know we have and according to our religion, we are not traitors. Allah shall help you and the weak ones out, so return back to your people*" Abû Basîr said: O **Allah's** Messenger would you send me back to the disbelievers who shall attack my religion?! He, Allah's Prayers and Peace be upon him, repeated what he had said before. He left with the two men, when he reached *Dhûl-Hulaifah* he asked *Banî 'Amir's* brother for his sword, when he took it he killed *Al-*

'Amrî. The slave rushed back to *Al-Madinah* and went to the Prophet, Allah's Prayers and Peace be upon him, when the Prophet saw him, he said: "*That man has seen what has frightened him*" Then he told the man: "*What is wrong with you?*" He said: Your friend has killed my friend! Abû Basîr then came with the sword in his hand, saying to **Allah's** Messenger: O **Allah's** Messenger your intention has been fulfilled and **Allah** has done well unto you. You have given me away to *Quraish* and I have fled with my religion fearing they would try to weaken it. Abû Basîr left till he reached *Al- 'Îs* (on the coast on the way of *Quraish* to *Al-Shâm*). When the Muslims living in *Makkah* heard about him, around seventy of their men fled to him and made him their leader, they started threatening the way of *Quraish* caravans, which made *Quraish* send asking the Prophet, Allah's Prayers and Peace be upon him, for the sake of kinship between them, to safeguard that route. The condition that *Quraish* had written that whoever fled to the Prophet from *Quraish* would be returned back was cancelled by *Quraish*. That had been one of the major conditions that upset the *Sahâbâh* (Companions). As for the women immigrants, they were not asked to abide by that condition, because if a

woman embraces Islam she is forbidden to remain married to a disbeliever, they should be separated. In that matter, **Allah**'s words came down!

﴿O you who believe! When believing women came to you as emigrants, examine them; Allah knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have spent (as their Mahr¹) to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgment of Allah, He judges between you. And Allah is All-knowing, All-Wise﴾ (Al-Mumtahanah, "The Woman to be examined",10) All matters became settled between the Muslims and *Quraish*, each side entrusted the other. *Quraish*'s caravans marched safely in their routes and the Prophet, Allah's Prayers and Peace be upon him, started spreading his Message outside the borders of the Arab countries by sending messengers and

¹ *Mahr*: Bridal-money given by the husband to his wife at the wedding time

messages to the eastern and western countries.

The Prophet's, Allah's Prayers and Peace be upon him, Letters to Kings

Persia was one of the greatest and strongest countries at that time and its people worshipped the fire. The Roman country was just as strong, it followed Christianity (which had been inclined), and the two countries were in continuous wars and struggle to overpower and occupy other countries. Their conquests were equal; each conquered once and was defeated once. All the small countries gave in to these two powers, the Arabs did not settle a certain country; they were shattered tribes living in the bare desert who depended on their trade with Yemen, *Habashah* (Ethiopia) and *Al-Shâm* for its living; also on some agriculture like planting palm trees, and on pasturing camels and sheep. The Arab peninsula was not a target for the two big powers, it remained away from war struggles but it stayed away from irritating these two powers as they were a source of terror to all the neighbouring countries.

In spite of that, the Prophet,

Allah's Prayers and Peace be upon him, did

not hesitate in delivering **Allah's** Message, in spite of any consequences. One day, after he returned from

Al-Hudaibiya, he told his Companions: “**Allah** has sent me as a mercy to all, so, on my behalf, deliver what I say, may **Allah** have mercy on you, and don't dispute upon me as *Al-Hawârîyûn* (the disciples) disputed upon ‘*Îsâ* (Jesus)- the son of *Maryam* (Mary)!” They said: O **Allah's Messenger** how did they dispute? He said: “He had called upon them to embrace what I called upon you; as for those who were sent to a near place, they obeyed and did as they were commanded, and as for those who were sent to a remote place, they were reluctant and sluggish to obey, so ‘*Îsâ* (Jesus) complained to **Allah** about this so the ones who were sluggish woke up (one day) able to speak the language of the people they were sent to”. The Prophet, Allah's Prayers and Peace be upon him, then mentioned to them that he was sending messengers to *Hiraql* (Hercules), *Khosrau*, *An-Najâshî* (the Negus), *Al-Muqawqas*, *Al-Hârith Al-Ghasanî* and *Al-Hârith Al-Hameerî*; calling them all to embrace Islam. They said: O **Allah's Messenger** they would not accept any letter unless it was stamped! So the Prophet, Allah's Prayers and Peace be upon him, made a silver ring with Muhammad **Allah's Messenger** sealed on it and stamped with it the letters to the kings. **Allah's** Prophet, Allah's Prayers and Peace be upon him, sent a letter with *Dihya Al-Kalbî* to *Hiraql* (Hercules), the Ruler of the Byzantine, saying: “*Bismillahi-r-Rahmâni-r-Rahîm* (In the

Name of Allah, the Most Gracious, the most Merciful). This letter is from Muhammad, the slave of Allah, and His Messenger, to Hiraql (Hercules), the Ruler of the Byzantine. Peace be upon him who follows the guidance! Now then, I call you to embrace Islam (i.e. literally to surrender humbly to Allah). Embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this call, you shall be responsible for misguiding the Arîsiyin (peasants i.e. your nation)". And ﴿O People of the Scripture (Jews and Christians) Come to a word that is just between us and you, that we worship none but Allah (Alone) and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: Bear witness that we are Muslims﴾. (Âl-Imrân, "The Family of Imran", 64)¹

Allah's Messenger, Allah's Prayers and Peace be upon him, sent 'Abdullah Ibn Hudhafah As-Sahmî to Khosrau, the great Persian Emperor: "*Bismillahi-r-Rahmâni-r-Rahîm (In the Name of Allah, the Most Gracious, the most Merciful) from Muhammad, Allah's Messenger to Khosrau, the great Persian Emperor. Peace be upon those who are truly-guided, and believe in*

¹ Zad Al-Me'ad, the letter to Hiraql (Hercules)

Allah, His Prophet and declares that there is no god to be worshipped but Allah, no partner has He, and Muhammad is His slave and Prophet, I call you, as per Allah's call for I am Allah's Messenger to all mankind so that I may give warning to him who is living and that Word (i.e. charge) may be justified against the disbelievers (i.e. as they reject the warnings). Embrace Islam, and then you shall be safe, if you refuse you shall bear the sins of the Majûs (Magus)".¹

He, Allah's Prayers and Peace be upon him, sent 'Amr Ibn 'Umayyah Al-Damary to An-Najâshî (the Negus), king of Habashah (Ethiopia) with a letter saying: "*Bismillahi-r-Rahmâni-r-Rahîm (In the Name of Allah, Most Gracious and Most Merciful) from Muhammad Allah's Messenger to An-Najâshî (the Negus) king of Habashah (Ethiopia) may you remain well, I praise Allah, for there is no god to be worshipped but Him, the Supreme Sovereign, the Most Holy, the Supreme Peace-Giver, the Watcher over His creatures, the Compeller. I bear witness that 'Îsâ (Jesus) the son of Maryam (Mary) is Allah's Spirit and His Word. He bestowed it on the pure, good and virgin Maryam (Mary), so she became pregnant with 'Îsâ (Jesus). Allah created him and blew His*

¹ Zad Al-Me'ad, the letter to Khosrau

*Spirit in him as He created Adam with His hand. I call you to believe in **Allah** alone no partner has He. I call you to obey Him, follow me and believe in Him Who sent me, for I am **Allah**'s Messenger. I call you and your soldiers to believe in **Allah** Almighty. I have delivered, and advised you so accept my advice. Peace be upon whoso accepts righteous guidance".¹*

He, Allah's Prayers and Peace be upon him, sent Hâtib Ibn Abî Balta'a to Al-Muqawqas the Ruler of Egyptian Copts, saying: "*Bismillahi-r-Rahmâni-r-Rahîm (In the Name of **Allah**, the Most Gracious, the most Merciful). This letter is from Muhammad, the slave of **Allah**, and His Messenger, to Al-Muqawqas, the Ruler of the Egyptian Copts. Peace be upon whoso follows right-guidance. Now then, I call you to embrace Islam (i.e. surrender to **Allah**); embrace Islam and you will be safe; embrace Islam and **Allah** will bestow on you a double reward. But if you reject this Call, you shall be responsible for misguiding the Copts". And **﴿O People of the Scripture (Jews and Christians) Come to a word that is just between us and you, that we worship none but Allah (Alone) and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they***

¹ Zad Al-Me'ad, the letter to *An-Najâshî* (the Negus)

turn away, say: Bear witness that we are Muslims ﴿. (Âl-
'Imrân, "The Family of Imran", 64)¹

When the letter of **Allah's** Prophet, Allah's Prayers and Peace be upon him, reached *Hiraql* (Hercules), he said after reading it: Get me any one of his people (Arabs of *Quraish*) in order to ask him about **Allah's** Messenger, Allah's Prayers and Peace be upon him. Ibn 'Abbâs narrated: At that time Abû Sufyân Ibn Harb was in *Al-Shâm* with some men from *Quraish* who had come (to *Al-Shâm*) as merchants during the truce that had been concluded between **Allah's** Messenger, Allah's Prayers and Peace be upon him, and the infidels of *Quraish*. Abû Sufyân said: *Hiraql's* (Hercules) messenger found us somewhere in *Al-Shâm* so he took me and my companions to *Îliyâ*² and we were admitted into *Hiraql's* (Hercules) court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantine. He said to his translator: Ask them who amongst them is a close relation to the man who claims to be a prophet. Abû Sufyân added, I replied: I am the nearest relative to him. He asked: What degree of relationship do you have with him? I replied: He is my cousin, and there was none of *Banî Abd-Manâf* in the caravan except myself. *Hiraql* (Hercules) said: Let him

¹ Zad Al-Me'ad, the letter to Al-Muqawqas

² *Îliyâ*: *Bait-ul-Maqdis*

come nearer. He then ordered that my companions stand behind me near my shoulder and said to his translator: Tell his companions that I am going to ask this man about the man who claims to be a prophet; if he tells a lie, they should contradict him immediately. Abû Sufyân added: By **Allah!** Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions, so I told the truth. He then said to his translator: Ask him what kind of family does he belongs to? I replied: He belongs to a noble family amongst us. He said: Has anybody else amongst you ever claimed the same before him? I replied: No. He said: Have you ever blamed him for telling lies before he claimed what he claimed? I replied: No. He said: Was anybody amongst his ancestors a king? I replied: No. He said: Do the noble or the poor follow him? I replied: It is the poor who follow him. He said: Are they increasing or decreasing (day by day)? I replied: They are increasing. He said: Does anybody amongst those who embrace his (the Prophet's) religion become displeased and then discard his Religion? I replied: No. He said: Does he break his promises? I replied: No, but we are now at truce with him and we are afraid that he may betray us. Abû Sufyân added: Other than the last

sentence, I could not say anything against him. *Hiraql* (Hercules) then asked: Have you ever had a war with him? I replied: Yes. He said: What was the outcome of your battles with him? I replied: The result was unstable; sometimes he was victorious and sometimes we. He said: What does he order you to do? I said: He tells us to worship **Allah** alone, and not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give out charity, be chaste, keep promises and return what is entrusted to us. When I had said that, *Hiraql* (Hercules) said to his translator: Say to him: I ask you about his lineage and your reply was that he belonged to a noble family; in fact, all the Messengers came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative; if the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) people could never tell a lie about **Allah**. Then I asked you whether any of his ancestors was a king; your reply was in the negative, and if it had been in the affirmative, I would have thought that

this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him; such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing; you replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely; nobody will be displeased with it. I asked you whether he has ever broken his promise; you replied in the negative, and such are the Messengers; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did and that sometimes he was victorious and sometimes you; such are the Messengers, they are put to trials and the final victory is always theirs. Then I asked you what he ordered you; you replied that he ordered you to worship **Allah** alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are

really the qualities of a Prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet. Abû Sufyân added: *Hiraql* (Hercules) then asked for the letter of **Allah's** Messenger, Allah's Prayers and Peace be upon him, and it was read.

Abû Sufyân added: When Hercules had finished his speech, there was a great hue and cry caused by the Byzantine Royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them: Verily, Ibn Abû Kabsha's¹ (i.e. the Prophet's) affair has gained power. This is the King of *Banî Al-Asfar* (the Byzantine) fearing him. Abû Sufyân added: By **Allah**, I remained low and was sure that his religion would be victorious till **Allah** converted me to Islam, though I disliked it.²

¹ The name Ibn Abû Kabsha was said by Abû Sufyân just to slight the Prophet, Allah's Prayers and Peace be upon him, for this was not one of the Prophet's names

² Narrated by Al-Bukhâri, the book of Fighting for the Cause of **Allah** (*Jihâd*)

Ibn An-Nâtûr was the Governor of *Îliyâ'* (Jerusalem) and *Hiraql* (Hercules) was the high priest of the Christians of *Al-Shâm*. Ibn An-Nâtûr narrates that once while Hercules was visiting *Îliyâ'* (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Hercules was a foreteller and an astrologer. He replied: At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared. Who are they who practice circumcision in this country? The people replied: Except for the Jews nobody practices circumcision, so you should not be afraid of them. Just issue orders to kill every Jew present in the country.

While they were discussing it, a messenger sent by the king of *Ghassân* to convey the news of **Allah's** Prophet, Allah's Prayers and Peace be upon him, to Hercules was brought in. Having heard the news, he (Hercules) ordered the people to go and see whether the messenger of *Ghassân* was circumcised. The people, after seeing him, told Hercules that he was circumcised, Hercules then asked him about the Arabs, the messenger replied: Arabs also practice circumcision.

(After hearing that) Hercules remarked that sovereignty of the Arabs had appeared. Hercules then wrote a letter to his friend in Rome who was

as good as Hercules in knowledge. Hercules then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet, Allah's Prayers and Peace be upon him, and the fact that he was a Prophet. On that Hercules invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said: O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).

(On hearing the views of Hercules) the people ran towards the gates of the palace like onagers but found the doors closed. Hercules realized their hatred of Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience.

(When they returned) he said: What I already said was just to test the strength of your conviction and I have seen it. The people prostrated before him and became pleased with him, and this was the end of Hercules's story (in connection with his faith).¹

As for Khosrau, when he read

¹ Narrated by Al-Bukhâri, the book of Revelation

the letter of **Allah's** Prophet, Allah's Prayers and Peace be upon him, he tore it, the Prophet, Allah's Prayers and Peace be upon him, said: "*O Allah destroy his kingdom*" So **Allah** destroyed his kingdom¹ and that of his people.

As for *An-Najâshî* (the Negus) when he read the letter of **Allah's** Messenger, Allah's Prayers and Peace be upon him, he said: I witness by **Allah** that he is the Prophet of the nation awaited by the Christians and the Jews (the people who received books as their religion) and that the good tidings of *Mûsâ* (Moses) about the rider of the donkey is like the good tidings of *Îsâ* (Jesus) about the rider of the camel, we do not have to see in order to believe. Then *An-Najâshî* (the Negus) wrote his letter to the Prophet, Allah's Prayers and Peace be upon him, saying: (In the Name of **Allah** Most Gracious and Most Merciful, to Muhammad, **Allah's** Messenger, from *An-Najâshî* (the Negus), *Ashama*. Peace mercy and blessing, be upon you from **Allah**, O **Allah's** Prophet there is no god but **Allah**. O **Allah's** Messenger I have received your letter about what you said about *Îsâ* (Jesus). By the God of the skies and the earth, *Îsâ* (Jesus) is no more than what you mentioned, in any sense, he is like what you have mentioned and we know what you are sent with. Your cousin and your

¹ Zad Al-Me'ad, the letter to Khosrau

Companions have made things clear for us, thus I witness that you are **Allah's Messenger** in all honesty and faith and I want now to be your follower, I have pledged that faith to your cousin and I have become a Muslim in his presence to **Allah** Almighty.¹

As for Al-Muqawqas, when he read **Allah's Messenger's** letter, Allah's Prayers and Peace be upon him, he said: I have thought about this Prophet and I found he does not order people to do what is disliked nor does he forbid what is liked. I have not found him to be a misleading magician nor a lying priest; I found with him the sign of Prophethood by revealing what is evil and acknowledging the most delicate hidden secrets, and I shall consider the matter. He took the Prophet's letter, Allah's Prayers and Peace be upon him, and put it in a pot made of ivory, sealed it and gave it to one of his female slaves. He ordered one of his writers to write in Arabic; he wrote to **Allah's Messenger**, Allah's Prayers and Peace be upon him, (In the Name of **Allah**, Most Gracious Most Merciful, to Muhammad son of Abdullah, from Al-Muqawqas the great leader of the Copts. Peace be upon you, I have read your letter and I have understood what you mentioned and what you preach, I had known that a Prophet, was yet to come but

¹ Zad Al-Me'ad, the letter to *An-Najâshî* (the Negus)

I thought he would come from *Al-Shâm*. I have been kind to your messenger and I have sent you two women slaves of high rank amongst the Copts. I also sent you a precious garment and a mule for you to ride, peace be upon you.¹ The two women slaves were Mariah and Sîrîn. Sîrîn became a Muslim and the Prophet, Allah's Prayers and Peace be upon him, gave her to Hassân Ibn Thâbit. The Prophet, Allah's Prayers and Peace be upon him, took Mariah to himself after she had converted to Islam, she became his slave (but enjoying more rights than the regular slaves, she had her house and if she became a mother to his child, he could not sell her). He had a son from her called *Ibrâhîm* (Abraham) who died young and was buried in *Al-Baqî'*. As for the mule, it was white and he, Allah's Prayers and Peace be upon him, called it *Doldol*.

¹ Zad Al-Me'ad, the letter to Al-Muqawqas

The Conquest of *Khaibar*

The Jews of *Khaibar* were from the strongest Jews in the Arab peninsula. They had ample weapons and wealth. They triumphed *Ghatafân* upon **Allah's** Messenger, Allah's Prayers and Peace be upon him, and were trying to form a strong power with the Jews of *Al-Qurâ's* valley and *Taimâ'*; which was a great threat upon the developing Muslim nation. For that reason, before one month had passed since the Prophet, Allah's Prayers and Peace be upon him, and the Muslims returned from *Al-Hudaibiya*, an army was prepared consisting of one thousand six hundred fighters and one hundred horsemen. The Prophet, Allah's Prayers and Peace be upon him, allowed only those who had witnessed *Al-Hudaibiya* to participate, as well as those who volunteer not expecting any share of the booty. The Muslims went out of *Al-Madinah* led by **Allah's** Messenger, Allah's Prayers and Peace be upon him, covering the distance between *Al-Madinah* and *Khaibar* in three days. *Khaibar* did not feel their presence, and the Muslims spent the night at the gates of their fortresses. When it was morning, the Jews went out of their fortresses going to their farmlands; when they saw the Muslims, they cried Muhammad and his army *Al-Khamees* Muhammad and *Al-Khamees* (meaning an army formed of five groups).

They entered their fortresses and locked themselves up. **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: "*Allahu-Akbar (Allah is most Great) Khaibar has been destroyed, if we attack a nation, damned is their morning!*"

When *Ghatafân* knew the Prophet, Allah's Prayers and Peace be upon him, and his army had attacked *Khaibar*, they went out to support the Jews, but returned in fear that the Muslims would attack their homes while they were gone.

Quraish watched carefully that battle, expecting the Muslims to get defeated because of the well known strength of the *Khaibar* fortresses, being built on rocks and mountains and also because of the long experience of its people in wars and fighting. The Muslims remained facing the fortresses expecting a battle anytime.

The Jews negotiated and their leader Salâm Ibn Meshkam advised them, and they put their money and their children in *Al-Wateeh* and *Al-Solalem* fortresses, the ammunition and their weapons in *Na'em* fortress and the fighters in *Natah* fortress. Salâm Ibn Meshkam went with them encouraging them to fight. The two groups met around *Natah* fortress, they fought fiercely and Salâm Ibn Meshkam died. Al-Hârith Ibn

Abî Zainab took over the leadership of the Jews. The Muslims strengthened their siege upon the fortress of the

Jews who did their best to defend themselves. The siege lasted for days so the Prophet, Allah's Prayers and Peace be upon him, sent Abû Bakr to *Na'em* fortress to open it. He fought and returned but the fortress was not opened. Next day the Prophet, Allah's Prayers and Peace be upon him, sent 'Umar Ibn Al-Khattâb, but again the fortress was not opened. The Prophet, Allah's Prayers and Peace be upon him, said: *"Tomorrow I shall give the flag to a man whom Allah will support, for this fortress will be opened at the hands of a man who loves Allah and His Prophet and who is loved by Allah and His Prophet"*. All the men slept wishing they would be that man, next morning the Prophet, Allah's Prayers and Peace be upon him, asked about 'Alî, he was told he had an eye infection, he said: *"Bring him to me!"*. When he did, the Prophet, Allah's Prayers and Peace be upon him, blew in his eyes and he was cured on the spot. He gave him the flag and told him: *"Take it and go and open the fortress!"* 'Alî went forth with the flag, when he approached the fortress the Jews went out and he and his soldiers fought them. One man hit him and his shield fell off from his hand. 'Alî held one of the doors of the fortress and used it as a shield. It remained in his hand while he fought until he opened the fortress. He used the door as a bridge on which the

Muslims entered the buildings of the fortress. After opening *Na'em* fortress, the Muslims opened *Al-Qamous* fortress after a fierce battle.

The Muslims were faced with drastic hunger after running out of provisions which led them to killing their native donkeys, but as they were being cooked in the pots, the Prophet, Allah's Prayers and Peace be upon him, forbade them to eat them, so they got rid of them, he allowed them to eat horse's meat, but then **Allah** helped them to open *Al-Sa'ab Ibn Mu'adh* fortress, where they found a lot of food which helped them to continue their siege and their fighting which lasted for eleven nights. The Companions' motto in *Khaibar* was: O victorious overpower and kill them.

The war continued where the Muslims took one fortress after the other until they ended in *Al-Wateeh* and *Al-Solalem* fortresses which were the last of the Jews closed fortresses. Despair overwhelmed the Jews so they requested to make peace and that the Prophet, Allah's Prayers and Peace be upon him, would spare them their lives. The Prophet, Allah's Prayers and Peace be upon him, agreed and left them on their land which went to the Muslims after opening the fortress on condition that they could take half its fruit in return for working on it.

