

Abridged
Biography
of Prophet
Muhammad
Peace be upon Him
(Mukhtasar Seerah Ar-Rasool)

By
Imam Muhammad
Ibn 'Abdul Wahhab At-Tamimi
(1115-1206 A.H.)

DARUSSALAM



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(peace and blessings of Allāh be upon him)

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‘Abdul Wahhab At-Tamimi رحمته الله

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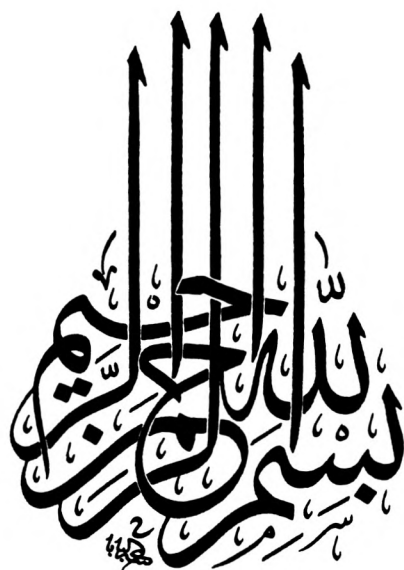
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the original manuscripts by
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DARUSSALAM

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Contents

Introduction.....	13
The Fight Against the Apostates	62
Another Story Which Took Place During the Era of the Righteous Caliphs	69
What Took Place During the Era of the Righteous Caliphs ...	72
What Took Place During the Era of the Companions Also	74
What Took Place During the Era of the <i>Tabi'ûn</i>	76
The Story of Banu 'Ubaid Al-Qaddah	77
The Story of the Tartars.....	79
The Genealogy of the Prophet ﷺ.....	82
The Story of the Elephant.....	83
The Death of 'Abdullah, the Father of Allah's Messenger:.....	86
'Abdul Muttalib, the Grandfather of Allah's Messenger:.....	87
'Abdullah, the Father of Allah's Messenger ﷺ.....	91
Abu Talib, the Uncle of Allah's Messenger ﷺ.....	93
His Journey to Ash-Sham and His Marriage to Khadeejah:...	96
His Seclusion in the Cave of Hira':.....	97
The Rebuilding of the Ka'bah:.....	97
Some of the Beliefs of the People of the <i>Jahiliyyah</i> :	101
'Amr bin Luhayy Was the First to Change the Religion of Abraham:.....	102
The Idol Manat:.....	104
The Idol Al-Lat:	105
The Idol Al-'Uzza:.....	105

The Idol Hubal:	106
Dhul-Khalsah:	106
The Idol 'Amm Anas:	107
The Start of the Revelation:	108
Types of Revelation:	111
The First to Believe:	113
The Story of Zaid bin Harithah:	113
Sumayyah, the First Martyr:	116
The Beginning of the Call: (to Allah):	117
The First Blood Spilt:	119
The Mockery of the Polytheists:	119
The First Migration to Abyssinia:	121
The Second Migration to Abyssinia:	123
The Messenger of Allah's Letter to the Negus, Requesting Him to Give Umm Habeebah in Marriage to Him:	123
Quraish Send to the Negus a Request for the Return of the Muslims:	124
The Death of the Negus:	127
Hamzah bin 'Abdil Muttalib ﷺ Embraces Islam:	128
'Umar ﷺ Embraces Islam:	128
Abu Talib's Protection of the Messenger of Allah ﷺ:	130
The Boycott of Banu Hashim in the Canyon:	131
The Annulment of the Document:	135
The Death of Khadeejah and Abu Talib:	137
Their Question Regarding the Soul and the Companions of the Cave:	139
What Al-Waleed bin Al-Mugheerah Said Regarding the Qur'ân Being Magic:	143