A few of the pages of the *Taurât* (Torah) fell in the hands of the Muslims. The Jews demanded they be returned to

them, so the Prophet, Allah's Prayers and Peace be upon him, ordered they would be given back to Jews. Zainab Bint Al-Hârith, the wife of Salâm Ibn Meshkam (the leader of the *Khaibar* Jews, who had died in the beginning of the battle) sent a poisoned sheep to the Prophet, Allah's Prayers and Peace be upon him. He and his Companions started eating it, the Prophet, Allah's Prayers and Peace be upon him, took the shoulder, cut off a piece to eat it but then he spit it out, he said: "*That sheep informs me that it is poisoned?*" He called Zainab and questioned her, she confessed and said: I and my people have done what you have found out, and I said: If he were a king, we would have got rid of him and if he were a Prophet then he will know it was poisoned. Bishr Ibn Al-Barâ' had eaten a piece of the sheep and liked it, he swallowed it and died. Zainab, Salâm Ibn Meshkam's wife was killed in return for that.

Safiyah Bint Huyâi Ibn Akhtab was amongst the captives, her husband was killed and the Prophet, Allah's Prayers and Peace be upon him, was told: O **Allah's** Messenger as Safiyah is a lady from *Banî Quraizah* and *Banî An-Nadir*, she is good enough only for you. The Prophet, Allah's Prayers and Peace be upon him, set her free, married her after she became a Muslim; she, may Allah be pleased with her, became one of the Mothers of the Believers.

After peace was settled with the Jews of *Khaibar*, the Prophet, Allah's Prayers and Peace be upon him, sent to the Jews of *Fadak* inviting them to Islam. They agreed in return for keeping half their wealth, without having to fight.

The Prophet, Allah's Prayers and Peace be upon him, prepared himself to return to *Al-Madinah* from the valley of *Al-Qirâ* route, so the Jews prepared themselves there to fight the Muslims, but they surrendered and made peace just like the Jews of *Khaibar*. As for the Jews of *Taimâ'*, they accepted *Al-Jîzyah*¹ without war. Thus, all the Jews of the Arab Peninsula became under the control of the Muslims. The Muslims became safe from the North towards *Al-Shâm*. From the South, Khosrau was quite angry when the Prophet, Allah's Prayers and Peace be upon him, sent him the letter (of invitation to Islam). He tore it and sent to Bâzân (the ruler he employed on Yemen) ordering him to cut off the head of the man in *Hijâz*; Bâzân sent his messengers with a message to the Prophet, Allah's Prayers and Peace be upon him. When Bâzân's messenger reached the Prophet, Allah's Prayers and Peace be upon him, he told them that Khosrau had died and his son Shîrawayh had become his successor. The Prophet, Allah's Prayers and Peace be upon him, had already known that by revelation. The Prophet asked the

¹ *Al-Jîzyah*: A tax levied from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government

messengers to return to Bâzân inviting him to embrace Islam. When they did, he was happy to become a Muslim and remain in Yemen working under the Prophet's, Allah's Prayers and Peace be upon him, guidance. As a result, the Muslims became safe from the South (after Bâzân had become a Muslim) and after the peace treaty of *Al-Hudaibiya* with *Quraish*.

With **Allah**'s blessings, the Prophet, Allah's Prayers and Peace be upon him, returned triumphed to *Al-Madinah*. At the same time, Ja'far Ibn Abî Tâlib and the Muslims who were with him returned from *Habashah* (Ethiopia). The messengers who were sent by the Prophet, Allah's Prayers and Peace be upon him, to the kings, came back; everyone was back safe and sound in *Al-Madinah*. The Muslims lived peacefully, awaiting the month of *Dhûl Qa'dah* to perform the fulfilled 'Umrah which was agreed upon with *Quraish* in the *Hudaibiya* peace treaty.

The Fulfilled ‘*Umrah* (‘*Umrah* of *Al-Qadâ*’)¹

Time passed and it was *Dhûl-Qa’dah* month, the seventh year of *Al-Hijrah*, the Muslims who had been prevented from entering the Holy House in the sixth year of *Al-Hijrah*, started getting prepared to perform the ‘*Umrah* that **Allah's** Messenger, Allah’s Prayers and Peace be upon him, had agreed upon with *Quraish*. For that reason, it was called ‘*Umrah* of *Al-Qadâ*’ or the fulfilled ‘*Umrah*. It was also called ‘*Umrah* of *Al-Qadiyah*. The Prophet, Allah’s Prayers and Peace be upon him, accompanied by two thousand Companions - where this number exceeded the number of those in *Al-Hudaibiya* ‘*Umrah* by six hundred - full of hope to see the *Ka’bah* and circumambulate it. They carried with them no weapons except for their swords kept in their sheaths, as they had agreed upon in the *Hudaibiya* peace treaty. When *Quraish* heard the Prophet, Allah’s Prayers and Peace be upon him, had arrived, they left *Makkah* and went to the mountains and the surrounding valleys, where they set their tents.

The Prophet, Allah’s Prayers and Peace be upon him, entered *Makkah* riding his camel *Al-Qaswâ*. ‘Abdullah Ibn Rawâhah had been leading it, while the

¹ ‘*Umrah* of *Al-Qadâ*’: An ‘*Umrah* that the Prophet, Allah’s Prayers and Peace be upon him, performed in lieu of the abandoned ‘*Umrah* where he was prevented from performing it.

leaders of the *Sahâbâh* Companions were surrounding him like a bracelet held on to a fist. They protected him with their bodies, ready to sacrifice their souls to save him. They feared any traitor, vicious or a hired man would hurt him with a sent arrow. The high voices of the Muslims all said together the Saying of monotheism:

Labbaika, Allâhumma Labbaik, Labbaika lâ sharîka laka Labbaik, Inna-l-hâmدا wan-ni‘mata laka walmulk, lâ sharîka laka (I respond to Your call, O **Allah**, I respond to Your call, and I am obedient to Your orders, no partner have You, I respond to Your call. All the praises and blessing belong to You. All sovereignty belongs to You, no partners have You). The echoes of the sound of faith came from the mountains of *Makkah* and it touched the hearts of the people of *Makkah* from the top of the mountains and valleys, they held back their breaths and they watched that unique wonderful scene that *Makkah* had never witnessed before. When the Prophet, Allah’s Prayers and Peace be upon him, reached the mosque, he put the middle of his garment under his right arm and its tip on the left shoulder. He ordered his Companions to do the same thing. He said: “*Today, Allah shall have mercy on whoever shows them his strength*”. For *Quraish* had claimed that the Muslims became weak from traveling.

The Prophet, Allah's Prayers and Peace be upon him, started circumambulating the *Ka'bah* by touching the Black Stone and he walked quickly in the first three rounds and walked slower in the last four. The Muslims followed in whatever he did. When the Prophet, Allah's Prayers and Peace be upon him, ended his circumambulating, he moved to *Al-Safa* and he moved between it and *Al-Marwah*, riding his camel, *Al-Qaswâ'*. When he ended seven times (at *Al-Marwah*) he shaved his hair, slaughtered his offerings and became free from his *'Umrah*.

The Prophet, Allah's Prayers and Peace be upon him, stayed in *Makkah* for three days praying five times a day with his Companions in the Holy Mosque. Bilâl performed *'Adhân* (call for prayer) from above the *Ka'bah*. His voice echoed all around in *Makkah*. The people of *Makkah* watched how the Muslims were solemn in their prayers, totally submitting to the One and Only God. They noticed how their strong men helped the weak, and their older men had mercy on the young ones. The wealthy helped the poor and love and tenderness prevailed. They did not fight, shout, clash or show pride of families and names; none was preferred except by piety. Amongst his Companions, the Prophet, Allah's Prayers and Peace be upon him, was just like any of them, he was kind to them all, smiling and showing gentleness to teach them their

religion with ease and delicacy, his mercy and kindness was overwhelming.

Thus, the people of *Makkah* witnessed the Islamic moral principles and manners; the true Islam, they heard the Qur'an related by the purest voice, in the *Fajr*, *Maghrib* and '*Ishâ*' prayers. Indeed, the people of *Makkah* realized how they had been unfair towards that obvious light (faith) and how their masters and leaders had deceived them. For that reason, many of them embraced Islam that satisfied their minds and their feelings; it elevated mankind from the level of beasts and ignorance to the light of true knowledge and faith. It overcame instincts and self desires.

One of the people who embraced Islam was Maimûna Bent Al-Hârith, the sister of 'Um Al-Fadl (the wife of Al-'Abbâs Ibn 'Abdul-Muttalib, the Prophet's uncle, Allah's Prayers and Peace be upon him). When she saw what the people of *Makkah* saw, she felt she loved that religion, believed in it and became a Muslim, when Al-'Abbâs saw that, he went to the Prophet, Allah's Prayers and Peace be upon him, and told him that she had become a widow and a Muslim. He suggested to him that he would marry her, the Prophet, Allah's Prayers and Peace be upon him, sent Ja'far Ibn Abî

Tâlib who met her while she was on her camel, saying: **Allah's Messenger**, Allah's Prayers and Peace be upon him, has sent me to

offer you marriage! She, may Allah be pleased with her, said: The camel and who is on the camel is to **Allah's** Messenger, Allah's Prayers and Peace be upon him; the Prophet, Allah's Prayers and Peace be upon him, married her, she was his last wife.

The Prophet, Allah's Prayers and Peace be upon him, wanted to stay in *Makkah* after the three days had passed. When Suhail Ibn 'Amr, and Huwaitib Ibn Abdul-'Uzza (who had signed with him the *Hudaibiya* peace treaty) asked him to leave *Makkah*, after the three days had passed, he told them: "*What if you leave me so I would get married amongst you and we would make a celebration with food and you would attend it?*". They said: We do not need your food, so go away!

The Prophet, Allah's Prayers and Peace be upon him, ordered the Muslims to leave, he left behind him one of his servants, Abû Râfi' to follow him accompanying Maimûna, may Allah be pleased with her. He joined him in *Sarif* (a place between *Makkah* and *Al-Madinah*).

The Prophet, Allah's Prayers and Peace be upon him, celebrated with his Companions by making and sharing food, then they left to *Al-Madinah* after performing '*Umrah of Al-Qadâ*' which deeply impressed the people of *Makkah* in a way that showed later results.

The Battle of *Mu'tah*

After the Prophet, Allah's Prayers and Peace be upon him, returned from the fulfilled *'Umrah*, he sent fifty men to *Banî Sulaim* inviting them to embrace Islam, but *Banî Sulaim* betrayed them and killed them all, where only their chief survived, and that was by mere chance. The Prophet, Allah's Prayers and Peace be upon him, then sent fifteen men to *Dhât-Al-Talh* on the borders of *Al-Shâm* inviting them to Islam, they were all killed except one man. In the month *Jumâda-l-Awwal* in the eighth year of *Hijrah*, the Prophet, Allah's Prayers and Peace be upon him, prepared an army led by Zaid Ibn Hârithah and said: "If Zaid is hit then let Ja'far Ibn Abî Tâlib lead the people and if Ja'far is hit, let 'Abdullah Ibn Rawâhah lead the people". The Muslims prepared themselves to war; when the time came, they went out, three thousand men, and the Prophet accompanied them to the outskirts of *Al-Madinah* ordering them not to kill the women, children, the blind, or old people and not to break down houses or pull down trees. The army marched till they reached *Ma'an* in *Al-Shâm*. Shurahbil, the ruler on *Al-Shâm* appointed by *Hiraql* (Hercules), knew about the army, so he started gathering the men and informed *Hiraql* (Hercules), who sent him an army of a hundred thousand men, that landed in

Ma'ab in Al-Balqa' land. The Muslims got to know about that huge army while they were in *Ma'an*, they stayed there for two nights thinking what to do against that enormous army, they said: Let us write to **Allah's** Messenger, Allah's Prayers and Peace be upon him, telling him the number of men in their army, he will either send us more men or order us to go back to him!

That opinion almost prevailed had it not been for 'Abdullah Ibn Rawâhah who said: O people, by **Allah** that what you hate, is that for which you went out to war, that is *Ash-Shahâdah* (to die as martyrs); we do not fight with weapons, might, or large numbers of men! We fight them with that religion that **Allah** has blessed us with! Go forth for it is two fine options you are facing, either to win them, or become martyrs! The people said: Indeed, by **Allah**, Ibn Rawâhah has spoken the truth!

They marched on till they reached the borders of *Al-Balqa'* where they met the Romans in a village called *Mashâref* the Muslims rested in a village called *Mu'tah* where a fierce battle started between three thousand Muslims and one or two hundred thousand men from the army of *Hiraql* (Hercules)!! Zaid Ibn Hârithah fought fiercely, carrying the flag of

Allah's Messenger, Allah's Prayers and Peace be upon him, until his body was torn apart by the arrows of the enemy. Ja'far Ibn Abî

Tâlib took the flag and fought till the enemy surrounded his horse, he killed the horse, left it and dashed towards the people cutting off heads with his sword, the flag was in his right hand, which was cut off, he took it with his left hand which was also cut off. He then held the flag with his upper-arms until he was killed, ‘Abdullah Ibn Rawâhah then took the flag; he first hesitated then he fought until he was killed, Thâbit Ibn-’Arqam then took the flag and said: O Muslim people choose one man to lead you! They said: You, he said: I shall not! The people then chose Khâlid Ibn Al-Walîd, who took the flag, and re-arranged the lines of the Muslim army, he distracted the enemy until the night passed and the two armies left their weapons till morning. During the night, Khâlid set some of his soldiers in a long line at the end of his army; he ordered them that they would cause a lot of noise in the morning in order to make the enemy believe that a large army from *Al-Madinah* has come to help out the Muslims. Khâlid Ibn Al-Walîd’s plot succeeded and the Romans stopped attacking the Muslims, accordingly, Khâlid Ibn Al-Walîd peacefully retreated with his army; and, by **Allah**’s support he managed to return to *Al-Madinah* without the enemy overcoming the Muslims.

Jibrael (Gabriel), peace be upon him, descended down to the

Prophet, Allah's Prayers and Peace be upon him, telling him that the three leaders had been killed, that Khâlid Ibn Al-Walîd led the army and of the victory of the Muslim army. **Allah's Prophet**, Allah's Prayers and Peace be upon him, rushes to Ja'far Ibn Abî Tâlib's house to see his sons. 'Asmâ' Bint 'Umays (Ja'far's wife) comes to him with her sons who had been carefully cleansed and perfumed by her. The Prophet, Allah's Prayers and Peace be upon him, kept kissing and smelling them while his eyes were filled with tears.

'Asmâ' asked him: O **Allah's** Messenger, I do sacrifice my father and mother for you, what makes you weep? Have you known any bad news about Ja'far and his friends? He said: *"Yes, they have been killed today!"* Then he, Allah's Prayers and Peace be upon him, said (about Ja'far): *"By Allah, instead of his two hands, he has been endowed with two wings to fly with, in heaven"*. 'Asmâ' then cried and Fatima, the Prophet's, Allah's Prayers and Peace be upon him, daughter came in screaming: O my uncle! The Prophet, Allah's Prayers and Peace be upon him, said: *"Over a man like Ja'far, weepers should weep!"* He came out to his Companions, crying and saying: *"O my brother! O my gentle Companion! O (you were) the one whom I loved to speak to!"*. He then returned home and told his wives: *"Make food for the family of Ja'far for they are too occupied with the event"*. And from that time it has

became a *Sunnah* (i.e. a Prophetic tradition that Muslims abide to) that people would make food for the deceased person's family for they become too occupied with their grief.

As soon as Khâlîd Ibn Al-Walîd returned to *Al-Madinah* with the army, the people started throwing dust on them, saying: O you, who have fled away, have you fled for the sake of **Allah**? **Allah's Messenger**, Allah's Prayers and Peace be upon him, says: "*They have not fled but, if Allah willed, they have attacked and fought the enemy*".

After a few weeks, the Prophet, Allah's Prayers and Peace be upon him, sent 'Amr Ibn Al-'Âas to ask the support of the tribes in the North of the Arab Peninsula to *Al-Shâm*, when he reached a place where there was water called *Al Salsal*, he sent to the Prophet, Allah's Prayers and Peace be upon him, asking for ammunition. He sent him Abû 'Ubaidah Ibn Al-Jarrâh with a group of the first Immigrants; amongst them were Abû Bakr As-Siddîq and 'Umar Ibn Al Khattâb. He told Abû 'Ubaidah: "*Do not disagree with 'Amr Ibn Al-'Âas*". When they got there, 'Amr told Abû 'Ubaidah: You have come to help me and I am the leader of the army. Abû 'Ubaidah said: **Allah's Messenger**, Allah's Prayers and Peace be upon him, said: Do not disagree, so if you do not obey me, I shall obey you. The army advanced and they dispersed the people of *Al-Shâm*. By that, the

Muslims won back their might in that area and that battle was called *Dhât-as-Salâsil* Battle.

The tribe messengers from different areas, started coming to the Prophet, Allah's Prayers and Peace be upon him, announcing their embracing Islam and their submission to it, especially the Arab tribes near the borders of *Al-Shâm*. Many of *Sulaim* tribes embraced Islam; basically Al-'Abbâs Ibn Mirdas. In addition to *Ghatafân*, *Ashja'*, *Abs*, *Fazârah* and *Dhobiân* tribes. Peace was accomplished for the Muslims in North *Al-Madinah Al-Munawarah* till the borders of *Al-Shâm*, which increased the pride, might and power of Islam.

The Conquest of *Makkah*

The bravery of the Muslims in the battle of *Mu'tah* dazzled the Roman armies, Arabs and Persians. It also made the Arab tribes near *Al-Shâm* borders very proud, but the retreat of the Muslims from the battle made a lot of people in *Al-Madinah* very sad and upset. To the people of *Makkah*, the battle symbolized a great defeat that ended the power of the Muslims and their control on the Arab peninsula. *Banî Bakr* thought that it was their chance to revenge from *Khuzâ'ah*, who had made a covenant with the Prophet, Allah's Prayers and Peace be upon him, after the *Hudaibiya* peace treaty, whereas they, *Banî Bakr*, made one with *Quraish*. A group of *Quraish* masters encouraged them about that, like 'Ikrima Ibn Abî Jahl, they gave them weapons so they took *Khuzâ'ah* by surprise, attacking and killing some of them, while they were near the waters of *Al-Wateer*. The rest fled to *Makkah* and headed to Budail Ibn Warqâ's house, they complained to him about *Quraish* and *Banî Bakr* breaking their vow with Allah's Messenger, Allah's Prayers and Peace be upon him. 'Amr Ibn Sâlim Al-Khuzâ'i rushed to *Al-Madinah* and went to the Prophet, Allah's Prayers and Peace be upon him, (while he was sitting with his Companions in the mosque) and told him what

happened, he asked him for support against *Banî Bakr*, the Prophet, Allah's Prayers and Peace be upon him, told him: "O 'Amr you are triumphed". Then came Budail Ibn Warqâ' with a group of *Khuzâ'ah* to the Prophet, Allah's Prayers and Peace be upon him, and told him what had happened to them and how *Quraish* and *Banî Bakr* had attacked them. By that, the Prophet, Allah's Prayers and Peace be upon him, became sure that *Quraish* had broken its peace treaty with him, so he ordered the Muslims to get prepared for war, but he did not tell them where he was heading. Some of the leaders of *Quraish* thought that the encouragement given by 'Ikrima Ibn Abî Jahl and those who were with him to break the treaty endangered the Muslims and the treaty was broken by that act which released the Muslims from any obligation towards them, so they decided to send Abû Sufyân to negotiate with the Prophet, Allah's Prayers and Peace be upon him. When he reached 'Usfân, he was met by Budail Ibn Warqâ' and those who were with him. Abû Sufyân feared Budail would have told the Prophet, Allah's Prayers and Peace be upon him, about what had happened, but Budail told him he had not met the Prophet, Allah's Prayers and Peace be upon him. Abû Sufyân did not believe him and preferred to go to his daughter's house ('Um Habibah, the mother of the believers) before he met the Prophet, Allah's Prayers and Peace be upon him. When he entered her house, he wanted to sit on the

Prophet's, Allah's Prayers and Peace be upon him, bed, but she kept him away, he asked her: O my daughter, do you fear I might defile the bed or do you keep me from it for it is unclean? She said: Rather, I keep you from the bed, for it is **Allah's** Messenger's bed, Allah's Prayers and Peace be upon him, and you are a defiled disbeliever. I do not want you to sit on it! Abû Sufyân said: By **Allah**, my daughter, you have become evil after I left you!

He left her full of anger and went to **Allah's** Messenger, Allah's Prayers and Peace be upon him, speaking to him about the treaty, but he did not answer him. He asked Abû Bakr to speak to the Prophet, Allah's Prayers and Peace be upon him, about the matter, but he refused, he then asked 'Umar who harshly refused, he next tried with 'Alî Ibn Abî Tâlib (who was sitting with Fâtimah), he asked him to ask the Prophet, Allah's Prayers and Peace be upon him, for his forgiveness, he told him if **Allah's** Messenger, Allah's Prayers and Peace be upon him, decided something no one could change his mind. Abû Sufyân asked Fâtimah that her son Al-Hassan would protect him from the people, she said: No one who harms **Allah's** Messenger, Allah's Prayers and Peace be upon him, can be protected. When Abû Sufyân realized how critical his situation was, he asked the advice of 'Alî, who told him: By **Allah**, I know nothing that might help you, but you are the master of *Banî Kinâna*, so ask for the people's support,

and return to your homeland. Abû Sufyân headed to the mosque and declared that he demanded the people's protection; he rode his camel returning to *Makkah*. The Prophet, Allah's Prayers and Peace be upon him, ordered the army to get ready and during that time Hâtib Ibn Abî Balta'a wrote a letter and gave it to a woman from *Makkah* to deliver it to *Quraish*, in return for paying her some money.

Jibrael (Gabriel), Peace be upon him, descended to the Prophet, Allah's Prayers and Peace be upon him, telling him what Hâtib Ibn Abî Balta'a had done. The Prophet, Allah's Prayers and Peace be upon him, called 'Alî Ibn Abî Tâlib who related: **Allah's** Messenger, Allah's Prayers and Peace be upon him, sent me Az-Zubair and Al-Miqdâd saying: "*Proceed till you reach Rawda-t-Khâkh where there is a lady carrying a letter, and take that (letter) from her*". So we proceeded on our way with our horses galloping till we reached the *Rawda*, and there we found the lady and said to her: Bring out the letter, she said: I have no letter, we said: Bring out the letter, or else we will take off your clothes. So she brought it out of her braid, and we took the letter to **Allah's** Messenger, Allah's Prayers and Peace be upon him. The letter was addressed from Hâtib Ibn Abî Balta'a to some pagans of *Makkah*, telling them about what **Allah's** Messenger, Allah's Prayers and Peace be upon him, intended to do. **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: "*O Hâtib! What is this?*"

Hâtib replied: O **Allah's** Messenger! Do not make a hasty decision about me, I was a person who did not belong to *Quraish*, I was only an ally to them and had no blood relation with them. All the Emigrants who were with you, have got their kinsmen (in *Makkah*) who can protect their families and properties. I liked to do them a favour so that they might protect my relatives as I have no blood relation with them, I did not do this to renegade from my religion (i.e. Islam) nor did I do it to choose Heathenism after Islam. **Allah's** Messenger, Allah's Prayers and Peace be upon him, said to his Companions (as regards him): "*He (i.e. Hâtib) has told you the truth*". 'Umar said: O **Allah's** Messenger! Allow me to chop off the head of this hypocrite! The Prophet, Allah's Prayers and Peace be upon him, said: "*He (i.e. Hâtib) has witnessed the Battle of Badr (i.e. fought in it) and you can not tell, for possibly Allah examined those who witnessed Badr and said: O people of Badr (i.e. Muslim warriors who fought in the battle of Badr), do whatever you like, for I have forgiven you*". Then **Allah** revealed the *Sûrah*: **﴿O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth..﴾** (till the end of the verse) **﴿..then indeed he has gone (far) astray from the Straight Path﴾**. (*Al-Mumtahanah*,

“The Woman to be examined”,1)¹

The Prophet, Allah's Prayers and Peace be upon him, went out in the month of *Ramadân* after he had spent eight and a half years in *Al-Madinah*, accompanied by the Immigrants and *Al-Ansâr* (Supporters), and other Muslims who joined them from the tribes of *Sulaim*, *Muzaina*, *Ghatafân* and others until they became ten thousand fighters, they marched towards *Makkah*. They fasted as the Prophet fasted, Allah's Prayers and Peace be upon him, and when they reached *Al-Kadid* (A place of water between *'Usfan* and *Qudaid*) the Prophet, Allah's Prayers and Peace be upon him, broke his fast and so did they. *Quraish* did not know that the Prophet, Allah's Prayers and Peace be upon him, intended to go out to war, they were wondering what his intention was. Al-'Abbâs Ibn 'Abdul-Muttalib went out with his family heading to *Al-Madinah*, he met the Prophet, Allah's Prayers and Peace be upon him, in *Al-Juhfah*, also Abû Sufyân Ibn Al-Hârith Ibn 'Abdul-Muttalib, the cousin of the Prophet, Allah's Prayers and Peace be upon him, and 'Abdullah Ibn Abî 'Umayyah Ibn Al-Mughhîrah, his other cousin went out till they reached *Neeq Al-'Uqab* and they found the army of the Muslims. They tried to meet the Prophet, Allah's Prayers and Peace be upon him, but he refused to meet them.

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah's Prayers and Peace be upon him, (*Al-Maghaazi*)

When Al-‘Abbâs Ibn ‘Abdul-Muttalib saw the large number and might of the Muslims’ army, he feared what that could do to *Makkah* and its people, he spoke to the Prophet, Allah’s Prayers and Peace be upon him, about that, he meant to be an ambassador of the people of *Makkah* in order to avoid any fighting and *Makkah* would remain sacred as it is. The Prophet, Allah’s Prayers and Peace be upon him, agreed and he gave Al-‘Abbâs his white camel so he would be safe riding it. Al-‘Abbâs went to the side of *Al-Arâk* where he met Abû Sufyân, Budail Ibn Warqa’ and Hâkim Ibn Huzâm, who were sent by *Quraish* to find out the Prophet’s intentions, Allah’s Prayers and Peace be upon him, (when they knew that the Muslim army had come from *Marr az-Zahran*). Al-‘Abbâs told Abû Sufyân: Shame on you Abû Sufyân, here is **Allah’s** Messenger, Allah’s Prayers and Peace be upon him, amongst the people and it will be a catastrophe if he enters *Makkah* by force! Abû Sufyân said: So what is the way out? Al-‘Abbâs let him ride behind him on the camel of the Prophet, Allah’s Prayers and Peace be upon him, and sent his friends back to *Makkah*. He rode with him for if the people saw the camel of the Prophet, Allah’s Prayers and Peace be upon him, they knew it and let it go, regardless of who was riding it. Al-‘Abbâs went to the Prophet, Allah’s Prayers and Peace be upon him, accompanied by Abû Sufyân, the Prophet, Allah’s Prayers and Peace be upon him, said: “Go now ‘Abbâs, and in the morning,

bring him to me!". In the morning, Abû Sufyân came to the Prophet, Allah's Prayers and Peace be upon him, who told him: *"Shame on you Abû Sufyân! Isn't it high time for you to know that there is no God except Allah?!"*. Abû Sufyân said: By my father and mother that you are most patient, good and kind to your relatives, by **Allah**, if there had been another god he wouldn't have left me in that situation! The Prophet, Allah's Prayers and Peace be upon him, said: *"Shame on you Abû Sufyân!! Isn't it high time for you to realize that I am Allah's Messenger?!"* Abû Sufyân said: By my father and mother that you are most patient, good and kind to your relatives, as for your Prophethood, I still have some doubt within myself! Al-'Abbâs interfered speaking to Abû Sufyân, advising him to become a Muslim and to declare that there is no God except **Allah** and that Muhammad is His Prophet. So Abû Sufyân declared becoming a Muslim. Al-'Abbâs spoke to the Prophet, Allah's Prayers and Peace be upon him, saying: **O Allah's Messenger** Abû Sufyân is a man who loves self-esteem, so grant him some kind of privilege. The Prophet, Allah's Prayers and Peace be upon him, said: *"Indeed, who enters Abû Sufyân's house will be safe, whoso stays in his house with his door closed will be safe and whoso enters the mosque will be safe"*. The Prophet, Allah's Prayers and Peace be upon him, said to Al-'Abbâs: *"Keep Abû Sufyân standing*

at the top of the mountain so that he would look at the Muslims". So Al-'Abbâs kept him standing (at that place) and the troops started passing with the Prophet, Allah's Prayers and Peace be upon him, in front of Abû Sufyân. A tribe passed and Abû Sufyân said: O 'Abbâs who are these? 'Abbâs said: They are *Ghifâr*. Abû Sufyân said: I have got nothing to do with *Ghifâr*. Then *Juhaina* passed by and he said similarly as above. Then *Sa'd Ibn Huzaim* passed by and he said similarly as above. Then *Sulaim* passed by and he said similarly as above. As all the tribes passed, he asked Al-'Abbâs about them all and when he answered him, he said: I don't care about any of them! When **Allah's** Messenger, Allah's Prayers and Peace be upon him, examined his division along with the Immigrants and *Al-Ansâr* (Supporters), may Allah be pleased them, where all what showed of them was their eyes from under their metal armours, Abû Sufyân said: O 'Abbâs Glorified is **Allah**, who are these? He said: That is **Allah's** Messenger, Allah's Prayers and Peace be upon him, amongst *Al-Muhajereen* (Immigrants) and *Al-Ansâr* (Supporters). He answered: No one can be their match in might, by **Allah** Abû Al-Fadl your nephew has formed a mighty kingdom! He said: O Abû Sufyân, this is the Prophet-hood! He replied: Indeed, so it is! When Sa'd Ibn 'Ubâdah passed by Abû Sufyân, he said: O Abû Sufyân today is the day of a great battle and today

(what is prohibited in) the *Ka'bah* will be permissible. Abû Sufyân said: O 'Abbas! How excellent the day of destruction is! When **Allah's Messenger**, Allah's Prayers and Peace be upon him, passed by Abû Sufyân, the latter told the Prophet: Do you know what Sa'd Ibn 'Ubâdah said? The Prophet, Allah's Prayers and Peace be upon him, said: "*What did he say?*". Abû Sufyân said: He said so-and-so. The Prophet, Allah's Prayers and Peace be upon him, said: "*Sa'd has said a lie, but today Allah will give superiority to the Ka'bah and today the Ka'bah will be covered with a covering*".

Abû Sufyân then returned to his people, yelling loudly: O people of *Quraish*, here is Muhammad who has brought alone what you have never witnessed before: Whoso enters Abû Sufyân's house will be safe, and whoso enters his house and closes his door will be safe and whoso enters the mosque will be safe.

The Prophet, Allah's Prayers and Peace be upon him, marched on with his army whom he split into four groups, he forbade them to fight or shed blood except if they are forced to, and ordered Az-Zubair Ibn Al-'Awwâm who led the army, to enter *Makkah* from the North and Khâlid Ibn Al-Walîd who was leading the right side of the army, to enter *Makkah* from South. As for

Sa'd Ibn 'Ubâdah who was leading *Al-Ansâr*, he ordered him to enter *Makkah* from the West and Abû 'Ubaidah Ibn

Al-Jarrâh who was leading the Immigrants, to enter from the highest part of *Makkah*. He went along with them, then he took the flag from Sa'd Ibn 'Ubâdah, when he heard him say: Today is the day of a great battle, today all sacred belongings can be slaughtered! He gave it to his son Qays. The armies entered *Makkah* without any resistance except for the army of Khâlid Ibn Al-Walîd who was faced with arrows heading towards them from those who did not accept what Abû Sufyân said and who had joined with *Banî Bakr* in breaking the peace treaty. They were led by 'Ikrima Ibn Abî Jahl, Safwân Ibn 'Ummayah and Suhail Ibn 'Amr. Khâlid Ibn Al-Walîd chased and dispersed them, he killed almost ten of their men, two of his men were killed and 'Ikrima, Safwân and Suhail fled away.

The Prophet, Allah's Prayers and Peace be upon him, settled in the higher part of *Makkah*, in front of *Hind* mountain, where a tent was set for him to rest. He did not stay in it for long, he then came out and rode his camel *Al-Qaswâ'* till he reached the *Ka'bah*. He circumambulated it seven times starting each time by pointing to the Black Stone with a stick he held in his hand. When he finished, he called upon 'Uthmân Ibn Talhah and took from him the keys of the *Ka'bah*. As they opened it for him, he entered and found a pigeon made of lead which he broke and threw away, he found pictures of angels,

Prophets and a picture of *Ibrâhîm* (Abraham) holding *Al-Azlâm* in his hands, he ordered these pictures to be wiped off. The Prophet, Allah's Prayers and Peace be upon him, stayed inside the *Ka'bah* for a long time accompanied by Bilâl. 'Abdullah Ibn 'Umar asked Bilâl (after the Prophet, Allah's Prayers and Peace be upon him, came out of the *Ka'bah*), had the Prophet, Allah's Prayers and Peace be upon him, prayed inside? Bilâl answered: Yes, and he pointed to where he had prayed. 'Abdullah forgot to ask him how many *Rak'ahs* he, Allah's Prayers and Peace be upon him, had prayed.

When the Prophet, Allah's Prayers and Peace be upon him, came out of the *Ka'bah*, Al-'Abbâs met him saying: O Allah's Messenger give me the key and grant me *Al-Sedanah* and *Al-Seqayah*. *Jibrael* (Gabriel), Peace be upon him, descended to the Prophet, Allah's Prayers and Peace be upon him, with Allah's words: ***Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer*** (An-Nisâ', "The Women", 58) The Prophet, Allah's Prayers and Peace be upon him, called upon 'Uthmân Ibn Talhah the protector of the *Ka'bah*. He gave him the keys saying:

"Take them, they will be yours for ever. No one is to take them from you except an unjust man". The Prophet, Allah's

Prayers and Peace be upon him, stood by the door of the *Ka'bah*, while the people have gathered around him; he said: *“There is no God except Allah, no partner has He. He has fulfilled his promise, rendered his slave victorious and He alone defeated Al-Ahzâb (the allies). Everything that was taken with pride or blood or Ribâ (usury) money is today forgotten (under my feet) Except for taking good care of the Ka'bah (Sedanat Al-Ka'bah), offering water for the pilgrims and the killing by mistake that simulates deliberate killing (by whip or stick), then a big Diyah(money in return for the killing) is to be granted i.e. one hundred camels, forty of which should be pregnant. O people of Quraish Allah has freed you from the false pride of Jahaaleeyah (Pre-Islamic ignorance) which fathers boast of, People descended from Adam and Adam is made of dust”,* then he related **Allah's** words: **﴿O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious). Verily, Allah is All-Knowing, All-Aware﴾.** (Al-Hujurât, “The Dwelling”,13). Then he said: *“O people of Quraish, what do you think I shall do with you?”*. They said: All that is good, you are a fine brother, the son of a fine brother! He

said: *“Go, for you are free”*.

Around the *Ka'bah* were the idols which *Quraish* used to worship instead of worshipping **Allah**, they were tied to the *Ka'bah* by lead chains. *Hobal* (an idol highly graded by *Quraish*) was inside the *Ka'bah*, the Prophet, Allah's Prayers and Peace be upon him, pointed at these idols with a stick he held in his hand saying: **﴿Truth (i.e. Islamic Monotheism or this Qur'an or Jihād against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Bâtil is ever bound to vanish﴾**. (*Al-Isrâ'*, “The Journey by Night”,81). The idols collapsed and by that the Holy House had been purified. The Prophet, Allah's Prayers and Peace be upon him, ordered Bilâl to make *Adhân* (call for prayer) from the top of the *Ka'bah*. He, Allah's Prayers and Peace be upon him, prayed as an *Imam* (leader) to the people.

Allah's Messenger, Allah's Prayers and Peace be upon him, got up on the day of the Conquest of *Makkah* and said: **“Allah has made Makkah a sanctuary since the day He created the skies and earth, and it will remain a sanctuary by Allah till the Day of Resurrection, it was not made lawful to anyone before me! Nor will it be made lawful to anyone after me, it has not been allowed for anyone to attack it except to me, for a short period of time, it is not allowed to hunt its animals nor its thorns or plants to be cut, none is allowed to take anything lost in it except**

to a man who has tried to find the owner of the lost thing”.

Al-‘Abbâs Ibn ‘Abdul-Muttalib said: Except *Idhkkhir*, (a fine scented plant) O **Allah's** Messenger for it is used by most workers in their work and in their homes? The Prophet, Allah’s Prayers and Peace be upon him, was silent for a moment, then he said: “*Except Idhkkhir, it is Halal (lawful)*”. He also said: “*There is no Hijra (emigration) after the Conquest (opening of Makkah) but Jihâd and intentions*”.

The Prophet, Allah’s Prayers and Peace be upon him, ordered a few people to be killed, even if they were clinging to the *Ka’bah* curtains. They had committed great sins, some of them disappeared and ran away, from them was: ‘Abdullah Ibn Abî Al-Sarh, he had embraced Islam and the Prophet, Allah’s Prayers and Peace be upon him, used to dictate to him the words of the revelation, he then rejected Islam and returned to *Quraish* claiming that the words he wrote were untrue. Also ‘Abdullah Ibn Khatal who had become a Muslim and killed one of his servants, he then then rejected Islam and ordered his two female slaves to sing songs defaming the Prophet, Allah’s Prayers and Peace be upon him. The Prophet ordered he and his slaves to be killed. Also ‘Ikrimah Ibn Abî Jahl, who was amongst the strongest enemies of the Prophet, Allah’s Prayers and Peace be upon him, and of the Muslims, was to be killed. His enmity did not decrease even after *Makkah* had been opened and Khâlid

Ibn Al-Walîd had entered it from the south. When all matters were settled and peace prevailed, and the people noticed how merciful and forgiving the Prophet, Allah's Prayers and Peace be upon him, was; some of his Companions wished he would forgive all, even those who were supposed to be killed. 'Uthmân Ibn 'Affân, who was a brother to Ibn Abî Al-Sarh by suckling, went to the Prophet, Allah's Prayers and Peace be upon him, saying: O **Allah's** Messenger forgive and make peace with 'Abdullah! The Prophet, Allah's Prayers and Peace be upon him, lifted his head and looked at him three times, refusing to do so. After three times, he consented, then he approached the *Sahâbâh* (Companions) saying: "*Had there not been a wise man amongst you to kill him after noticing I held back my hand from shaking it with him?!*" They said: O **Allah's** Messenger how should we know what you hold back?! You should have given us a sign with your eyes?! He said: "*It is not accepted that a prophet signs with his eyes*".¹ Um Hakim Bint Al-Hârith Ibn Hishâm (the wife of 'Ikrima Ibn Abî Jahl who had fled to Yemen) embraced Islam; she asked for the Prophet's protection, Allah's Prayers and Peace be upon him, for her husband and he agreed. She went out looking for him and brought him back. The Prophet, Allah's Prayers

¹ Narrated by An-Nesâ'i

and Peace be upon him, also forgave Safwân Ibn 'Ummayah who had fled away with 'Ikrima towards the sea trying to travel to Yemen, but they were brought back while they were about to sail. The Prophet, Allah's Prayers and Peace be upon him, also forgave Hind, (Abû Sufyân's wife) who had chewed Hamzah's liver (the uncle of the Prophet, Allah's Prayers and Peace be upon him,) after he was killed as a martyr in the battle of *Uhud*. He forgave most of whom he had ordered to be killed, he only killed four men, one of them was Al-Huwairith, who had frightfully attacked the Prophet's daughter, Allah's Prayers and Peace be upon him, *Zainab*, may Allah be pleased with her, when she was pregnant and wished to migrate from *Makkah* to *Al-Madinah*, but then she lost the child. Two other men were killed; they had committed murder in *Al-Madinah* and fled back to *Makkah*, rejecting Islam. Also Ibn Khatal and one of his women slaves who used to harm the Prophet, Allah's Prayers and Peace be upon him, with their songs. The other woman slave ran away, then she was forgiven. The Prophet, Allah's Prayers and Peace be upon him, remained fifteen days in *Makkah* re-organizing everything in it and teaching religion to its people. At that time he sent detachments to invite people to Islam by peace and not by war, and to break down idols without shedding blood. Khâlid Ibn Al-Walîd had gone to Nakhlah to break down *Al-'Uzza* which was owned by

Banî Shaibân. When he broke it down, he went out to *Jadhîma*, when its people saw him, they held their weapons, but Khâlid asked them to put them down, for all the people had become Muslims. A man from *Jadhîma* told his people: Damn you *Banî Jadhîma*, it is Khâlid, who, after you put down your weapons, shall take you as captives, then cut off your heads! His people told him: Do you want our blood to be shed? All the people have become Muslims, the war has ended and everyone is safe, they kept talking to him until he put down his weapon.

Khâlid invited them to Islam but they could not declare they had become Muslims, they kept saying: *Sabâ'nâ, Sabâ'nâ* (i.e. we have converted from one religion to another), Khâlid then ordered they become handcuffed and some of them were killed by swords.

When the news reached the Prophet, Allah's Prayers and Peace be upon him, he held his hands to the sky saying: *"To you Allah I declare I absolved free from what Khâlid Ibn Al-Walîd has done"*. He then sent them 'Alî Ibn Abî Tâlib, telling him: *"Go to these people and see what is to be done with them, and forget what they had done before"*.

'Alî went out carrying with him some money given to him by the Prophet, Allah's Prayers and Peace be upon him, when he got there, he paid *Al-Dîyya* in return for the blood shed and for loss of their money. When all

was paid and nothing was left except for paying his *Dîyya*, he gave them the rest of the money sent by the Prophet, Allah's Prayers and Peace be upon him, in case of any injury he did not know of. 'Alî Ibn Abî Tâlib did not leave until they were all satisfied.

Hunain and Al-Tâ'if

The Muslims resided in *Makkah* with **Allah's** Messenger, Allah's Prayers and Peace be upon him, feeling secure and happy with the victory **Allah** Almighty has granted them. Whenever they heard Bilâl's *Adhân*, they rushed to pray behind **Allah's** Messenger, Allah's Prayers and Peace be upon him, in the Holy Mosque. The Immigrants ever united with their families and relations who were guided to Islam after the conquest, everyone was content and they all lived happily together. In the meantime, they heard news that the tribes of *Hawâzin*, *Thaqîf*, *Nasr* led by Mâlik Ibn 'Auf Al-Nasrî and *Banî Jusham* led by Duraid Ibn As-Sammah were getting prepared to fight the Muslims. All these tribes united gathering their money, women and children and they settled in the plain of *Autâs*, Mâlik Ibn 'Auf ordered them to go to highest part of *Hunain* mountains and near the narrowest part of the valley, their plan was, to attack the Muslims in one strong blow when they reached the valley, so they would disperse them. The Prophet, Allah's Prayers and Peace be upon him, went out of *Makkah* heading to *Hunain* in an army of twelve thousand fighters, every tribe had its leader; some of the Muslims became too confident because of their large number and power, they said

(feeling proud and conceited): We shall not be defeated today by a small army! When the Muslims reached *Hunain* in the evening, they rested at the border of its valley and stayed there till dawn. The army marched, led by Khâlîd Ibn Al-Walîd leading *Banî Sulaim*, they moved from the narrow passage of *Hunain* in a valley of *Tihamah* at dawn and suddenly the tribes led by Mâlik Ibn ‘Auf attacked them and hit them by a vast number of arrows, which terrified them, they fled back, but the Prophet, Allah’s Prayers and Peace be upon him, stood his ground, Abû Sufyân Ibn Al-Hârith Ibn ‘Abdul-Muttalib was holding the leash of his white mule while he was surrounded by a group of the early Immigrants and *Al-Ansâr* (Supporters), **Allah’s Messenger**, Allah’s Prayers and Peace be upon him, calls upon the defeated ones saying: “*O people, I am the Prophet undoubtedly; I am the son of ‘Abdul-Muttalib*”. Al-‘Abbâs Ibn ‘Abdul-Muttalib, having a strong voice, cried: O *Ansâr* people of *Al-Bay‘ah!* (the *Ridwân* treaty that took place under the tree on the day of *Hudaibiya*) his voice echoed in the valley and it pierced the hearts of the Immigrants and *Al-Ansâr*, so they were awakened to the presence of **Allah’s Messenger**, Allah’s Prayers and Peace be upon him, they said: *Labbaika, Labbaika!* (We respond to your call and are obedient to your orders) the Muslims united, gathered their might and started

forcefully fighting the tribes who came down from the top of the mountains. They were now facing the Muslims in the valley, the battle became very forceful and the Prophet, Allah's Prayers and Peace be upon him, took some dust in his hand, given to him by Al-'Abbâs, threw it in the face of the enemy, saying: *"Disfigured are their faces!"* When the tribes noticed the might of the Muslims, they fled away not caring about anything; they left behind them their women, children and money. The Muslims took them and moved everything to *Al-Ji'rânah* valley leaving them under control until they returned to fetch them, after chasing their enemy. The Muslims triumphed due to **Allah's** Support as well as by the endurance of the Prophet, Allah's Prayers and Peace be upon him, and those who were with him. **Allah's** words about that battle came down: *﴿Truly Allah has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straightened for you, then you turned back in flight. Then Allah did send down His Sakînah (calmness, tranquility and reassurance) on the Messenger (Muhammad, Allah's Prayers and Peace be upon him), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers﴾.*

(*At-Taubah*, “The Repentance”, 25-26)

Mâlik Ibn ‘Auf and those who were with him from the tribes of *Thaqîf*, fled to *Al-Tâ’if*, a city surrounded by a fortress with doors which could be firmly closed, whose people were very wealthy and familiar with siege wars which made their fortresses very strong and well fortified.