The Splitting of the Moon	145
Their Request for Signs:.....	146
The Departure of the Prophet ﷺ for At-Ta'if:.....	156
Al-Isra' and Al-Mi'raj	158
Chapter: Regarding the Hijrah	160
The First Pledge of Al-'Aqabah	161
Sa'd bin Mu'adh and Usaid bin Hudair Embrace Islam:	162
The Second Pledge of Allegiance at Al-'Aqabah:	164
The Migration (Hijrah) to Al-Madinah:	170
Quraish Plot to Murder the Messenger of Allah ﷺ in <i>Dar An-Nadwah</i> :.....	170
The Story of Suraqah bin Malik:.....	174
The Story of Umm Ma'bad:.....	175
The Messenger of Allāh ﷺ Entering in Al-Madinah	178
The Building of the Mosque:.....	182
The Consummation of His Marriage to 'A'ishah:	183
The Brotherhood Between the <i>Ansar</i> and the <i>Muhajirîn</i> :.....	183
The events of the First Year:	185
'Abdullah bin Salam Embraces Islam:.....	186
The Events of the Second Year:	186
The Changing of the <i>Qiblah</i> :.....	187
Chapter.....	190
Some of the Qualities of the Messenger of Allah:	191
The First Platoon Sent Out by the Messenger of Allah:.....	192
The Expedition of 'Ubaidah bin Al-Harith:.....	192
The Expedition of Sa'd bin Abi Waqqas:	193
The Battle of Al-Abwa':.....	193

The Battle of Buwat:.....	193
His Departure in Pursuit of Karz bin Jabir:.....	193
The Battle of Al-'Ushairah:.....	193
The Expedition of 'Abdullah bin Jahsh:.....	194
The Killing of 'Amr bin Al-Hadrami:.....	194
The Meaning of <i>Al-Fitnah</i> :.....	195
The Great Battle of Badr on the Day of Al-Furqan:.....	197
The Division of the Spoils:.....	207
The Captives of Badr:.....	208
The Battle of Banu Qainuqa':.....	210
The Battle of Uhud:.....	210
The Incident of Ma'ûnah Well:.....	218
The Battle of Al-Muraisee':.....	218
The Story of <i>Al-Ifk</i> (the Slander):.....	218
The Battle of the Confederates:.....	222
The Treaty of Al-Hudaibiyah:.....	228
The Battle of Khaibar:.....	239
The Arrival of Ja'far bin Abi Talib and His Companions From Abyssinia:.....	242
The Messenger of Allah's Seige of Some of the Jews in Wadi Al-Qura:.....	244
The Sending of a Military Expedition to Al-Haraqat:.....	245
The Compensatory 'Umrah ('Umrah Al-Qadiyyah):.....	245
In That Year the Battle of Mu'tah Took Place:.....	247
The Battle of the Great Conquest:.....	250
'Amr bin Al-'As Destroys the Idol Suwa':.....	264
The Sending of Sa'd Bin Zaid to Destroy Manat:.....	264

The Battle of Hunain:	265
The Freeing of the Captives of Hawazin:.....	274
Chapter.....	276
The Battle of At-Ta'if:.....	277
Chapter.....	280
The Jurisprudence Derived From the Battle of At-Ta'if:	282
Chapter.....	284
The Events of the Ninth Year:	284
The Story of Ka'b bin Zuhair:.....	287
Chapter.....	291
Regarding the Battle of Tabûk:.....	291
The Delegations of the Arabs to the Messenger of Allah:.....	301
The Delegation of Banu Tameem:.....	302
The Delegation of Tai':	305
The Delegation of 'Abdul Qais:.....	306
The Delegation of Banu Haneefah, Which Included Musailamah:.....	306
Abu Bakr Leads the People in the Pilgrimage:	308
The Farewell Pilgrimage:	309
The Sending of Usamah bin Zaid to Al-Balqa':	311
The Illness of the Messenger of Allah ﷺ:.....	312
The Death of the Messenger of Allah ﷺ:	314
The Story of <i>As-Saqeefah</i> (the Meeting Hall):.....	316
The General Populace Pledge Allegiance to Abu Bakr:	321
The Virtue of Abu Bakr As-Siddeeq and His Righteous Caliphate:.....	322
The Story of the Apostasy - May Allah Protect Us From it:....	323