The Prophet, Allah’s Prayers and Peace be upon him, ordered his Companions to march till *Al-Tâ’if*, they did and rested near it, but they were hit by the arrows of the people of *Thaqîf*, eighteen of their men were killed and a large number were wounded. The Prophet, Allah’s Prayers and Peace be upon him, ordered them to rest far away from where the arrows were hit. The siege lasted for one month but nothing was achieved, the month of the *Dhûl-Qa’dah* and the sacred months were, near so the Prophet, Allah’s Prayers and Peace be upon him, ordered his army to retreat and move to *Al-Ji’rânah*, hoping they would return to *Al-Tâ’if* after the sacred months ended.

The Muslims reached *Al-Ji’rânah* and started dividing the booty amongst them. Meanwhile, a delegation from *Hawâzin* came to Allah’s Messenger, Allah’s Prayers and Peace be upon him, begging him to give them back their money, women and children. They told him:

O Allah’s Messenger amongst these people are your aunts and women who shared in seeing you grow up, if we

suckled Al-Hârith Ibn Abî Shamar or Al-Nu‘mân Ibn Al-Mundhir, and he was in our same situation, we would ask him for his mercy, and you are the most merciful. Amongst the women slaves was an old woman, who told the guard: By **Allah**, I am your master's foster sister but they did not believe her, they took her to the Prophet, Allah's Prayers and Peace be upon him, and he found out she was Al-Shaymaa Bint Al-Hârith Ibn Abdul-‘Uzza. He, Allah's Prayers and Peace be upon him, then laid down his cloak for her to rest on, he made her choose between staying with him, and giving her money and returning her to her people, but she chose to return.

Allah's Messenger, Allah's Prayers and Peace be upon him, told the delegation of *Hawâzin*: “*There are those people you are seeing with me and the most beloved words to me are the true ones, so choose one of two alternatives: either the captives or the properties, I have been waiting for you (i.e. have not distributed the booty)*”. **Allah's** Messenger, Allah's Prayers and Peace be upon him, had delayed the distribution of their booty over ten nights after his return from *Al-Tâ'if*, so when they came to know that **Allah's** Messenger, Allah's Prayers and Peace be upon him, was not going to return to them but one of the two, they said: We prefer to have our captives, so **Allah's** Messenger, Allah's Prayers and Peace be upon him, got up amongst the Muslims, and said after praising **Allah** in the most becoming way: “*To proceed!*”

Verily, your brothers have come to you repenting and I think you should return their captives. So, whoever of you likes to do this as a favour then he can do it, and whoever of you likes to stick to his share till we give him from the very first booty which **Allah** will give us, then he can do so". The people said: We do that (i.e. return the captives) willingly as a favour, O **Allah's** Messenger! **Allah's** Messenger, Allah's Prayers and Peace be upon him, said: "*We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision*". They went back and their chiefs spoke to them, and they (i.e. the chiefs) returned to **Allah's** Messenger, Allah's Prayers and Peace be upon him, and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e. that the captives be returned to their people)¹. The Prophet, Allah's Prayers and Peace be upon him, asked the delegation of *Hawâzin* about Mâlik Ibn 'Auf Al-Nasrî. When he knew he was still in *Al-Tâ'if* with *Thaqîf*, he asked them to tell him: "*Whoever comes to the Prophet and becomes a Muslim shall take back his family and his money in addition to one hundred camels*". As soon as Mâlik knew about the Prophet's promise, Allah's Prayers and Peace be upon him, he secretly went out of

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah's Prayers and Peace be upon him, (*Al-Maghaazi*)

Al-Tâ'if and joined the Prophet, Allah's Prayers and Peace be upon him, he declared becoming a Muslim and took back his money, family and one hundred camels.

From the one fifth of the booty which went to the Prophet, Allah's Prayers and Peace be upon him, he gave some of it to the masters and leaders of *Quraish* who became Muslims after the conquest that was in addition to the share they deserved, whatever they needed, the Prophet, Allah's Prayers and Peace be upon him, provided for them, that made his previous enemies praise him.

When **Allah's** Messenger, Allah's Prayers and Peace be upon him, gave *Quraish* and the Arab tribes these fortunes and did not give *Al-Ansâr* any of it, it made them quite upset and bad rumours started spreading, one of them said: The Prophet, Allah's Prayers and Peace be upon him, has favoured his people. Sa'd Ibn 'Ubâdah went to him saying: O **Allah's** Messenger these people are upset for what you have done with the booty you took, you divided it amongst your people and gave the Arab tribes great shares but nothing was given to *Al-Ansâr*! The Prophet, Allah's Prayers and Peace be upon him, said: "*And where do you, Sa'd, stand from that?*" He said: O **Allah's** Messenger I am but a man from my people! The Prophet, Allah's Prayers and Peace be upon him, said:

"Go and call upon your people to meet me in that enclosure"; Sa'd left and carried out the order. Some

Immigrants came and he allowed them to enter, but others were not allowed in. When they were all there, Sa'd said: *Al-Ansâr* people have gathered to meet you. **Allah's** Messenger, Allah's Prayers and Peace be upon him, spoke, he praised **Allah** by what meets with His grace, then he said: "*O Ansâr people, I heard that you feel something in your hearts, Didn't I find you going astray and Allah has guided you? Weren't you poor and Allah enriched you? And you were enemies and He, Exalted be He, united you together?!*" They replied: Yes, **Allah** and His Prophet gave us peace and a perfect life! Then he said: "*Will you not answer me O Ansâr people*". They said: By what words do we answer you, O **Allah's** Messenger while the Grace and benefit are to **Allah** and His Prophet?

He replied: "*By Allah if you like, you shall speak out, and on speaking out you will say the truth, and hence you shall be trusted. You could say: You have come to us as a liar and we have believed you, you were let down and we triumphed you, driven away and we gave you shelter, poor and we gave you wealth, have you, O Ansâr people, become upset for a trivial worldly wealth I gave to some people so they would embrace Islam, while I have left you with your own beliefs and Islam?! Do you not consent, O Ansâr people to leave the people with mules and camels while you are left with*

Allah's Messenger, Allah's Prayers and Peace be upon him,? I swear by Who possesses my soul, had it not been for the immigration, I would have preferred to be one of Al-Ansâr, and if people choose a certain route and Al-Ansâr (Supporters) chose another, I would join Al-Ansâr (Supporters), Allah has mercy on Al-Ansâr (Supporters), their children and their grand children". They cried till they wet their beards and said: We are satisfied with having **Allah's** Messenger as our gained share. **Allah's** Messenger, Allah's Prayers and Peace be upon him, left and they all left too.¹

Allah's Messenger, Allah's Prayers and Peace be upon him, went out of *Al-Ji'rânah* while he was *Muhrim* (i.e. in a state of *Ihram*, that is, the state of purity required of Muslim pilgrims before conducting the pilgrimage to *Makkah* in order to perform *'Umrah*), when he performed his *'Umrah*, he appointed 'Attâb Ibn 'Usaid as a ruler upon *Makkah*. He sent with him Mu'adh Ibn Jabal to teach people their religion and the Qur'an. He and *Al-Ansâr* and the Immigrants then returned to *Al-Madinah*.

The Prophet, Allah's Prayers and Peace be upon him, then sent to a group of *Banî Tamîm* to collect the *Zakah* money, but they refused to pay, he then sent

¹ Narrated by Ahmed

them ‘Uyaynah Ibn Hisn to punish them, he did and he held fifty of them as captives. When *Banî Tamîm* knew, their masters came, led by Al-Aqra‘ Ibn Hâbis. They called upon the Prophet, Allah’s Prayers and Peace be upon him, from behind his rooms, this made him very upset, when he went out for *Zuhr* prayer, they reminded him that they fought with him in *Hunain* and so they begged him to let go of the captives, which he did. **Allah’s** words came down: ***﴿Verily, those who call you from behind the dwellings, most of them have no sense﴾***. (*Al-Hujurât*, “The Dwelling”,4)

He, Allah’s Prayers and Peace be upon him, also sent Al-Walîd Ibn ‘Uqbah to collect *Zakah* from *Banî Al-Mustalîq* who went out to meet him, he feared they had bad intentions, so he fled and retreated. A delegation from *Banî Al-Mustalîq* soon came with their *Zakah* money, they said: We went to meet him but he fled. **Allah’s** words descended: ***﴿O you who believe! If a Fâsiq (liar- evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done﴾***. (*Al-Hujurât*, “The Dwelling”,6)

After the opening of *Makkah*, and the Prophet's triumph, Allah’s Prayers and Peace be upon him, in *Hunain* and his siege to *Al-Tâ’if*, it spread among the Arabs that no one in all the Arab peninsula is apt to go against him. For that reason, all the tribes started coming

to the Prophet, Allah's Prayers and Peace be upon him, to announce their Islâm and obeying him, one delegate came from *Tai'*, led by Zaid Al-Khail to announce their embracing Islam and their obedience to **Allah** and His Prophet. Zaid Al-Khail was known for his good manners, for that reason the Prophet, Allah's Prayers and Peace be upon him, called him Zaid Al-Kheir (the good) instead of Zaid Al-Khail.

The Prophet, Allah's Prayers and Peace be upon him, sent 'Alî Ibn Abî Tâlib to *Tai'* to destroy their idols, so 'Adî Ibn Hâtim At-Ta'î took his family and fled to *Al-Shâm*, he took the booty and the captives. Amongst them was the daughter of Hâtim, the sister of 'Adî, when she saw **Allah's** Messenger, Allah's Prayers and Peace be upon him, she went to him saying: O **Allah's** Messenger I lost my father and any support I had, so be kind to me, may **Allah** bless you, he, Allah's Prayers and Peace be upon him, said: "*Her father loved fine morals and Allah loves fine morals*". He ordered she be set free and gave her money and fine clothes. She went to *Al-Shâm*, met her brother and told him what had happened, she advised him to go to **Allah's** Messenger, Allah's Prayers and Peace be upon him. He went to the Prophet, Allah's Prayers and Peace be upon him, and became a Muslim.

Bogair Ibn Zuhair sent to his brother Ka'b informing him that the Prophet, Allah's Prayers and Peace be upon him, killed the *Makkah* men who spoke badly of

him and harmed him and that all the poets, who had done the same, fled away.

He advised him either to rush to the Prophet, Allah's Prayers and Peace be upon him, for he would not kill anyone who came to him in repentance, or to escape to a place where he would not be found. Ka'b rushed to *Al-Madinah*, headed to the Prophet, Allah's Prayers and Peace be upon him, at the mosque, and declared that he had embraced Islam, saying rhyming verses expressing his repentance and asking for forgiveness. The Prophet, Allah's Prayers and Peace be upon him, forgave him and he later showed good faith.

Various tribes from different places continued to declare that they had embraced Islam, showing obedience to the Prophet, Allah's Prayers and Peace be upon him. The Prophet, Allah's Prayers and Peace be upon him, sent his messengers to the tribes that embraced Islam to collect the *Zakah* money. As matters started to settle down for the Prophet, Allah's Prayers and Peace be upon him, his eldest daughter Zainab fell seriously ill, as a result of what she had gone through when she was petrified and lost her baby, on leaving *Makkah* and immigrating to her father in *Al-Madinah*. That great woman who gave an example of true loyalty to her husband Abû Al-'Aâs Ibn Al-Râbî' whom she tried to save when he was taken captive in *Badr* Battle. She had also supported him when the Muslims captured *Quraish's*

caravan in *Al-Madinah* led by him. She passed away, may Allah be pleased with her, and was buried in *Al-Baqi'* beside her sister Ruqayyah.

The sadness of the Prophet, Allah's Prayers and Peace be upon him, did not last for long, for Mariah gave birth to a boy whom they named Ibrahim after Prophet *Ibrahim*, the grandfather of all the prophets, as a good omen. Giving birth to the child endeared her to the Prophet, Allah's Prayers and Peace be upon him, for he was compensated with that child for the children whom he had lost before the divine Message was revealed to him.

The Prophet, Allah's Prayers and Peace be upon him, and his Wives

As the Prophet, Allah's Prayers and Peace be upon him, was too kind to his wives, he treated them gently. And as that was not the custom among the Arabs that made them contradict with him and try to change his attitude towards them in some matters. Commenting about that, 'Umar Ibn Al-Khattab, may Allah be pleased with him, said: By **Allah**, in the Pre-Islamic Period of Ignorance, we had not paid heed to women until **Allah**, the Almighty, revealed revelations regarding them, assigning for them what He has assigned. Once, while I was thinking over a certain matter, my wife said: I recommend you to do so-and-so, I said to her: What have you got to do with this matter? Why do you poke your nose in such a matter? She said: How strange you are, O son of Al-Khattâb! You don't want to be argued with whereas your daughter, Hafsa, argues with **Allah's Messenger**, Allah's Prayers and Peace be upon him, so much that he remains angry with her for a full day! 'Umar then reported how he at once put on his outer garment, went to Hafsa and said to her: O my daughter! Do you argue with **Allah's Messenger**, Allah's Prayers and Peace be upon him, so that he remains angry the whole day? Hafsa said: By **Allah**, we

argue with him. ‘Umar said: I do warn you against **Allah's** punishment and the anger of **Allah's Messenger**, Allah's Prayers and Peace be upon him, O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of **Allah's Messenger**, Allah's Prayers and Peace be upon him, for her (i.e. ‘Â’ishah). ‘Umar added: Then I went out to Um Salama's house who was one of my relatives, and I talked to her. She said: O son of Al-Khattâb! It is rather astonishing that you interfere in everything; you even want to interfere between **Allah's Messenger** and his wives! By **Allah**, by her talk she influenced me so much that I lost some of my anger and left.¹

When the Prophet's wives, Allah's Prayers and Peace be upon him, saw the ample booty that **Allah** had given to him in *Hunain* they repeatedly asked him to give them more of it. This made him very angry for he did not wish to get from the worldly wealth except very little. Abû Bakr As-Siddîq and ‘Umar Ibn Al-Khattâb, who were the closest people to him and whose daughters were married to him, noticed that, so Abû Bakr wanted to go in and see the Prophet, Allah's Prayers and Peace be upon him, while people were sitting at his door, but he was not allowed in, then ‘Umar tried to go in but again, he was not allowed in, then they

¹ Narrated by Al-Bukhâri, the book of *Tafseer* of the Qur'an

were both allowed to enter. As they entered, the Prophet, Allah's Prayers and Peace be upon him, was silently sitting surrounded by his wives. 'Umar, may Allah be pleased with him, said: I shall speak to the Prophet, Allah's Prayers and Peace be upon him, hoping he would laugh. 'Umar said: O Allah's Messenger if you had seen Bint Zaid, 'Umar's wife, she asked me for some money yesterday, so I hit her on her neck! The Prophet, Allah's Prayers and Peace be upon him, laughed till his wisdom-tooth appeared, he said: *"They are surrounding me asking me for more money"*. Abû Bakr, may Allah be pleased with him, got up to hit 'Â'ishah and 'Umar to hit Hafsa, telling them: You ask of Allah's Messenger, Allah's Prayers and Peace be upon him, what he does not have?! Allah's Messenger, Allah's Prayers and Peace be upon him, forbade them from hitting them. His wives said: By Allah, after this day we shall never ask Allah's Messenger, Allah's Prayers and Peace be upon him, what he does not have! Allah's words descended: *﴿O Prophet (Muhammad, Allah's Prayers and Peace be upon him)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinât (good-doers) amongst you an enormous reward"﴾*. (Al-Ahzâb, "The Confederates", 28-29)

As **Allah** ordered him, **Allah's Messenger**, Allah's Prayers and Peace be upon him, gave his wives the choice. He started with 'Ā'ishah, he said: *"I would like to mention a certain matter to you, I would not like you to answer before you take your parents's permission and seek their advice!"* She said: What is it? He recited to her **Allah's** words, 'Ā'ishah said: Would I ask my parents about something that concerns you?! Indeed I choose **Allah** and His Prophet.¹

The Prophet, Allah's Prayers and Peace be upon him, asked her not to inform his other wives, but she warned and advised them before he spoke to them. She chose the best for them in spite of her jealousy for the Prophet, Allah's Prayers and Peace be upon him, she wanted them to enjoy the privilege she got.

When the Prophet, Allah's Prayers and Peace be upon him, prayed the 'Asr (afternoon) prayer, he went to speak to his wives. He, Allah's Prayers and Peace be upon him, went to Zainab Bint Jahsh, may Allah be pleased with her, and stayed with her more than he usually did. That made the rest of his wives jealous. 'Ā'ishah, may Allah be pleased with her, said: The Prophet, Allah's Prayers and Peace be upon him, used to stay for a long while with Zainab Bint Jahsh and drink honey at her house. So Hafsa and I decided that when the Prophet, Allah's Prayers and Peace be upon him, came to anyone of us, she would say to him: I detect the

¹ Narrated by Ahmed and Muslim in Book of divorce

smell of *Maghafir* (a nasty smelling gum) in you, have you eaten *Maghafir*?! The Prophet, Allah's Prayers and Peace be upon him, disliked that he would have any unpleasant smell. So he visited one of them and she said to him the same thing. He, Allah's Prayers and Peace be upon him, said: "*Never mind, I have taken some honey at the house of Zainab Bint Jahsh, but I shall never drink of it anymore, I swear, but do not inform anyone*"¹.

This had taken place with 'Â'ishah, may Allah be pleased with her, and she told Hafsa, may Allah be pleased with her. *Jibrael* (Gabriel), Peace be upon him, descended and informed the Prophet, Allah's Prayers and Peace be upon him, of what had happened, as a result *Sûrat At-Tahrîm*, "The Prohibition" was revealed and descended on the Prophet, Allah's Prayers and Peace be upon him, . Ibn 'Abbâs, may Allah be pleased with them, said: I had been eager to ask 'Umar Ibn Al-Khattâb about the two ladies from among the wives of the Prophet, Allah's Prayers and Peace be upon him, regarding whom Allah said: ***If you two (wives of the Prophet, Allah's Prayers and Peace be upon him, 'Â'ishah and Hafsa, may Allah be pleased with them) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet, Allah's Prayers and Peace be upon him, likes)..*** (At-Tahrîm, "The Prohibition",4) till 'Umar

¹ Narrated by Al-Bukhâri, the book of Divorce

performed the *Hajj* (pilgrimage) and I too, performed the *Hajj* along with him, on the way ‘Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when ‘Umar had finished, I poured water over his hands and he performed ablution then I said to him: O Chief of the Believers! Who are the two ladies (from among the wives of the Prophet, Allah’s Prayers and Peace be upon him,) regarding whom Allah said: *﴿If you two (wives of the Prophet, Allah’s Prayers and Peace be upon him, ‘Ā’ishah and Hafsah, may Allah be pleased with them) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet, Allah’s Prayers and Peace be upon him, likes)..﴾*? He said: I am astonished at your question, O Ibn ‘Abbâs, they are ‘Ā’ishah and Hafsah¹.

Jealousy amongst women is common, and the Prophet’s wives, Allah’s Prayers and Peace be upon him, like other women were jealous. The Prophet’s deep love, Allah’s Prayers and Peace be upon him, for ‘Ā’ishah, may Allah be pleased with her, was known to all, so people preferred to present their gifts to the Prophet, Allah’s Prayers and Peace be upon him, on ‘Ā’ishah’s day, by that, they wished to please him but that made the rest of his wives jealous. ‘Ā’ishah, may Allah be pleased with her,

¹ Narrated by Al-Bukhâri, the book of *Nikâh* (Wedlock)

said: The wives of **Allah's Messenger**, Allah's Prayers and Peace be upon him, were divided into two groups, one group included 'Ā'ishah, Hafsa, Safiyah and Saudah, and the other group included 'Um Salamah and the other wives of **Allah's Messenger**, Allah's Prayers and Peace be upon him. The Muslims knew that **Allah's Messenger**, Allah's Prayers and Peace be upon him, loved 'Ā'ishah, so if any of them had a gift and wished to give it to him, he would delay it, till **Allah's Messenger** went to 'Ā'ishah and then he would send him his gift in her home. The group of 'Um Salamah discussed the matter together and decided that 'Um Salamah should request **Allah's Messenger**, Allah's Prayers and Peace be upon him, to tell people to send their gifts to him wherever he was. 'Um Salamah told **Allah's Messenger** of what they had said, but he did not reply. Then they (those wives) asked 'Um Salamah about it, so she said: He did not say anything to me. They asked her to talk to him again, she talked to him again when she met him on her day, but he gave no reply, when they asked her, she replied that he had given no reply. They said to her: Talk to him till he gives you a reply, when it was her turn, she talked to him again, he then said to her: *"Do not harm me concerning 'Ā'ishah, as the Divine Revelation do not descend on me on any of my wives' beds except that of 'Ā'ishah"*. 'Um Salamah said: I repent to **Allah** for harming you. Then the group of

'Um Salamah called Fâtimah, the daughter of **Allah's Messenger**, Allah's Prayers and Peace be upon him, and sent her to him to say: Your wives request you to treat them and the daughter of Abû Bakr on equal terms. Then Fâtimah conveyed the message to him. The Prophet said: "*O my daughter! Don't you love what I love?*". She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab Bint Jahsh who went to him and used harsh words saying: Your wives request you to treat them and the daughter of Ibn Abû Quhâfa on equal terms. On that she raised her voice and abused 'Â'ishah so much so that **Allah's Messenger**, Allah's Prayers and Peace be upon him, looked at 'Â'ishah to see if she would retort, 'Â'ishah started answering Zainab back till she silenced her, The Prophet, Allah's Prayers and Peace be upon him, then looked at 'Â'ishah and said: "*Verily, she is the daughter of Abû Bakr*"¹

The Prophet, Allah's Prayers and Peace be upon him, secluded himself from his wives for one month and the rumour spread that the Prophet, Allah's Prayers and Peace be upon him, had gave them a divorce.

'Umar Ibn Al Khattâb said: I and an *Ansari* neighbour of mine from *Banî Umayyah Ibn*

¹ Narrated by Al-Bukhâri, the book of Gifts

Zaid who lived in 'Awâlî *Al-Madinah*, (Outskirts of *Al-Madinah* at a distance of four or more miles) used to visit the Prophet, Allah's Prayers and Peace be upon him, in turns, he used to go one day, and I another. When I went, I used to bring back to my neighbour the news of what had happened that day regarding instructions and orders, and when he went, he used to do the same for me. In those days it was rumoured that *Ghassân*, (a tribe living in *Al-Shâm*) was getting prepared to invade us. My companion went (to the Prophet) on the day of his turn, and returned to us at night and knocked at my door violently, asking whether I was sleeping?! I was terrified and came out to him; he said that a great thing had happened. I asked him: What is it? Have *Ghassân* come?! He replied that it was worse and more serious than that, and added that **Allah's** Messenger, Allah's Prayers and Peace be upon him, has given all his wives a divorce. I said: Hafsah is a ruined loser! I expected that would happen some day, so I dressed myself and offered the *Fajr* (dawn) prayer with the Prophet, Allah's Prayers and Peace be upon him, and then he entered an upper room and stayed there alone. I went to Hafsah and found her weeping; I asked her: Why are you weeping? Didn't I warn you? Has **Allah's** Messenger, given you all a divorce? She replied: I don't know, he is there in the upper room. I then went out and came to the pulpit and found a

group of people around it and some of them were weeping, then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet, Allah's Prayers and Peace be upon him, was, and said to a black boy of his: Will you get the permission for 'Umar to enter? The slave went in, talked to the Prophet, Allah's Prayers and Peace be upon him, about it and came out saying: I mentioned you to him but he did not reply. So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: Will you get the permission for 'Umar? He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying: **Allah's** Messenger, Allah's Prayers and Peace be upon him has granted you permission. So, I entered and saw the Prophet lying on a straw mat without any bedding on it, and the mat had left its mark on his body, he was leaning on a leather pillow stuffed with leef (a kind of dry plant), I greeted him and while still standing, I said: O Messenger of **Allah!** Have you divorced your wives? He raised his eyes to me and replied in the negative. ('Umar then related what happened between him and his wife when he blamed her and when he went to his daughter Hafsah and to 'Um Salamah).

On that the Prophet, Allah's Prayers and Peace be upon him smiled. 'Umar said: When I saw him smiling, I sat down and cast a

glance at the room, and by **Allah**, I couldn't see anything of importance but three hides, I said: Invoke **Allah** to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship **Allah**? The Prophet was leaning, he said: "*O Ibn Al-Khattâb! Are you in doubt? These people have been given rewards of their good deeds in this world only*". I asked the Prophet: Please ask **Allah's** Forgiveness for me.¹

On the beginning of the month, the Prophet, Allah's Prayers and Peace be upon him, went out of his retirement place. He went to 'Â'ishah, she said: O **Allah's** Messenger you had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, as I have been counting them day by day. The Prophet said: "*The month is twenty-nine nights.*" So that month was twenty-nine nights.²

¹ Narrated by Al-Bukhâri, the book of Oppressions and the book of *Tafseer* of the Qur'an

² Narrated by Al-Bukhâri, the book of *Nikâh* (Wedlock)

The Battle of *Tabûk*¹

When the Prophet, Allah's Prayers and Peace be upon him, went out in an invasion, he did not announce his destination. He, Allah's Prayers and Peace be upon him, would not specify it in order to surprise his enemy, except in the invasion of *Tabûk* for it was very far, at the borders of *Al-Shâm* and the weather was extremely hot, it was a hard condition for the people and the number of the enemy's army was enormous. The Prophet, Allah's Prayers and Peace be upon him, got to know that the Romans were preparing to invade the northern borders of the Arab peninsula and that they had set forth a great army. The Prophet, Allah's Prayers and Peace be upon him, sent asking all the tribes to get ready for war by preparing a large number of men and armour, he asked the rich Muslims to share by their money in setting the army, they immediately consented to the Prophet's request, Allah's Prayers and Peace be upon him, and spent vast amounts of money on the army. 'Uthmân Ibn 'Affân spent the most when the Prophet, Allah's Prayers and Peace be upon him, prepared *Al-'Usrah* army he, may Allah be pleased with him, went to the Prophet, Allah's Prayers and Peace be upon him, with one thousand *dînârs* (An ancient

¹ *Tabûk*: The battle of *Tabûk* which is also called *Ghazwat-Al-'Usrah* (i.e. the battle of hardship)

gold coin). The Prophet, Allah's Prayers and Peace be upon him, held it with his hands, saying: "*Whatever Ibn 'Affân does from now onwards, he shall not be harmed!*", he repeated that many times¹.

Everyone spent as much as they could afford, each on his own account all hoping they would die as martyrs for the sake of **Allah**.

The poor, who did not have any money to offer, went to the Prophet, Allah's Prayers and Peace be upon him, with their hearts filled with faith hoping to fight for the sake of **Allah**, he accepted and prepared some of them, and he told the rest: "*I do not have any camels or horses to carry you*", they left with their eyes filled with tears, feeling sad that they did not have anything to offer, he called them the weepers. About that, Abû Mûsâ Al-Ash'arî, said: I went to **Allah's** Messenger, Allah's Prayers and Peace be upon him, along with a group of people from (the tribe of) *Al-Ash'arîn*, asking for mounts, the Prophet said: "*By Allah, I will not give you anything to ride, and I have nothing for you to ride*". We stayed there as long as **Allah** wished, and after that, some camels were brought to the Prophet and he ordered that we be given three camels. When we set out, some of us said to others: **Allah** will not bless us, as we

¹ Narrated by Ahmed

all went to **Allah's** Messenger, Allah's Prayers and Peace be upon him, asking him for mounts, and although he had sworn that he would not give us mounts, he did give us, Abû Mûsâ said: We returned to the Prophet, Allah's Prayers and Peace be upon him, and mentioned that to him. He said: *"I have not provided you with mounts, but Allah has, by Allah, Allah willing, if I ever take an oath, and then see that another is better than the first, I will make expiration for my (dissolved) oath, and do what is better"*.¹

Those who embraced Islam hoping to gain from the war's booty, or fearing the power of the Muslims, did not go out to war, they made up excuses and spread them between each other. They discouraged others saying: Do not go out to war in this heat, others claimed they feared getting hypnotized by the Roman women.

‘Abdullah Ibn Ubay Ibn Salul went out in an army of his people, then he returned with his army leaving behind the Prophet's army, Allah's Prayers and Peace be upon him, just like the other hypocrites and the weak believers did.

The Prophet, Allah's Prayers and Peace be upon him, left behind ‘Alî Ibn Abî Tâlib to take care of his family, he ordered him to stay with them, but the hypocrites secretly said: He left him with the women and the

¹ Narrated by Al-Bukhâri, the book of Expiation for Unfulfilled Oaths

boys!

‘Alî went to the Prophet, Allah’s Prayers and Peace be upon him, weeping, wishing to join them in the war, the Prophet, Allah’s Prayers and Peace be upon him, told him: “*Won’t you be pleased that you will be to me like Hârûn (Aaron) to Mûsâ (Moses)? (but you have to) take into account that there will be no prophet after me*”.¹

Thirty thousand men came forth to form the Prophet’s army, Allah’s Prayers and Peace be upon him, which he called *Al-‘Usrah Army* (hardship) due to the hardship and difficulty they had gone through, many of them had little provision, each ten rode one camel.

The Prophet, Allah’s Prayers and Peace be upon him, marched with his army, while some of the Muslims stayed behind, the people would tell the Prophet, Allah’s Prayers and Peace be upon him, about those who stayed behind!, he would say: “*Leave him; if he bears good (for us),, Allah will send him forth after you, and if otherwise, then Allah has relieved you from him!*” The army marched one day and one night, then they stopped to rest, some of them stayed behind. Abû Dhar Al-Ghifârî, who has been among those who stayed behind, held his provisions and marched on his feet as his camel could not carry

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah’s Prayers and Peace be upon him, (*Al-Maghaazi*)

on, he tried to catch up with the army. The Prophet's Companions wondered who the man was, who the Prophet, Allah's Prayers and Peace be upon him, has said about him: *"If he bears good (for us), Allah will send him forth after you!"* Suddenly they saw a man coming from far away trying with difficulty to move his feet in the sand and carrying his provisions on his back. They said: O Allah's Messenger here is a man coming from afar, walking alone! The Prophet, Allah's Prayers and Peace be upon him, says: *"May this be Abû Dhar"*. Everyone watched closely who is that man approaching slowly and with hardship that he almost fell over on his face, he is Abû Dhar Al-Ghifârî! Everyone hails: By Allah, it is Abû Dhar! The Prophet, Allah's Prayers and Peace be upon him, meets him jubilantly, saying: *"May Allah have mercy upon Abû Dhar, he lives alone, dies alone and shall be resurrected on the Judgment Day alone!"*¹ Another man who has stayed behind with no excuse, and regretted doing so, was Abû Khaithamah, who - after the Prophet, Allah's Prayers and Peace be upon him, had marched for several days - returned to his family on a very hot day, he found his two wives sitting in a sheltered garden, whilst each of them had watered her garden and prepared cold water and food for him, when he

¹ *Sirat Ibn Hisham*

entered and saw what they had done for him, he said: **Allah's Messenger**, Allah's Prayers and Peace be upon him, is in the hot sun, the wind and the heat, and Abû Khaithamah is in the cool shade, with prepared food, beautiful women, enjoying his wealth! That is not fair! By **Allah**, I shall not enter any shelter of either of you before I catch up with **Allah's Messenger**, Allah's Prayers and Peace be upon him, prepare me a camel carrying provisions so they did and he rode away and caught up with **Allah's Messenger**, Allah's Prayers and Peace be upon him, in *Tabûk*. On his way, he met 'Umair Ibn Wahb Al-Jumahey, they both wanted to catch up with **Allah's Messenger**, Allah's Prayers and Peace be upon him, they marched together until they reached *Tabûk*, Abû Khaithamah told 'Umair Ibn Wahb: I have committed a sin, so you go along, for I have to meet **Allah's Messenger**, Allah's Prayers and Peace be upon him, alone, he marched until he approached **Allah's Messenger**, Allah's Prayers and Peace be upon him, in *Tabûk*. The people said: Here comes a riding man!! **Allah's Messenger**, Allah's Prayers and Peace be upon him, said: "*May this be Abû Khaithamah!*". The people said: O **Allah's Messenger** it is indeed Abû Khaithamah! When his camel leaned down, he saluted **Allah's Messenger**, Allah's Prayers and Peace be upon him, who told him: "*You are worthy to be (here with us) Abu Khaithamah!*". Abû Khaithamah then told **Allah's Messenger**, Allah's Prayers and Peace be upon him, what had

happened, **Allah's Messenger**, Allah's Prayers and Peace be upon him, told him: "*That is fine*", in addition, he gave him his blessings.¹

On the way to *Tabûk*, **Allah's Messenger**, Allah's Prayers and Peace be upon him, rested with his army near *Thamûd's* houses, the people drank from the wells of *Thamûd*, prepared the dough and set the pans cooking meat. **Allah's Messenger**, Allah's Prayers and Peace be upon him, ordered them to spill the pans and give the dough to the camels. He marched them until they reached the well where the Camel of *Thamûd* had drunk from, he forbade them to go where the people had been tortured, and said: "*I fear what happened to them, would happen to you, do not go where they are*".²

The army marched heading to *Tabûk* and the word had reached the Romans about the power of that army. As a result, they took siege inside *Al-Shâm* countries. The Prophet, Allah's Prayers and Peace be upon him, decided not to follow them inside their borders, he sent a message to Yohannah Ibn Ro'bah of *'Aila*³, who was one of the leaders living near *Al-Shâm* borders, telling him to surrender or else be invaded.

Yohannah went to the Prophet, Allah's Prayers and Peace be upon him,

¹ *Sirat Ibn Hisham*

² Narrated by Ahmad

³ *'Aila*: A town at *Al-Shâm* borders, now known as *Elat*

carrying presents, made peace with him and agreed to pay *Jîzyah* (A tax levied from the people of the Scriptures (Jews and Christians), who live under the protection of a Muslim government). The Prophet, Allah's Prayers and Peace be upon him, gave him a cloak made of Yemeni material, wrote him a peace treaty letter, stating: *"In the Name Of Allah, the Most Gracious, the Most Merciful. This is a peace treaty from Allah and Muhammad, His Prophet, Allah's Prayers and Peace be upon him, and Messenger to Yohannah Ibn Ro'bah and the people of 'Aila, their ships and passengers, on land and sea, have Allah's Covenant and that of the Prophet Muhammad, as well as those who are with them from the people of Al-Shâm, Yemen and those who travel by sea. Whoever commits a wrong-doing, shall be punished, no ransom would then be accepted, but his money would be good money to whoever takes it. They should not be kept from drinking water, or kept back if they wish to travel by land or sea"*. People of *Jarbâ'* and *Adhroh* (towns of *Al-Shâm*) also made peace with the Prophet, Allah's Prayers and Peace be upon him, and agreed to pay the set *Jîzyah*.

The Prophet, Allah's Prayers and Peace be upon him, decided to return to *Al-Madinah* with his army, after he had terrified the Romans and after he had agreed upon a treaty with the leader of *'Aila* and its neighbouring countries. These countries became firmly

controlled between the Muslims and the Romans, in addition to the *Jizyah* they had to pay. Thus, all the borders of the Arab Peninsula were safely guarded. The fear was that 'Ukaidir Ibn Abdul-Malik Al-Kindi Al-Nasrani, the leader of *Dawmat Al-Jandal* (a country on *Al-Sham* borders) would help the Roman army if they passed through his country to attack the Muslims.

For that reason, the Prophet, Allah's Prayers and Peace be upon him, sent Khâlid Ibn Al-Walid (accompanied by five hundred fighters) who attacked *Dawmat Al-Jandal* by surprise while its king was out hunting wild cows in a full moon night with his brother Hassan. Khâlid captured 'Ukaidir and took many sheep, weapons, money and returned to *Al-Madinah*. He joined the Prophet, Allah's Prayers and Peace be upon him, who invited 'Ukaidir Ibn Abdul-Malik to Islam. He embraced Islam and became a support to the Muslims.

When the Prophet, Allah's Prayers and Peace be upon him, returned from any journey, he went to the mosque and prayed two *Rak'ahs*, then he sat with the people. When he returned from *Tabuk*, all who had stayed behind, not joining him in the battle came forth and apologized giving him different reasons for not joining. Some of them were hypocrites and others were honest believers;

like Ka'b Ibn Malik, Hilâl Ibn 'Umayyah and Murârah Ibn Ar-Rabi'.

Ka‘b said: I did not stay behind in any *Ghazwah* that **Allah's** Messenger, Allah's Prayers and Peace be upon him, fought except the battle of *Tabuk*, and I failed to take part in the battle of *Badr*, but **Allah** did not admonish anyone who had not participated in it, for in fact, **Allah's** Messenger, Allah's Prayers and Peace be upon him, and the Muslims went out in search of the caravan of *Quraish* but **Allah** made them meet their enemy. I witnessed the night of *Al-'Aqabah* (pledge) with **Allah's** Messenger, Allah's Prayers and Peace be upon him, when we pledged for Islam, and I would not exchange it for the *Badr* Battle although the *Badr* Battle is more popular amongst the people. As for my news (in this Battle of *Tabûk*), I had never been stronger or wealthier than I was, when I stayed behind in that battle. By **Allah**, never had I two she-camels before, but I had at that time. Whenever **Allah's** Messenger, Allah's Prayers and Peace be upon him, wanted to go out for a battle, he never spoke out his intention, till the time of that battle which **Allah's** Messenger, Allah's Prayers and Peace be upon him, fought in severe heat, facing, a long journey, desert, and the great number of enemy. For that reason, **Allah's** Messenger, Allah's Prayers and Peace be upon him announced to the Muslims clearly their destination so that they would get prepared, he was accompanied by a large number of Muslims. Ka‘b added: Any man who intended to be absent would think that the

matter would remain hidden unless **Allah** revealed it through Divine Revelation. So **Allah's** Messenger, Allah's Prayers and Peace be upon him, fought that *Ghazwah* at the time when the fruits had ripened and the shade looked pleasant. **Allah's** Messenger, Allah's Prayers and Peace be upon him, and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself: I can do that if I wished, so I kept on delaying it every now and then till the people got ready and **Allah's** Messenger, Allah's Prayers and Peace be upon him, and the Muslims along with him departed, and I had not prepared anything for my departure, and I said: I will prepare myself (for departure) one or two days after him, and then join them, in the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything, such was the case with me till they hurried away and I missed the battle. Even then, I intended to depart to catch up with them, and I wish I had done so! But I didn't. So, after the departure of **Allah's** Messenger, Allah's Prayers and Peace be upon him, whenever I went out and walked amongst the people, it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men

whom **Allah** had excused. **Allah's** Messenger, Allah's Prayers and Peace be upon him, did not remember me till he reached *Tabûk*. So while he was sitting amongst the people in *Tabûk*, he said: "What did Ka'b Ibn Mâlik do?". A man from *Banî Salama* said: O **Allah's** Messenger! He has been kept back by his two *Burdas* (garments) and his looking at his own flanks with pride. Then Mu'adh Ibn Jabal said: What a bad thing you have said! By **Allah**! O **Allah's** Messenger! We know nothing about him but good. **Allah's** Messenger, Allah's Prayers and Peace be upon him, kept silent. Ka'b Ibn Mâlik added: When I heard that the Prophet, Allah's Prayers and Peace be upon him, was returning victoriously from *Tabûk*. I got dipped in my concern, and began to think of false excuses, saying to myself: How can I avoid the Prophet's anger, Allah's Prayers and Peace be upon him, tomorrow? And I took the advice of wise members of my family in this matter. When it was said that **Allah's** Messenger, Allah's Prayers and Peace be upon him, had come near, all the evil false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So **Allah's** Messenger, Allah's Prayers and Peace be upon him, arrived in the morning at *Al-Madinah*, and whenever he returned from a journey, he used to go first of all to the mosque and pray two *Rak'ahs* and then sit for the people, so when he had done all that,

those who had failed to join the battle came and started offering excuses and taking oaths, they were over eighty men; **Allah's Messenger**, Allah's Prayers and Peace be upon him, accepted the excuses they had expressed, took their pledge of allegiance, asked for **Allah's** Forgiveness for them, and left the secrets of their hearts for **Allah** to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said: "*Come on*". So I came walking till I sat before him. He said to me: "*What kept you from joining us? Hadn't you purchased a riding animal?*". I answered: Yes, O **Allah's Messenger**! But by **Allah**, if I had been sitting before any person in the world other than you, I would have avoided his anger with an excuse, by **Allah**, I have been bestowed with the power of speaking fluently and eloquently, but by **Allah**, I knew well that if today I tell you a lie to seek your favour, **Allah** would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for **Allah's** Forgiveness, really, by **Allah**, there was no excuse for me, by **Allah**, I had never been stronger or wealthier than I was when I stayed behind. Then **Allah's Messenger**, Allah's Prayers and Peace be upon him, said: "*As regards this man, he has surely said the truth. So get up till Allah decides your case*". I got up, and many men of *Banî Salama*

followed me and said to me: By **Allah**, we never witnessed you doing any sin before this, surely, you failed to offer an excuse to **Allah's** Messenger, Allah's Prayers and Peace be upon him, as the others who did not join him, have offered. The prayer of **Allah's** Messenger, Allah's Prayers and Peace be upon him, to **Allah** to forgive you would have been sufficient for you. By **Allah**, they continued blaming me so much that I almost return to the Prophet, Allah's Prayers and Peace be upon him, and accuse myself of having told a lie, but I said to them: Is there anybody else who has met the same fate as I have? They replied: Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you. I said: Who are they? They replied: Murârah Ibn Ar-Rabî' Al-'Amrî and Hilâl Ibn 'Umayyah Al-Wâqifi. By that they mentioned to me two pious men who had attended the Battle of *Badr*, and in whom there was an example for me, so I did not change my mind when they mentioned them to me. **Allah's** Messenger, Allah's Prayers and Peace be upon him, forbade all the Muslims to talk to us, the three aforesaid persons out of all, those who had remained behind in that *Ghazwah*, so we kept away from the people and they changed their attitude towards us till the very land, where I lived, appeared strange to me as if I did not know it, we remained in that condition for fifty nights.

As regards my two fellows, they remained in their houses and kept on weeping, but I was their youngest and firmest, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to **Allah's** Messenger, Allah's Prayers and Peace be upon him, and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet did move his lips in return to my greetings or not, then I would offer my prayer near to him and look at him stealthily, when I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked and climbed over the wall of the garden of Abû Qatâdah who was my cousin and dearest person to me, and I offered my greetings to him, by **Allah**, he did not return my greetings, I said: O Abû Qatâdah! I beseech you by **Allah**! Do you know that I love **Allah** and His Messenger? He kept quiet. I asked him again, beseeching him by **Allah**, but he remained silent, then I asked him again in the Name of **Allah**. He said: **Allah** and His Messenger know it better. Thereupon my eyes flowed with tears and I returned and jumped over the wall. Ka'b added: While I was walking in the market of *Al-Madinah*, suddenly I saw a *Nabatî* (a Christian farmer) from *Al-*

Shâm who came to sell his grains in *Al-Madinah*, saying: Who will lead me to Ka‘b Ibn Mâlik? The people began to point me out for him till he came to me and handed me a letter from the king of *Ghassân* (being a literate man) in which the following was written: To proceed, I have been informed that your friend (i.e. the Prophet) has treated you harshly. Anyhow, **Allah** does not let you live at a place where you feel inferior and your right is lost, so join us, and we will console you. When I read it, I said to myself: This is also a sort of a test, what I have felt in, has made a disbeliever chase me, then I took the letter to the oven and burnt it. When forty out of the fifty nights elapsed, behold! There came to me a messenger from **Allah's** Messenger, Allah's Prayers and Peace be upon him, and said: **Allah's** Messenger orders you to keep away from your wife, I said: Should I divorce her, or else! What should I do? He said: No, but only remain separate from her and don't have sexual contact with her. The Prophet sent the same message to my two fellows. Then I said to my wife: Go to your parents and remain with them till **Allah** gives His Verdict in this matter. Ka‘b added: The wife of Hilâl Ibn ‘Umayyah came to **Allah's** Messenger, Allah's Prayers and Peace be upon him, and said: O **Allah's** Messenger! Hilâl Ibn ‘Umayyah is a helpless old man who has no servant to attend on him, do you dislike that I

should serve him? He said: “No (you can serve him) but he should not come near you”. She said: By **Allah**, he has no desire for anything, by **Allah** he has never ceased weeping from the time this matter began till this day, I fear he might lose his sight. Ka‘b said: On that, some of my family members said to me: Will you also ask **Allah's Messenger**, Allah’s Prayers and Peace be upon him, to permit your wife (to serve you) as he has permitted the wife of Hilâl Ibn ‘Umayyah to serve him? I said: By **Allah**, I will not ask the permission of **Allah's Messenger**, Allah’s Prayers and Peace be upon him, regarding her, for I do not know what **Allah's Messenger**, Allah’s Prayers and Peace be upon him, would say if I asked him to permit her (to serve me) while I am a young man. Then I remained in that state for ten more nights till the period of fifty nights was completed starting from the time when **Allah's Messenger**, Allah’s Prayers and Peace be upon him, prohibited the Muslims from talking to us. When I had offered the *Fajr* prayer on the fiftieth morning on the roof of one of our houses and while I was sitting in the condition which **Allah** described (in the Qur’an) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of *Sal’* calling with his loudest voice: O Ka‘b Ibn Mâlik! Be happy (by receiving good tidings). I fell down in

prostration before **Allah**, realizing that relief has come. **Allah's** Messenger, Allah's Prayers and Peace be upon him, had announced the acceptance of our repentance by **Allah** when he had offered the *Fajr* prayer, the people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of *Bani 'Aslam* came running and ascended the mountain and his voice was swifter than the horse, when he, whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by **Allah**, I owned no other garments than them on that day, then I borrowed two garments and wore them and went to **Allah's** Messenger, Allah's Prayers and Peace be upon him, the people started receiving me in batches, congratulating me on **Allah's** Acceptance of my repentance, saying: We congratulate you on **Allah's** Acceptance of your repentance. Ka'b further said: When I entered the mosque, I saw **Allah's** Messenger, Allah's Prayers and Peace be upon him, sitting with the people around him. Talhah Ibn 'Ubaidullah swiftly came to me, shook hands with me and congratulated me, by **Allah**, none of *Al-Muhajirin* (Emigrants) got up for me except him. Ka'b added: When I greeted **Allah's** Messenger, Allah's Prayers and Peace be upon him, his face being bright with joy, said: "*Be happy (for this is) the best day in your life ever*"

since your mother has borne you". Ka'b added: I said to the Prophet: is this forgiveness from you or from **Allah**? He said: *"No, it is from Allah"*. Ka'b said: Whenever **Allah's Messenger**, Allah's Prayers and Peace be upon him, became happy, his face would shine like the moon, and we all knew that characteristic of him, when I sat before him, I said: O **Allah's Messenger**! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of **Allah** and His Messenger. **Allah's Messenger**, Allah's Prayers and Peace be upon him, said: *"Keep some of your wealth, as it will be better for you"*. I said: So I will keep my share from *Khaibar*, and added: O **Allah's Messenger**! **Allah** has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive, by **Allah**, I do not know anyone of the Muslims whom **Allah** has helped for telling the truth more than me, since I have mentioned that truth to **Allah's Messenger**, Allah's Prayers and Peace be upon him, till today, I have never intended to tell a lie. I hope that **Allah** will also save me (from telling lies) the rest of my life. So **Allah** revealed to His Messenger the Verse: *﴿Allah has forgiven the Prophet, Allah's Prayers and Peace be upon him, the Muhâjirûn (Muslim emigrants who left their homes and came to Al-Madinah) and Al-Ansâr (Muslims of Al-Madinah) who followed him (Muhammad, Allah's*

Prayers and Peace be upon him,) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. And (He did forgive also) the three [who did not join the Tabûk expedition whose case was deferred (by the Prophet, Allah's Prayers and Peace be upon him)] (for Allah's Decision) till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allah and be with those who are true (in words and deeds)﴾. (At-Taubah, "The Repentance", 117-119)

Ka'b said: By **Allah**, **Allah** has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to **Allah's** Messenger, Allah's Prayers and Peace be upon him, which would have caused me to perish as those who have told a lie perished, for **Allah** described those who told lies with the worst description He ever attributed to anybody else. **Allah** said: ﴿*They will swear by Allah to you (Muslims)*

when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allah)﴾ (At-Taubah, “The Repentance”, 95-96). Ka‘b added: We, the three persons, differed from those whose excuses Allah’s Messenger, Allah’s Prayers and Peace be upon him, accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah’s Messenger, Allah’s Prayers and Peace be upon him, left our case pending till Allah gave His Judgment about it. As for that Allah said: ﴿And to the three (He did forgive also) who remained behind﴾. What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwah, but it refers to the deferment of making a decision by the Prophet about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.¹ As soon as the Prophet, Allah’s Prayers and Peace be upon him, settled in Al-Madinah after his return

¹ Narrated by Ahmad and Muslim in the book of *At-Taubah* and Ibn Hisham

from *Tabûk*, his daughter Um Kulthûm, may Allah be pleased with her, fell sick and died. The Prophet, Allah's Prayers and Peace be upon him, grieved deeply for her departure, her death was a great shock to her husband 'Uthmân Ibn 'Affân, may Allah be pleased with him, for it broke the family relation he had with the Prophet, Allah's Prayers and Peace be upon him, for the second time, he wept bitterly; the Prophet, Allah's Prayers and Peace be upon him, tried to sooth him by saying: "*By Allah, if I had a third daughter, I would have let you marry her*".

As the days passed, *Jibrael* (Gabriel), Peace be upon him, descended to inform the Prophet, Allah's Prayers and Peace be upon him, that *An-Najâshî* (the Negus) had died. The Prophet, Allah's Prayers and Peace be upon him, said to his Companions: "*Today a pious man has died, so get up and offer the funeral prayer for your brother Ashama*"¹. He and the Muslims prayed *Salat Al-Gha'eb* (prayers upon the soul of those who died in another country).

In spite of the continuous victories of the Muslims, the hypocrites in *Al-Madinah* and around it would not cease to separate between the believers, to the extent that some of them built a mosque, which Allah's Messenger later called *Al-Dirâr Mosque*, in *Dhî-Awân* (a town one hour away from *Al-Madinah*)

¹ Narrated by Al-Bukhâri, the book of the Virtues (*Al-Manaqib*)

where they met and tried to forge some of **Allah**'s words. By that they tried to cause disturbance amongst the Muslims and unite with those who had prior fought **Allah** and His Prophet, Allah's Prayers and Peace be upon him, they even dared to ask the Prophet, Allah's Prayers and Peace be upon him, to pray in that mosque before he went to *Tabûk* . He asked them to wait until he came back. *Jibrael* (Gabriel), Peace be upon him, descended with **Allah**'s words to the Prophet, Allah's Prayers and Peace be upon him: *﴿And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger (Muhammad, Allah's Prayers and Peace be upon him,) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature]﴾.* (At-Taubah, "The Repentance", 107-108)

The Prophet, Allah's Prayers and Peace be upon him, ordered *Al-Dirâr* Mosque to be burnt down, none was left to support the

hypocrites except ‘Abdullah Ibn Ubay Ibn Salul, their master and their leader, but he fell sick and died two months after *Tabûk* battle, the Prophet, Allah’s Prayers and Peace be upon him, prayed upon his soul for the sake of his son ‘Abdullah who had asked the Prophet, Allah’s Prayers and Peace be upon him, for that favour, he waited beside his tomb until he was buried.

Allah’s words descended: *﴿And never (O Muhammad, Allah’s Prayers and Peace be upon him,) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly, they disbelieved in Allah and His Messenger, and died while they were Fâsiqûn (rebellious, disobedient to Allah and His Messenger, Allah’s Prayers and Peace be upon him,﴾*. (At-Taubah, “The Repentance”, 84)

Tabûk battle was in the month of *Rajab* in the ninth year of *Hijrah* and it was the last battle the Prophet, Allah’s Prayers and Peace be upon him, joined in. As the days passed, *Ibrâhîm*, the Prophet’s son, Allah’s Prayers and Peace be upon him, fell seriously sick, his mother Mariah and her sister Sîrîn nursed him. However, he was not sick for long; for he soon died. When the Prophet, Allah’s Prayers and Peace be upon him, was informed, he went to him with ‘Abdur Rahmân Ibn ‘Auf, he found him suffering so he took him and put him on his lap, he said: “O *Ibrâhîm*, I cannot keep from you what **Allah** has preordained for you!” his eyes

were filled with tears, when he died, his tears flowed and he said: *“O Ibrâhîm, had it not been a matter of truth, told to us as a part of fate and that all of us will end up to the same destiny; we would have grieved upon you much more than we do”*.

He was silent for a while, and then he said: *“Verily, the eye is shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrâhîm! Indeed we are grieved for your departure!”*¹

Al-Fadl Ibn Al-‘Abbâs then washed and shrouded him. The Prophet, Allah’s Prayers and Peace be upon him, and a group of Muslims prayed upon his soul, he was buried in *Baqî’*. Coincidentally, the sun eclipsed, so some people said that the sun had eclipsed because of the death of *Ibrâhîm*.

When the Prophet, Allah’s Prayers and Peace be upon him, heard that, he quickly hurried to the mosque dragging his cloak, the people gathered around him, he led them in two-*Rak’âs* prayer till the sun had cleared, he said: *“The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of someone’s death, and if it is so, then pray and invoke Allah, till the eclipse is over”*¹

¹ Narrated by Al-Bukhâri, the book of Funerals (*Al-Janaa’iz*)

¹ Narrated by Al-Bukhâri, the book of the *Jumu’a* (Friday) prayer

Peace with *Al-Tâ'if*

The retreat of the Roman armies into their fortresses in *Al-Shâm* and their inability to face the Muslim army in *Tabûk*, left a great effect on all the Arabs especially the tribes who had remained confined to their religions and their identities. The greater effect was on the tribes in Southern Yemen, Hadra-maut and 'Umân, which had been under the Persian power for a long time, who thought of making peace with Muslims or joining them, as they witnessed the Romans, who had earlier defeated the Persians, being unable to face their army, especially after knowing that leaders of the tribes who declared that they had embraced Islam were given permission by the Prophet, Allah's Prayers and Peace be upon him, to remain in their leading position.

For that reason, different tribes in the North and South, hastened to embrace Islam in groups. The first tribe to announce their loyalty after *Tabûk* was *Al-Tâ'if* which had powerfully resisted the siege of Muslims, after the battle of *Hunain*, until the Muslims retreated without entering it. 'Urwa Ibn Mas'ûd came to the Prophet, Allah's Prayers and Peace be upon him, announcing that he had embraced Islam and his intention to go to his people and call them to embrace

Islam. He was one of the masters of *Thaqîf* residing in *Al-Tâ'if*, who had negotiated with the Prophet, Allah's Prayers and Peace be upon him, on behalf of *Quraish* in the *Al-Hudaibiya* peace treaty.

When the Muslims besieged *Al-Tâ'if*, he was not present, for he was in Yemen. The Prophet, Allah's Prayers and Peace be upon him, warned him of his people (*Thaqîf*) for he knew they were biased to the idol *Al-Lât*, he told him: “*They shall kill you!*”. ‘Urwa said: O **Allah's** Messenger I am dearer to them than their own eyesight. ‘Urwa went to his people and called them to embrace Islam, but they did not show any response. Next morning, ‘Urwa made *‘Adhân* (call for prayer), his people surrounded him and hit him from all directions by arrows. In his throes of death, he told them: That is a blessing given to me by **Allah** and a *Shahâdah* (martyrdom) endowed to me from **Allah**, thus I am a martyr just as the martyrs who had been killed with **Allah's** Messenger, Allah's Prayers and Peace be upon him, before he left you¹. Then, he asked to be buried with these martyrs, so his family carried out his wish.

‘Urwa Ibn Mas‘ûd's death that way, at the hands of his own people, while he was calling them to Islam had a great effect upon the

¹ The Muslims who died in the Siege of *Al-Tâ'if*

surrounding tribes of *Al-Tâ'if*, those tribes that had embraced Islam. They found that *Thaqîf* had harmed one of its masters by committing against him an unforgivable crime. Whenever any man left *Thaqîf*, he was fought. *Thaqîf* realized that enmity had surrounded them from everywhere and there was no way out except to make peace with the Muslims.

They asked 'Abd Yalail, one of their masters to go to the Prophet, Allah's Prayers and Peace be upon him, and ask him for a peace treaty on behalf of *Thaqîf*.

'Abd Yalail put one stipulation: that they send with him five men. The delegation headed to *Al-Madinah* and when they met the Prophet, Allah's Prayers and Peace be upon him, they greeted him with the greeting of *Jâhilia* (Pre-Islamic time) and not with the greeting of Islam, which they had been taught by Al-Mughîrah Ibn Shu'ba just before they entered upon the Prophet, Allah's Prayers and Peace be upon him. A dome was set for them near the mosque to reside in, the messenger between them and **Allah's** Messenger, Allah's Prayers and Peace be upon him, WAS Khâlid Ibn Sa'îd Ibn Al-Âas. Whenever he took them some food, they would ask him to eat first from it. They informed him they were ready to embrace Islam on condition that he leaves them

their idol *Al-Lât* three years without ruining it, and exempts them from performing *Salah*. The Prophet, Allah's

Prayers and Peace be upon him, refused. Then they asked him to leave their idol for two years, then one year then one month. The Prophet, Allah's Prayers and Peace be upon him, refused all that.

As for the prayer, he said: "*There is no good in a religion without the performance of the prayer!*"

The delegation gave up their demands, embraced Islam and accepted to perform the prayer. Nevertheless, they asked him not to be the ones to break their own idols. The Prophet, Allah's Prayers and Peace be upon him, agreed to that, and appointed 'Uthmân Ibn Abî Al-'Aâs as their leader. He was the youngest and the most eager one to learn about Islam., They stayed in *Al-Madinah* for the rest of the month of *Ramadan* and fasted with Muslims. The delegation returned home and the Prophet, Allah's Prayers and Peace be upon him, sent with them Abû Sufyân Ibn Harb and Al-Mughîrah Ibn Shu'ba, for they were much loved and valued in *Thaqîf*. They were to break down *Al-Lât*. They did and all the people of *Al-Tâ'if* embraced Islam.

As a result, all the people of *Hijâz* had become Muslims, the rest of the countries in the South of the Arab Peninsula were all getting prepared for announcing that they embraced Islam.

The delegations came to *Al-Madinah* in turns, to announce their obedience and surrender under the power of the Islamic nation.

The *Hajj* (Pilgrimage)

of Abû Bakr, may Allah be pleased with him

The month of *Dhûl-Hijjah* (the month of pilgrimage) was drawing near and the disbelievers were still performing *Hajj* (pilgrimage) to the Sacred House. The Prophet, Allah's Prayers and Peace be upon him, ordered Abû Bakr to go and perform pilgrimage with the people. He and three hundred men went out heading to the Sacred House. The pilgrimage season started and the people, Muslims and non-Muslims started coming to *Makkah*. It was time to purify the Sacred House from any creed contradicting with the Islamic religion. The Prophet, Allah's Prayers and Peace be upon him, sent 'Alî Ibn Abî Tâlib to join Abû Bakr, in order to announce to all the people, on their meeting day, the orders of **Allah** and His Prophet. When Abû Bakr saw him, he told him: Have you come as a ruler? or were you ordered to come? He replied: I was ordered to come. He told him what he had come for and that the Prophet, Allah's Prayers and Peace be upon him, had sent him to call upon people, as he was a member of his family. When the people gathered to perform their rituals, 'Alî Ibn Abî Tâlib stood with Abû Hurairah beside him reciting *Surat Barâ'ah (At-Taubah)*, when he finished recitation, he held his tongue for a moment, then said: O

People, a disbeliever shall not enter paradise, and after this year, no polytheist shall perform pilgrimage, no nude shall circumbulate the Sacred House Who has a treaty with **Allah's Messenger**, Allah's Prayers and Peace be upon him, it will be fulfilled to the end of its term. He then granted the people four months to return safely home.

Abû Hurairah, may Allah be pleased with him, said: On the Day of *Nahr* (10th of *Dhul-Hijja*), in the year prior to the last *Hajj* of the Prophet, Abû Bakr sent me along with other announcers to *Mina* to make a public announcement: No pagan is allowed to perform *Hajj* after this year and no naked person is allowed to perform *Tawaf* (circumambulation) around the *Ka'bah*¹.

¹ Narrated by Al-Bukhâri, the book of Prayers (*Salah*)

The Delegates

The pilgrims returned to their countries and informed their people of what ‘Alî Ibn Abî Tâlib had said. Hence *Al-Yemen, Bahrain, Al-Yamamah* and *Mahrah* embraced Islam. Only a very few people, who were too arrogant, refused to embrace Islam. From these was ‘Amir Ibn Al-Tufayl, who had gone with the delegation of *Banî ‘Amir* to announce that they embraced Islam. When they were with the Prophet, Allah’s Prayers and Peace be upon him, ‘Amir Ibn Al-Tufayl wanted to compete with **Allah’s** Messenger, Allah’s Prayers and Peace be upon him, and refused to embrace Islam.

He went out saying: By **Allah**, I shall defeat you by many men and horses! The Prophet, Allah’s Prayers and Peace be upon him, said: “*O Allah protect me from ‘Amir Ibn Al-Tufayl!*”

‘Amir left heading to his people and on his way, he was struck in his neck by the plague and died, while he was in a woman’s house from *Banî Salul* murmuring: O *Banî ‘Amir*, shall I die like an animal in the house of a woman from *Banî Salul*!!.

Also Arbad Ibn Qays who refused to embrace Islam and returned to his people *Banî*

‘Amir, but he was struck by

thunder when he was going out trying to sell his camel.

The refusal of ‘Amir Ibn Al-Tufayl and Arbad Ibn Qays to

embrace Islam did not stop their people from embracing Islam. People embraced Islam in groups. The number of delegations that came to the Prophet, Allah's Prayers and Peace be upon him, to announce that they embraced Islam as tribes, was seventy-one. All the Arab countries were purified from polytheism and the worship of idols.

The Prophet, Allah's Prayers and Peace be upon him, sent some of the men who had first embraced Islam to different countries to teach them the principles of religion. Amongst the delegations, was a delegation from *Banî Hanîfah*, from the people of *Yamamah*, they entered upon Allah's Messenger, Allah's Prayers and Peace be upon him, after appointing Musaylemah Ibn Habîb to take care of their belongings. They embraced Islam and the Prophet, Allah's Prayers and Peace be upon him, gave them some money. They mentioned Musaylemah to him, so he ordered his men to give him a sum of money equal to what they had been given.

He said: "*He is not the worst of you (because he was taking care of his friends' belongings)!".* When Musaylemah heard what they said, he claimed to be a Prophet and that Allah had joined him with the Prophet, Allah's Prayers and Peace be upon him, in the revelation. He kept speaking in a poetic language, claiming it was the revelation. He permitted drinking liquor, adultery and allowed his people not to perform

Salah, he went out asking the people to believe him. He even dared to send two men to the Prophet, Allah's Prayers and Peace be upon him, with a letter, saying: From Musaylemah, **Allah's** Messenger to Muhammad, **Allah's** Messenger peace be upon you, I have been appointed to join you in Prophet-hood, we are to own half the land and *Quraish* to own the other half, but *Quraish* are unfair. The Prophet, Allah's Prayers and Peace be upon him, said to Musaylemah's messengers: "*What do you say?*" They said: We say what he said! He said: "*By Allah, had it not been that messengers should not be killed, I would have cut off your heads*". He then wrote to Musaylemah: "*In the name of Allah, Most Gracious, Most Merciful, from Muhammad Allah's Messenger to Musaylemah Al-Kadhâb (the liar), peace be upon whoso follows guidance! The land shall be owned by Allah and He grants it to whoever He wishes from His slaves, and the pious shall be rendered victorious!*". Ibn 'Abbâs, may Allah be pleased with them, said, **Allah's** Messenger, Allah's Prayers and Peace be upon him, told me: "*When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew on them, both of them flew.*"

Then I interpreted them as two liars who would appear”¹

¹ Narrated by Ahmed

***Hajjat-al-Wadâ*¹ (The Farewell Pilgrimage)**

On the twenty fifth day of the month of *Dhûl Qa'dah* in the tenth year of *Al-Hijrah*, the Prophet, Allah's Prayers and Peace be upon him, went out with all his wives from *Al-Madinah* to perform *Hajj*. Around one hundred thousand or more men gathered from all over the Arab peninsula, wishing to perform *Hajj* with the Prophet, Allah's Prayers and Peace be upon him.

They settled in *Dhûl-Hulaifah*, (the place from which *Al-Madinah* people announced their intention to perform *Hajj*). They spent the night there, then they entered the state of *Ihrâm* for *Hajj* on the following day and moved to *Makkah*, pleading to **Allah**: "*Labbaika, Allâhumma Labbaika, Labbaika lâ sharîka laka Labbaika, Inna-l-hâmدا wan-ni'mata laka walmulk, lâ sharîka laka*". (I respond to Your Call, O **Allah**, I respond to Your Call, and I am obedient to Your orders, You have no partner, I respond to Your Call. All the praises and blessing are for You. All the sovereignty is for You. And You have no partners with You).

When they reached *Sarif*², a place on their way, the Prophet, Allah's Prayers and Peace be upon

¹ *Hajjat- ul-Wadâ*¹: The last *Hajj* of the Prophet, Allah's Prayers and Peace be upon him, the year before he died

² *Sarif*: A village six miles from *Makkah*

him, said: “Anyone who has not got the Hady¹ and likes to do ‘Umrah instead of Hajj may do so and anyone who has got the Hady should not end his state of Ihrâm after performing ‘Umrah”.²

They then continued their trip until they reached Makkah on the fourth day of *Dhûl-Hijjah*, the Prophet, Allah’s Prayers and Peace be upon him, entered the Sacred House and pointed towards its right corner, he then walked briskly in the first three rounds and normally in the following four, he went to *Maqâm Ibrâhîm*³ (Abraham) and said: **﴿And take you (people) of the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham), Peace be upon him, stood while he was building the Ka‘bah] as a place of prayer (for some of your prayers, e.g. two Rak‘at after the Tawâf of the Ka‘bah at Makkah)﴾**. (*Al-Baqarah*, “The Cow”, 125), he stood behind *Al-Maqâm* facing the *Ka‘bah* and prayed two *Rak‘ahs*, he read in the first *Rak‘ah* (Say O you disbelievers (*Sûrat Al-Kâfirûn*) and in the second *Rak‘ah* (Say He is **Allah**, the One (*Sûrat Al-Ikhlâs*)). Then he returned to the Sacred House and pointed towards its

¹ *Hady*: An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims

² Narrated by Al-Bukhâri, the book of Pilgrimage (*Hajj*)

³ *Maqâm Ibrâhîm*: The stone on which *Ibrâhîm* (Abraham), Peace be upon him, stood while he and *Ismâ‘îl* (Ishmael), Peace be upon him, were building the *Ka‘bah*

right corner, then he went out of the door to *Al-Safâ*, when he approached it, he recited: *﴿Verily, As-Safâ and Al-Marwah (Two mountains in Makkah) are of the Symbols of Allah﴾*. (*Al-Baqarah*, “The Cow”, 158), and added: “Let us start with what **Allah** started with”. He went to *Al-Safa* and climbed it until he saw the Sacred House, he said: **Allahu Akbar** (**Allah** is most Great) and he praised **Allah**, saying: “*Lâ ilâha illallâhu wahdah, Lâ sharîka lah, lahu-l-Mulk, wa lahu-l-Hamd, yuhyî wa yumît, wa huwa ‘ala kulli-shai’in qadeer, Lâ ilâha illallâhu wahdah, Lâ sharîka lah, sadaqa wa’dah, wa nasra ‘abdah, wa hazama-l-ahzaba wahdah*”. (None has the right to be worshipped but **Allah** alone, no partner has He,, to Him belongs sovereignty, and to Him Praise is due, He Who gives life and causes death, and He is Omnipotent over everything, none has the right to be worshipped but **Allah** alone, , no partner has He, He kept His promise, and rendered His slave victorious, He alone defeated the confederates).

He then invoked **Allah**, repeated that three times and went down to *Al-Marwah*. He walked till his feet took him down the hill and then walked briskly in the midst of the valley till he reached *Al-Marwah*. He did on *Al-Marwah* what he had done on *Al-*

*Safa*¹.

He walked seven times between *Al-Safa* and *Al-Marwah*, then he asked the people to break their state of *Ihrâm*, and to change their intention from the performance of *Hajj* to the performance of '*Umrah*, except for those who brought along their *Hady*. They used to consider that their performance of '*Umrah* during the months of *Hajj* one of the major sins on earth, and also used to consider the month of *Safar* as a forbidden (i.e. Sacred) month. They used to say: When the wounds of the camel's back heal up (after they return from *Hajj*) and the signs of those wounds vanish and the month of *Safar* passes away then (at that time) '*Umrah* will be permissible for the one who wishes to perform it, they said: O **Allah**'s Messenger! What kind of termination of *Ihrâm* shall we do? The Prophet replied: "*Break your state of Ihrâm completely*". They said: Shall we go to *Mina* while semen is dribbling from our male organs? When that news reached the Prophet, Allah's Prayers and Peace be upon him, he said: "*If I had formerly known what I came to know lately, I would not have brought the Hady with me, and I would have come only for 'Umrah. Whoever of you does not have Hady, let him break his state of Ihrâm and intend to perform*

¹ Narrated by Muslim, the book of Pilgrimage (*Kitab Al-Hajj*)

*‘Umrah!’*¹

Suraqa Ibn Mâlik Ibn Ju‘shum asked: O **Allah's** Messenger is that for this year only, or forever? **Allah's** Messenger, Allah's Prayers and Peace be upon him, entwined his fingers together and said: *“Rather, forever and ever!”*²

‘Alî Ibn Abî Tâlib came from Yemen bringing with him one hundred *Hady*, the Prophet, Allah's Prayers and Peace be upon him, asked him: *“What did you say when you intended to perform Hajj?”*, he said, I said: To you **Allah** I intend to give forth what Your Prophet, Allah's Prayers and Peace be upon him, gave³. He ordered him to remain in the state of *Ihrâm*.

Allah's Prophet, Allah's Prayers and Peace be upon him, came to ‘Â’ishah, may Allah be pleased with her, and found her weeping, he said: *“What makes you weep?”* She replied: I have heard what you said to your companions and I can not perform the *‘Umrah!* He asked: *“What is wrong with you?”* She replied: I do not offer the prayers (i.e. I have my menses)! He said: *“It will not harm you for you are one of the daughters of Adam, and Allah has preordained you (this state) as He has preordained it for them”*⁴. He, Allah's Prayers and Peace be upon him, ordered her to undo and comb her hair (for washing up in

¹ Narrated by Al-Bukhâri, the book of Partnership and Muslim, the book of Pilgrimage (*Kitab Al-Hajj*)

² Narrated by Muslim, the book of Pilgrimage (*Kitab Al-Hajj*)

³ Narrated by Muslim, the book of Pilgrimage (*Kitab Al-Hajj*)

⁴ Narrated by Al-Bukhâri, the book of Pilgrimage (*Hajj*)

order to assume the state of *Ihrâm*) for *Hajj* and leave the '*Umrah*.

On the eighth day of *Dhûl-Hijjah* the Prophet, Allah's Prayers and Peace be upon him, ordered those who had broken their state of *Ihrâm* from '*Umrah* to prepare themselves for *Hajj*. He accompanied them to *Mina*, where he prayed *Zuhr* (noon prayer), '*Asr* (afternoon prayer), *Maghrib* (sunset prayer), '*Ishâ*' (night prayer) and *Fajr* (dawn) of the ninth day of *Dhûl-Hijjah*. He then waited a little till the sun rose, took off to '*Arafât*¹ and commanded his men to pitch a tent at *Namira*. Allah's Messenger, Allah's Prayers and Peace be upon him, marched on while *Quraish* expected that he would stop at *Al-Mash'ar Al-Harâm (Muzdalifah)*² as *Quraish* used to do in the pre-Islamic period. However, Allah's Messenger, Allah's Prayers and Peace be upon him, passed on till he came to '*Arafât* and he found that the tent had been pitched for him at *Namira*, there he stayed till the sun had passed the meridian. He commanded that *Al-Qaswâ'* should be brought and saddled for him, then he came to the bottom of the valley, and addressed the people saying: "Verily

¹ '*Arafât*: (mountain) a famous place of Pilgrimage on the southeast of *Makkah* about twenty-five kilometers from it

² *Al-Mash'ar-Al-Harâm: (Muzdalifah)*: A place between '*Arafât* and *Mina* where the pilgrims while returning from '*Arafât* have to stop and stay for the whole night or greater part of it, between the ninth and tenth of *Dhul-Hijjah* and to perform the *Maghrib* and '*Ishâ*' prayers (together) there

*your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything from the pre-Islamic times is under my feet completely abolished, abolished are also the blood-revenges of the pre-Islamic times. Verily, the first claim of ours on blood-revenge which I abolish is that of Rabî'ah Ibn Al-Hârith who was nursed among Banî Laith and killed by Hudhail. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of Al-'Abbâs Ibn 'Abdul-Muttalib, for it is all abolished. Fear Allah concerning women for verily you have taken them by virtue of **Allah's pledge**, and you have been allowed to have intercourse with them by the word of **Allah**. You have right over them that they should not allow anyone whom you do not like to sit on your bed, but if they do that, you can hit them but not severely, their rights upon you are that you should provide them with food and clothing in the most fitting manner. I have left among you the **Book of Allah**, and if you hold fast thereto, you would never go astray, and you would be asked about me (on the Day of Resurrection), now tell me what would you say?"* They said: We will witness that you have conveyed (the Message), done what you could and advised us. He then raised his forefinger towards the sky, pointing it at the

people (said): “*O Allah, be witness, O Allah, be witness*” three times. Bilâl then pronounced *'Adhân* (the call to prayer) and later on *Iqâmah*¹ and **Allah's** Messenger, Allah's Prayers and Peace be upon him, led the noon prayer. He then uttered *Iqâmah* and led the afternoon prayer. He observed no other prayer in between the two, he then mounted his camel and came to the *Mawqef* making his she-camel, *Al-Qaswâ*, stand over the rocks, having the path taken by those who went on foot in front of him, and faced the *Qiblah*. He kept standing there till the sun set, and the yellow light had somewhat gone, and the disc of the sun disappeared³.

Allah's words descended: *﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion﴾*.

(*Al-Mâ'idah*, “The Table spread with Food”,3)

The Prophet, Allah's Prayers and Peace be upon him, then left *'Arafât* and went to *Al-Muzdalifah*, where he prayed *Maghrib* (sunset) and *'Ishâ'* (evening) prayers, by one *Adhân* and two *Iqâmahs*, with no other prayers inbetween. Then **Allah's**

¹ *Iqâmah*: It is to announce in specific words that the prayer is about to start

² *Mawqef*: Is the place which the Prophet, Allah's Prayers and Peace be upon him, assigned for the pilgrims as the area to stay in-order to fulfil the ritual of standing at *'Arafât* mountain

³ Narrated by Muslim, the book of Pilgrimage (*Kitab Al-Hajj*)

Messenger, Allah's Prayers and Peace be upon him, lay down till dawn and offered *Fajr* (dawn prayer) with an '*Adhân* and *Iqâmah*, when the morning light was clear, he rode *Al-Qaswâ'* and reached *Al-Mash'ar-Al-Harâm*. He went to the top of it, praised **Allah**, announced *Allahu-Akbar* (**Allah** is most Great) there is no god but **Allah** and he stood there till early light broke, but he left before sunrise¹.

He headed to *Minah* and threw seven small stones at *Al-Jamrah Al-Kobrah*, saying *Allahu-Akbar* (**Allah** is most Great) each time he threw a stone; there he stood in front of it, facing *Al-Qiblah* and raising his hands, making invocation. He slaughtered sixty-three camels with his own hand and ordered 'Alî Ibn Abî Tâlib to slaughter the rest which were one hundred. He ordered that a piece of meat from each slaughtered Hady be put in a pan and cooked. They ate from its meat and drank from its soup, he then shaved his head and sat with the people. Whenever he was asked about anything, he said: "*No harm, No harm*", a man came to him and said: I shaved my hair before slaughtering! He said: "*No harm*". Another man said: O **Allah's** Messenger, I shaved my hair before I threw the stones! He replied: "*No harm*", he then said: "*Arafât is all Mawqef,*

¹ Narrated by Ibn mâjâh, the book of *Manasek* (rituals)

Muzdalifah is all Mawqef, All Mina is suitable for slaughtering Hady and all Makkah's routes are roads for people and places to slaughter animals”¹

On the day of *Nahr* (Slaughter) the Prophet, Allah's Prayers and Peace be upon him, delivered to the people a sermon, he said: “*Do you know what today is?*” They said: **Allah** and His Messenger know better. He remained silent till they thought that he might give that day another name. He said: “*Isn't it the Day of Nahr?*” They said: Yes! It is. He further asked: “*Which month is this?*” They said: **Allah** and His Messenger know better. He remained silent till we thought that he might give it another name. He then said: “*Isn't it the month of Dhul-Hijja?*” They replied: Yes! It is. He further asked: “*What town is this?*” They replied: **Allah** and His Messenger know better. He remained silent till they thought that he might give it another name. He then said: “*Isn't it the forbidden (Sacred) town (of Makkah)?*” They said: Yes! It is. He said: “*No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. Haven't I conveyed Allah's Message to you?*” They said: Yes. He said: “*O Allah! Be*

¹ Narrated by Ahmed

witness, so it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed ones might comprehend it (what I have said) better than the present ones! Beware! Do not renege (as) disbelievers after me by striking the necks (cutting the throats) of one another”¹

The Prophet, Allah’s Prayers and Peace be upon him, went to the Sacred House and circumambulated it seven times (*Tawâf Al-Ifâdah*)² then he returned to *Mina*. He stayed there for the days of *At-Tashrîq*³. Every afternoon he threw three pebbles each with seven small stones, starting with the smallest *Jamrah* (pebbles) and ending with the largest.

On the second day of the days of *At-Tashrîq* he delivered a speech to the people saying: “*O people! Do you know which month this is? Do you know which day this is? Do you know which town this is?*” They said: It is a sacred day in a sacred month, in a sacred town. He said: “*No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this month of yours, in this (sacred) town of yours, till*

¹ Narrated by Al-Bukhâri, the book of Pilgrimage (*Hajj*)

² *Tawâf Al-Ifâdah*: The circumambulation of the *Ka’bah* by the pilgrims after they come from *Mina* on the tenth day of *Dhul-Hijjah*. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*

³ The days of *Ayyâm At-Tashrîq*: It is a term used for the eleventh, twelfth and thirteenth of *Dhul-Hijjah*, the three days following the day of slaughtering

the day you meet your Lord". Then he said: "*Listen to what I am saying to you, then you shall live well, do not be unjust to one another, do not be unjust to one another, do not be unjust to one another! No money is to be taken from any man except with his consent; any retaliation, usury money or false pride which prevailed in pre-Islamic times, is under my feet till the Day of Judgment., The first claim of ours on blood-revenge which I abolish is that of Rabî'ah Ibn Al-Hârith Ibn Abdul Muttalib, who was nursed among Banî Laith and killed by Hudhail; the usury of the pre-Islamic period is abolished, and Allah, Praise and Glory be to Him, has ordained that the first usury I abolish is that of Al-'Abbâs Ibn 'Abdul-Muttalib, for it is all abolished. You shall have your capital sums, deal not unjustly, and you shall not be dealt with unjustly. Time has gone by just like the day Allah has created the heavens and the earth*" Then he recited Allah's words: ***Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic Calendar). That is the right religion, so wrong not yourselves therein***. (At-Taubah, "The Repentance", 36). "*Do not renegade (as) disbelievers after me by striking the necks*

*(cutting the throats) of one another. Satan has given up letting those who perform the prayer worship him, but he makes you fight one another. Fear **Allah** concerning women, they are weak and they do not have any power over themselves, you owe them a right, they too owe you a right, and that they should not allow anyone to sit on your bed except you, they should not allow anyone whom you do not like to enter your houses. If you fear they may revolt, advise them and do not sleep with them, you can hit them but not severely. The right you owe them is that you should provide them with food and clothing in the most fitting manner. Verily you have taken them by virtue of the pledge of **Allah**, and you are allowed to have intercourse with them by the word of **Allah**. Whoso has a trust, he should give it back to anyone who has entrusted it therewith." He opened his hands, saying: "Haven't I conveyed **Allah**'s Message? Haven't I conveyed **Allah**'s Message? Haven't I conveyed **Allah**'s Message?" Then he said: "Be witness, so it is incumbent upon those who are present to convey it (this information) to those who are absent because the absent ones might comprehend it (what I have said) better than the present ones. Beware!"¹*

The Prophet, Allah's Prayers and Peace

¹ Narrated by Ahmed

be upon him, returned to *Makkah* for the farewell circumambulation (*Tawâf-al-Wadâa*)¹. ‘Â’ishah, may Allah be pleased with her, said: O **Allah's** Messenger! (All of you) are returning after having performed the *Hajj* and ‘*Umrah*, but I am returning after performing *Hajj* only?! So the Prophet ordered ‘Abdur Rahmân Ibn Abî Bakr to accompany her to *At-Tan’îm*² and thus she performed the ‘*Umrah* after the *Hajj*³. When the Prophet, Allah’s Prayers and Peace be upon him, permitted his Companions to leave, he saw Safiyya sad and standing at the entrance of her tent because she got her menses. He said to her: “*You will detain us; did you perform Tawâf-Al-Ifâdah on the day of Nahr (the Day of Sacrifice)?*” She said: Yes. He said: “*Then you can depart!*” He, Allah’s Prayers and Peace be upon him, then returned to *Al-Madinah*⁴.

¹ *Tawâf-al-Wadâa*: The *Tawâf* made before leaving *Makkah* after performing *Hajj* or ‘*Umrah*

² *At-Tan’îm*: A place towards the north of *Makkah* outside the sanctuary from where *Makkans* may assume the state of *Ihrâm* to perform ‘*Umrah*

³ Narrated by Al-Bukhâri, the book of Pilgrimage (*Hajj*)

⁴ Narrated by Al-Bukhâri, the book of Pilgrimage (*Hajj*)

The Return of Allah's Messenger's Soul, Allah's Prayers and Peace be upon him, to the Supreme Companion

After the farewell pilgrimage, the Prophet, Allah's Prayers and Peace be upon him, returned to *Al-Madinah* and all the people returned to their counties. They had learnt the rituals of *Hajj* from Allah's Messenger, Allah's Prayers and Peace be upon him, and listened to his recommendations. After a short while, he ordered the army to get prepared to invade the borders of *Al-Shâm* and fight the Romans in their dwelling place. He ordered Usâmah Ibn Zaid Ibn Hârithah to lead that army, which was a surprise to some people. They objected to the assignment of that young man who was only twenty years old as a leader of the army, while there were older Companions in the army like Abû Bakr As-Siddîq, 'Umar Ibn Al Khattâb (and others from the early Muslims of *Muhajirin* (Immigrants) and *Al-Ansâr* (Supporters)). When Allah's Messenger, Allah's Prayers and Peace be upon him, knew about the objection of some men to Usâmah's leadership, he got up and said: "*If you (people) are criticizing his leadership (i.e. Usâmah's) you used to criticize the leadership of his father (Zaid) before. By Allah, he deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e. his son, Usâmah)*"

is one of the most beloved persons to me after him”.¹

The Prophet, Allah's Prayers and Peace be upon him, ordered Usâmah to send the horses to *Al-Balqa'* and *Al-Daroom* in Palestine, near *Mu'ta* where Zaid Ibn Hârithah, his father had died (as a martyr). He ordered him to attack the enemy in early morning and to do all this quickly before the news reached his enemy. If, with **Allah's** Support, he was rendered victorious, he should not stay long amongst them.

He returned after he had achieved a great victory. Usâmah and the army went to *Al-gorf* near *Al-Madinah* getting ready to go to Palestine, but during that time they were surprised by **Allah's** Messenger's illness that stopped them from proceeding.

The Prophet's illness, Allah's Prayers and Peace be upon him, was mild at first, as he joked with 'Â'ishah, may Allah be pleased with her, who related: One day, the Prophet, Allah's Prayers and Peace be upon him, returned from a funeral in *Baqi'* and found me suffering from a headache, I said: O my head hurts! He said: “No 'Â'ishah, it is my head that is aching! What will you do if you die before me then I wash your body, shroud it, and pray upon you then burry you?” I said: If that happens, by **Allah**, you will return to my home and have an intercourse with some of your wives. She

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah's Prayers and Peace be upon him, (*Al-Maghaazi*)

said: **Allah's** Messenger, Allah's Prayers and Peace be upon him, smiled then the illness, that caused his death, started creeping on him¹.

The Prophet, Allah's Prayers and Peace be upon him, started, as usual passing by all his wives while he was falling ill. While he was in Maimûna's house, may Allah be pleased with her, he called his wives and asked their permission to be nursed in 'Â'ishah's, may Allah be pleased with her, house. He was granted that permission, and he, Allah's Prayers and Peace be upon him, went out with his head tied with a band, he knelt on his uncle Al-'Abbâs, may Allah be pleased with him, and 'Alî Ibn Abî Tâlib, may Allah be pleased with him, while he walked, his feet were unable to carry him till he entered 'Â'ishah's, may Allah be pleased with her, house. His illness did not stop him from going out for the prayer with the people. He remained in that condition for a few days. One day he went out to the mosque, sat on the pulpit and said: "**Allah** has given one of His Slaves the choice between receiving the splendour and luxury of the worldly life and all good which is with **Allah**, so he has chosen that good which is with **Allah**". So Abû Bakr wept and said: Our fathers and mothers be sacrificed for you. Abû Sâ'îd Al-Khudarî, may Allah be pleased with him, said, I said to myself: Why is this *Sheikh* weeping,

¹ Narrated by Al-Dramey

if **Allah** gave choice to one of His slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?! And that slave was **Allah's** Messenger, Allah's Prayers and Peace be upon him, himself, Abû Bakr knew more than us. The Prophet, Allah's Prayers and Peace be upon him, said: *“O Abû Bakr! Don't weep. Abû Bakr has favoured me much with his property and company, if I were to take a Khalil (i.e. intimate friend) from mankind I would certainly have taken Abû Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates to the mosque except that of Abû Bakr's”*¹

‘Â’ishah, may Allah be pleased with her, said: When **Allah's** Messenger, Allah's Prayers and Peace be upon him, fell ill (in his fatal illness) and when the time of prayer became due and ‘*Adhân* (The call to prayer) was pronounced, he said: *“Tell Abû Bakr to lead the people in prayer”*. I said to him: If Abû Bakr stands in your place, the people will not be able to hear him because of his (excessive) weeping, so please order ‘Umar to lead the prayer. The Prophet, Allah's Prayers and Peace be upon him, said: *“Tell Abû Bakr to lead the people in prayer”*. ‘Â’ishah added I said to Hafsa, tell him: If Abû Bakr stands in your place, the people will not be able to hear him owing to his

¹ Narrated by Al-Bukhâri, the book of Prayers (*Salah*)

weeping, so please order ‘Umar to lead the prayer. Hafsa did so, but **Allah's Messenger**, Allah's Prayers and Peace be upon him, said: *“Keep quiet! You are verily the Companions of Yûsuf (Joseph), tell Abû Bakr to lead the people in the prayer”*. Hafsa said to me: I never got anything good from you. So Abû Bakr came out to lead the prayer. In the meantime the condition of the Prophet, Allah's Prayers and Peace be upon him, improved a bit and he came out with the help of two men, as if I was observing his legs dragging on the ground owing to the disease. Abû Bakr wanted to retreat but the Prophet, Allah's Prayers and Peace be upon him, beckoned him to remain at his place and the Prophet was brought till he sat beside Abû Bakr. Abû Bakr was following the prayer of **Allah's Prophet**, Allah's Prayers and Peace be upon him, and the people were following the prayer of Abû Bakr¹.

‘Â’ishah, may Allah be pleased with her, said: We poured medicine into the mouth of the Prophet, Allah's Prayers and Peace be upon him, during his illness and he started pointing to us, meaning to say: *“Don't pour medicine into my mouth”*. We thought he said that, because a patient dislikes medicines. When he improved and felt a little better, he said: *“Didn't I forbid you to pour medicine in my mouth?!”* We said: We thought it was because a

¹ Narrated by Al-Bukhâri, the book of Call to Prayers (*Adhân*)

patient dislikes medicines. He, Allah's Prayers and Peace be upon him, said: *"There is none of you but will be forced to drink medicine, except Al-'Abbâs, for he did not witness your deed"*.

Ibn 'Abbâs, may Allah be pleased with him, said: When **Allah's Messenger**, Allah's Prayers and Peace be upon him, was in his deathbed and there were some men in the house, he said: *"Come near, I will write for you something after which you will not go astray"*. Some of them said: **Allah's Messenger**, Allah's Prayers and Peace be upon him, is seriously ill and you have the Holy Qur'an, **Allah's Book** is sufficient for us. So the people in the house differed and started disputing, some of them said: Give him a tablet so that he writes for you something after which you will not go astray, while others said otherwise. So when their talk and differences increased, **Allah's Messenger**, Allah's Prayers and Peace be upon him, said: *"Go away and leave me alone, it is not right of you to quarrel in front of me"*¹.

'Â'ishah, may Allah be pleased with her, said: Once Fâtimah came walking and her gait resembled the gait of her father, she went to him in his fatal illness and said: Oh, how distressed my father is! He said to her: *"O my daughter,*

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah's Prayers and Peace be upon him, (*Al-Maghaazi*), and the book of Knowledge.

your father will have no more distress after today". She approached his bed, and then he talked to her secretly, she started weeping, he asked her to approach him again, he again talked to her secretly, she smiled joyfully and seemed happy. I said: I never saw happiness so near to sadness as I saw today!! I asked her what the Prophet had told her. She said: I would never disclose the secret of **Allah's Messenger**, Allah's Prayers and Peace be upon him, when the Prophet, Allah's Prayers and Peace be upon him, died I asked her about it. She replied, the Prophet said: *"Every year Jibrael (Gabriel) used to revise the Qur'an with me only once, but this year he has done so twice, I think this portends my death, and you will be the first of my family to follow me, and it is good that I shall proceed you"* I cried, so he said: *"Don't you like to be the mistress of all the women of the worlds?!!"*¹

Anas Ibn Mâlik, may Allah be pleased with him, said: Abû Bakr used to lead the people in prayer during the fatal illness of the Prophet, Allah's Prayers and Peace be upon him, till it was Monday, when the people aligned in rows for the prayer, the Prophet, Allah's Prayers and Peace be upon him, lifted the curtain of his house and started looking at us and was standing at that time his face was glittering like a page of

¹ Narrated by Fâtimah, may Allah be pleased with her, Fath-ul-Bârî

the Qur'an and he smiled cheerfully. We were about to be put to trial by the pleasure of seeing the Prophet, Allah's Prayers and Peace be upon him, Abû Bakr retreated to join the row as he thought that the Prophet, Allah's Prayers and Peace be upon him, would lead the prayer. The Prophet, Allah's Prayers and Peace be upon him, beckoned us to complete the prayer and he let the curtain fall, on the same day he died¹.

‘Â’ishah, may Allah be pleased with her, said: When Allah's Messenger, Allah's Prayers and Peace be upon him, was in good health, he used to say: “*Never does a prophet die unless he is shown his place in Paradise (before his death), and then he is given option*” And said: It was one of the favours of Allah towards me that Allah's Messenger, Allah's Prayers and Peace be upon him, passed away in my house on the day of my turn while he was leaning against my chest and Allah made my saliva mix with his saliva at his death. ‘Abdur-Rahmân Ibn Abî Bakr entered upon me with a *Siwâk*² in his hand and I was supporting the back of Allah's Messenger, Allah's Prayers and Peace be upon him, against my chest, I saw the Prophet, Allah's Prayers and Peace be upon him, looking at it and I knew that he loved the *Siwâk*, so I said to him: Shall I take it for you? He nodded in agreement. So I took it and it was too stiff for

¹ Narrated by Al-Bukhâri, the book of Call to Prayers (*Adhaan*)

² *Siwâk*: A piece of a branch or a root of a tree called *Al-Arâk* used as a toothbrush

him to use, so I said: Shall I soften it for you? He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug containing water, he started dipping his hand in the water and rubbing his face with it, he said: “None has the right to be worshipped except **Allah**. Verily, death has its agonies”. He then lifted his hands (towards the sky) and started saying: “With the Highest Companion”, till he passed away and his hand dropped down, thereupon I said: Hence he is not going to stay with us? Then I know that his state was the confirmation of the narration he used to mention to us while he was in good health¹.

‘Ā’ishah, may Allah be pleased with her, said: The Prophet, Allah’s Prayers and Peace be upon him, died while Abû Bakr was at a place called *As-Sunh (Al-‘Awâly)* ‘Umar stood up and said: By **Allah!** **Allah’s** Messenger, Allah’s Prayers and Peace be upon him, is not dead! Verily! **Allah** will resurrect him and he will cut the hands and legs of some men. Then Abû Bakr came and uncovered the face of **Allah’s** Messenger, Allah’s Prayers and Peace be upon him, kissed him and said: Let my mother and father be sacrificed for you, you are good in life and in death, by **Allah** in Whose Hands my life is, **Allah** will never make you taste death twice, then he

¹ Narrated by Al-Bukhâri, the book of Military Expeditions led by the Prophet, Allah’s Prayers and Peace be upon him, (*Al-Maghaazi*)

went out and said: O oath-taker! Don't be hasty. When Abû Bakr spoke, 'Umar sat down. Abû Bakr praised and glorified **Allah** and said: No doubt! Whoever worshipped Muhammad, *Allah's Prayers and Peace be upon him*, then Muhammad is dead, but whoever worshipped **Allah**, then **Allah** is Alive and shall never die, then he recited **Allah's** Statement: *﴿Verily you (O Muhammad, Allah's Prayers and Peace be upon him,) will die, and verily they (too) will die﴾*. (Az-Zummar, "The Groups", 30) He also recited: *﴿Muhammad, Allah's Prayers and Peace be upon him, is no more than a Messenger; and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful﴾*. (Âl-'Imrân, "The Family of Imran", 144). The people wept loudly, and 'Umar said: It was as if I have never read it before this very day¹. *Al-Ansâr* (Supporters) gathered in the shed of *Banî Sâ'idah* to negotiate the successor of the Prophet, when Abû Bakr knew, he took 'Umar and joined them, *Al-Ansâr* (Supporters) said: A leader from us and a leader from you, 'Umar said: Two swords in one sheathe shall not harmonize, O *Ansâr* people, I

¹ Narrated by Al-Bukhâri, the book of the virtues and merits of the Prophet, *Allah's Prayers and Peace be upon him*, and his Companions

ask you; has not **Allah's** Messenger, Allah's Prayers and Peace be upon him, ordered Abû Bakr to lead the people in prayer? They said: Yes. He said: Then who of you would like to remove him from the position that the Prophet, Allah's Prayers and Peace be upon him, put him in? They said: We all would not wish to do that, we ask **Allah's** Forgiveness. 'Umar continued: Who of you possesses these three privileges? quoting from Quran: ***﴿If you help him (Muhammad, Allah's Prayers and Peace be upon him) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad, Allah's Prayers and Peace be upon him, and Abû Bakr, may Allah be pleased with him) were in the cave, he, Allah's Prayers and Peace be upon him, said to his companion (Abû Bakr, , may Allah be pleased with him): "Be not sad (or afraid), surely, Allah is with us"﴾.*** (At-Taubah, "The Repentance", 40) Then he put forth his hand to Abû Bakr to swear fealty to him, 'Umar was the first to do so then *Al-Ansâr* and *Al-Muhajirin* followed, then the rest of the people. When they wanted to bury **Allah's** Messenger, Allah's Prayers and Peace be upon him, they disagreed whether to build him a tomb or bury him in the ground?! They sent to Abû 'Ubaidah Ibn Al-Jarrâh and he used to build the tombs to the people of *Makkah*, they also sent to Abû Talhah, who used to dig in the ground for burial, for the people of *Al-Madinah*, they sent them two messengers

to ask them they said: O **Allah**, choose a way for burial for your Prophet, they found Abû Talhah and he went with them and they did not find Abû ‘Ubaidah. **Allah's Messenger**, Allah's Prayers and Peace be upon him, was buried in the ground (with no tomb) when they had prepared him on Tuesday, he was placed on his bed in his home; the people came in groups to pray upon his soul. When they finished, the women entered, then the children, the prayers were not lead by anyone. The Muslims differed to where they should dig for him, some said: Let him be buried in his mosque. Others said: Let him be buried with his Companions, Abû Bakr said: I heard **Allah's Messenger**, Allah's Prayers and Peace be upon him, saying: “*Any Prophet, who had died, was buried where he died*”. The people removed his bed (on which he died) and dug under it and he was buried in the midst of Wednesday night¹. When Fâtimah, may Allah be pleased with her, met Anas Ibn Mâlik, may Allah be pleased with him, she told him: O Anas! Could you bear to throw soil over **Allah's Messenger**, Allah's Prayers and Peace be upon him?²

¹ Narrated by Ibn Mâgah

² Military Expeditions led by the Prophet, Allah's Prayers and Peace be upon him, (*Al-Maghaazi*)

The Ending (Conclusion)

Our dear reader, you must have noticed the great agony that the Prophet, Allah's Prayers and Peace be upon him, had gone through from his birth till his death and the strenuous efforts he exerted to convey **Allah** Almighty's Message to people. Let us visualize together that life and notice what he, Allah's Prayers and Peace be upon him, experienced becoming an orphan three times!! The first time was when his father died while he was still a fetus in his mother's womb, born not finding a father to carry and rejoice with him, he did not feel the father's affection, care and protection, neither did he enjoy saying the word father. The second time was when his mother died, when he was only five years old. Moreover, she did not die in the midst of her people; she died on the way back from *Al-Madinah* to *Makkah* the only person who was with her, was his caring nurse Um Ayman who returned with him while he was scared, frightened and feeling very lonely. The third time was when his grandfather 'Abdul-Muttalib died and he was only eight years old, he walked in his funeral and saw him being buried in the ground.

His mother gave him away to
a woman, strange to him, who takes him with

dissatisfaction, as he is a poor orphan, she travels far away to suckle him and so he is deprived of his mother's tenderness and kindness. No matter how affectionate Halimah Al-Sa'diah was, and how much she realized that he was a blessed child, yet she was not the one who carried and delivered him, she had a son, similar to him in age, who needed her attention, and naturally he came first, before the needs of the baby who was not her own.

In addition to that, the time when his chest was cut open (in case it is an authentic event), was frightening and alarming to him when Halimah's son informed her of what had happened, she hurried to him and found him very tired.

After his grandfather died, his poorest uncle, Abû Tâlib took him over to live with him, he had many children which made the Prophet, Allah's Prayers and Peace be upon him, still as a child graze sheep in return for a salary in order to help his uncle in his expenses. It was never mentioned that he, Allah's Prayers and Peace be upon him, was seen playing with the children as a child would in his early years of innocent play.

When he was twelve years old, his uncle Abû Tâlib took him to a journey to *Al-Shâm*.

Abû Tâlib did not prosper much from that journey, and for that reason, he did not repeat it. No doubt the journey was

tiring and exhausting; he had no company of his same age. He, Allah's Prayers and Peace be upon him, was alone amidst the men, serving his uncle, preparing him his camel and so forth, besides traveling has its hardship.

When he, Allah's Prayers and Peace be upon him, became a young man he worked for Khadîjah, may Allah be pleased with her, he traveled taking very good care of her merchandise to *Al-Shâm* and worrying about her money, he had to protect and prosper it, which put a great pressure and extra tension upon him.

He, Allah's Prayers and Peace be upon him, married the wealthy woman, Khadîjah, called *Al-Taheerah* (the pure). By that marriage, one would think that all the worries were over and that the happy days were at hand, he, Allah's Prayers and Peace be upon him, has his own sons and it was a credit at that time to have male children but before he can rejoice and enjoy their innocent laughter, they die, one after the other, as innocent children.

Later, his wife delivers only four girls, at a time when girls were considered a shame to her parents and that shame would only be wiped off by burying these girls alive. It was a society that not only buried girls alive and treated mothers badly, but moreover, they worshipped idols and presented them slaughtered animals (sacrifices). It was an unjust, sinful, aggressive and treacherous society. Its people were deeply involved

in vice and corruption.

He, Allah's Prayers and Peace be upon him, having a proper nature, good manners, known as the truthful and honest one, had no outlet except to be alone and isolated, in order to avoid that rotten atmosphere.

He, Allah's Prayers and Peace be upon him, chose *Hirâ'* cave in the highest place of a mountain outside *Makkah*, where he found peace and tranquility, he, Allah's Prayers and Peace be upon him, rested there for a few days till he finished the food and water he had, then he would go down to *Makkah*, spend another few days with his wife and daughters, take what he needed of food and drink, then return to *Hirâ'* cave.

That helped him to avoid the gatherings of the people in *Makkah* which were filled with liquor, female singers and mischievous talk.

Instead, he was thinking of the creation of the heavens and the earth, contemplating the universe, searching for the truth and for the true power to be worshipped.

During one quiet night in the month of *Ramadan*, while he was in *Hirâ'* cave, (that is hard to reach even in daytime) he, Allah's Prayers and Peace be upon him, was surprised by who came to him saying: Read! What a great shock!! He says: "*I can not read*" for he did not read or write.

The angle *Jibrael* (Gabriel) held him very hardly to his chest that it almost broke his ribs, and then told him: Read, for the second time. He said: “*I cannot read*”, again he held him very hard to his chest and repeated: Read, he, Allah’s Prayers and Peace be upon him, answered: “*What shall I read?*”, he read to him some verses that made his heart rest and became comforted, but his body trembled, for he was frightened and apprehensive, totally surprised and confused, he, Allah’s Prayers and Peace be upon him, rushed back to his home saying: “*Cover me, cover me.. Wrap me, wrap me*”. For what is that matter?! Who is that?! And what could that be?!

No doubt that it was not only a confusing matter but also frightening and shocking, when he, Allah’s Prayers and Peace be upon him, was assured it was an angel from Heaven and that he became obliged to fulfill delivering the Message of **Allah**, he felt the pressure of that load, the danger of the mission and the gravity of the responsibility put upon his shoulder!! Who shall believe him or follow him?!

His loving and compassionate wife who knew him very well believed him in addition to his faithful friend Abû Bakr and his adopted son Zaid, also his cousin ‘Alî, who was but a young man living under his protection, then what?

He, Allah's Prayers and Peace be upon him, was ordered to deliver the Message but his family and his people's response was aggressive and rejecting although he was known amongst them as the honest and truthful!! he was accused of being insane, a liar, being under a magical spell or affected by Satan (Jinn). Their harming him was not just a psychological one but also a physical one by throwing dirt on him and in front of his house.

It was ironical that the people who hurt him most were from his family and relations, like Abû Lahab and his wife.

They put siege and cut off their relation with him, which made him and who was with him find refuge in the high mountains for three years.

The big tragedy was when his true believing, honest, loving, tender wife died then his loving protective uncle followed her. That uncle who defended him but was unable to announce his embracing Islam before he died.

The mischief on the weak Muslims increased like Bilâl, Suhaib, Khabbâb, Yâsir, 'Ammâr and Summayah. He,

Allah's Prayers and Peace be upon him, SAW

them being tortured by the most severe kind of torture, he was unable to say anything except: *"Be patient, for your residence is in heaven"*.

What frustration, what sadness, what anger filled him for these weak ones who have believed and loved him while he loved them too, the only reason for which they have been tortured was that they believed in **Allah** and trusted His Messenger.

He, Allah's Prayers and Peace be upon him, ordered them, if they could to escape to *Habashah* (Ethiopia), some of them managed and some were kept back. Those who went were deeply missed by their families, especially the very dear ones like his daughter Ruqayyah, his Companions, such as her husband 'Uthmân Ibn 'Affân, also his relatives like Ja'far Ibn Abî Tâlib. The ones who stayed behind caused a greater torture, for their painful screams kept him awake and unable to sleep.

He, Allah's Prayers and Peace be upon him, had hope that the people of *Al-Tâ'if* would believe in him and offer him their protection, but his dream was in vain, for its young boys and evil men met him with insults and threw him with stones till his feet bled. He, Allah's Prayers and Peace be upon him, fled to a garden where he rested under a tree, complaining to **Allah** and revealing to Him his weakness, inability to fight back and how people undermined him.

Allah Almighty raised him to the Heavens where he, Allah's

Prayers and Peace be upon him, found who believed in him, and was grandly welcomed, which increased his fear and worry about his people who have been blinded by their worldly affairs to seeing the truth and the light.

When he, Allah's Prayers and Peace be upon him, told his people of that trip they did not believe him; it made them distrust him even more and accuse him of insanity even more, some of those who had believed him rejected Islam.

The powerful disbelievers gathered to agree whether to throw him out or imprison him or even to kill him, he, Allah's Prayers and Peace be upon him, is ordered to immigrate to *Al-Madinah*. He travelled with his Companion Abû Bakr and they both suffered from the hardship of traveling, and from the fear of being caught or killed.

After being long awaited for in *Al-Madinah*, he was met with joy and happiness, but not long before he could rest from that hectic journey, he was surrounded by the deceitful conspiracies of the Jews and the hypocrites, the conspiracies to set *Al-Ansâr* apart, who had been united by Islam. The conspiracies which meant to make the Muslims confused and worried and the conspiracies to separate between *Al-Muhajirin* and *Al-Ansâr*, after **Allah** had united them as brothers.

Next came the battle of *Badr* and *Al-Muhajirin* went out

hoping to take over the caravan coming from *Al-Shâm*, to regain some of what they had lost back in *Makkah* from wealth and belongings, but they missed the caravan and instead they found an army three times their number. An unplanned and unexpected battle took place which they had not been ready for, they pleaded and prayed to **Allah** with all their might for if the Muslims were defeated in that battle, Islam would no longer prevail and the Message would be dispersed. With **Allah**'s support, they were triumphed and the Muslims happily returned home with their victory although they have not gained what they went out for. The Prophet, Allah's Prayers and Peace be upon him, entered *Al-Madinah* and immediately went to the mosque, as he usually did expecting to see the joy on the faces of the *Sahâbâh* (Companions) who have been waiting impatiently for him, but he, Allah's Prayers and Peace be upon him, WAS surprised to find them gloomy, for they had just returned from the funeral of his daughter Ruqayyah whom he had left behind being sick and nursed by her husband 'Uthmân.

One year passed and *Quraish* went out with their horses and their power to revenge for their deceased ones in *Badr*. The Prophet, Allah's Prayers and Peace be upon him, consulted his Companions but their masters left the decision to him. The

young men and those who have not fought in *Badr*, were enthusiastic to fight. He went to war for their sake, while he did not favour to, he arranged the army rows and ordered the archers not to leave their positions. The battle proceeded and victory seemed to be for the Muslims, but the situation changed and the victory became a painful defeat because of the disobedience of some of the archers. The Prophet, Allah's Prayers and Peace be upon him, is hurt in the battle and blood covered his holy face, one of his teeth was broken; he fell into a ditch and couldn't come out of it except with the help of the surrounding Companions, the battle ended and the disbelievers of *Quraish*, spiteful for taking their revenge, they left after thinking they had killed the Prophet, Allah's Prayers and Peace be upon him.

He, Allah's Prayers and Peace be upon him, inspected the battle ground, and saw a horrifying scene!! The bodies of the Companions torn into pieces after the disbelievers had cut them apart and his uncle Hamzah, Allah's and the Prophet's lion, lay there with his stomach cut open, his liver brought out and his nose cut off!! The corpses were placed in front of him to look at, and they were buried covered with their blood. He returned to *Al-Madinah* to find that its people had known about the result of the battle, and was faced with the spite of the hypocrites and

Jews and the mournful screams of the wives and children of the martyrs killed in the battle.

The battles took place one after the other for the protection of the Muslim nation and its faith, meanwhile, grief increased by the death of the most loyal men and most loved by the Prophet like Ja'far Ibn Abî Tâlib, Zaid Ibn Hârithah (who was considered like a son) 'Abdullah Ibn Rawâhah, the sensitive poet who defended the Prophet by his poetry, and many others. While still rather young his daughter Zainab died, then his other daughter Um Kulthum. They did not leave behind any children as compensation, after their death, even his son *Ibrâhîm*, who was but a suckling infant, died on his lap, his tears flowed but his tongue did not utter except what was accepted by **Allah**.

Catastrophes and miseries and continuous fighting in extreme heat, blowing winds and bare desert. Hardship in surviving, for months passed with no food except for dates and water. His bed, Allah's Prayers and Peace be upon him, was a straw mat, hard on his body and his pillow was of leef (a kind of dry plan).

Inspite of all that hardship,
the inspiration descended and
the orders and prohibits increased. Islamic laws were set forth and it was required that they be applied, obeyed and

performed perfectly by **Allah's** Messenger, Allah's Prayers and Peace be upon him, as an ideal example that should possess the morals of the Qur'an, he was also expected to be highly looked at by the Companions to follow him in order that the Islamic community be formed and well-kept. One man in charge of all that and asked to carry it all out, fasting during the day, staying up awake to pray at night till his feet were swollen, till he was pitied and blamed to do so, by his wife. Even 'Umar Ibn Al-Khattâb, who was known to be a tough man, could not hold back his tears when he saw the effect of the straw mat on the Prophet's body, Allah's Prayers and Peace be upon him,. Let alone the jealousy of his wives upon him and what they did to him because of that jealousy!! Days pass and it was time to open *Makkah*. Those who had disbelieved and hurt him stood helpless in front of him. He, Allah's Prayers and Peace be upon him, said with a pure heart, forgiving spirit and the modesty of the Prophets: "*Go for you are free!!!*". His loyalty to *Al-Ansâr* (Supporters) who have sheltered and protected him, led him to return with them to *Al-Madinah* although he had overpowered *Makkah*. He, Allah's Prayers and Peace be upon him, performs the Farewell pilgrimage and he taught the people their rituals, advised them and showed them the path to prosperity and warned them of being torn apart, shattered and defeated. He, Allah's Prayers and

Peace be upon him, returned to *Al-Madinah* after he had faithfully presented the truth and delivered the Message. He, Allah's Prayers and Peace be upon him, fell sick to death, suffered, and felt great pain. He fainted and woke up again, pointing with his finger to the Heavens saying: "*Rather to The Supreme Companion, Rather to The Supreme Companion*". And now after that brief overlook on the final Prophet's life, Allah's Prayers and Peace be upon him, we can understand why *Jibrael* (Gabriel), Peace be upon him, told him: May **Allah** keep away from Paradise a man before whom you have been mentioned but did not send his *Salah* on you (ask **Allah** to bless you)!! He, Allah's Prayers and Peace be upon him, was silent till *Jibrael* (Gabriel) told him: Say *Ameen*. So he, Allah's Prayers and Peace be upon him, said: "*Ameen!*"¹

O **Allah** pray and bless the Master of the first and last people, the last of all the Prophets and Messengers, Muhammad and on his Family and All his Companions.

¹ Narrated by Ibn Hibbân from Mâlik Ibn Al-Hassan Ibn Mâlik Ibn Al-Huwairith from his father from his grandfather, may Allah be pleased with them

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