Allah Benefitted Tai' Through 'Adiyy bin Hatim:.....	326
Fighting the Apostates:.....	327
Abu Bakr's Letter to His Commanders:	329
The Story of Khalid's March to Buzakhah and Other Places:	332
The Story of the Return of Banu 'Amir and Others to Islam:	337
Khalid's Expedition to Al-Yamamah:.....	339
The Story of the Apostasy of the People of Al-Yamamah, Having Been Led Astray by Musailamah the Liar:	341
Khalid Sends Out Scouting Parties From Al-Butah:	348
The Story of the Apostasy of Banu Sulaim:	356
The Killing and Burning of Al-Faja'ah:.....	357
The Story of the Apostasy of the People of Bahrain:.....	360
The Story of the Apostasy of the People of Daba and Banu Azad of Oman:	366
The Twelfth Year:	368
Khalid's Expedition to Iraq:.....	368
The Events of the Thirteenth Year:.....	369
The Death of Abu Bakr As-Siddeeq ؓ	369
The Events of the Fourteenth Year:	370
The Events of the Fifteenth Year:.....	371
The Conquest of Al-Qadisiyyah:.....	371
The Events of the Sixteenth Year:	373
The Events of the Seventeenth Year:.....	373
The Events of the Eighteenth Year:.....	373
The Events of the Nineteenth Year:	374
The Events of the Twentieth Year:	374
The Events of the Twenty-first Year:	374

The Events of the Twenty-second Year:.....	374
The Events of the Twenty-Third Year:.....	375
The Events of the Twenty-fourth Year:.....	377
The Events of the Twenty-fifth Year:.....	377
The Events of the Twenty-sixth year:	378
The Events of the Twenty-seventh Year:.....	379
The Events of the Twenty-eighth Year:.....	379
The Events of the Twenty-ninth Year:.....	380
The Events of the Thirtieth Year:.....	380
The Events of the Thirty-first Year:.....	381
The Events of the Thirty-second Year:.....	381
The Events of the Thirty-third Year:.....	382
The Events of the Thirty-fourth Year:.....	382
The Events of the Thirty-fifth Year:	383
The Battle of the Camel:.....	384
The Events of the Thirty-seventh Year:.....	385
The Events of the Thirty-eighth Year:.....	388
The Events of the Fortieth Year:.....	388
Then the Forty-second Year Began:	390
Then the Forty-third Year Began:	390
Then the Forty-fourth Year Began:	390
Then the Forty-fifth Year Began:.....	391
Then the Forty-sixth Year Began:.....	391
Then the Forty-seventh Year Began:.....	391
The Events of the Forty-ninth Year:.....	391
Then the Fifty-first Year Began:.....	391
Then the Fifty-second Year Began:	391

Then the Fifty-third Year Began:.....	392
Then the Fifty-fourth Year Began:.....	392
Then the Fifty-fifth Year Began:	392
Then the Fifty-sixth Year Began:	392
Then the Fifty-seventh Year Began:	392
Then the Fifty-eighth Year Began:	392
The Events of the Sixtieth Year:	392
The State of Banu Al-'Abbas:.....	396
The Beginning of the Writing of Books:	396

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful.

Introduction

After Imam Muhammad bin Sa'ūd Islamic University had decided to hold a conference in the name of Shaikh Muhammad bin 'Abdul Wahhab, it formed a committee to prepare for this conference and to provide a detailed concept of it and then to implement it.

The committee began its work by restating its general objective for the conference, which was to inform people about the *Shaikh* and reveal the truth of his *Da'wah*^[1] throughout the Muslim world and to dispel the doubts and uncertainties about it which have become common in some Islamic countries and during certain periods in history.

While striving to attain this objective in a scientific and correct manner, the committee came to the conclusion that it was necessary to collect all of the Shaikh's written works and to substantiate their attribution to him and to confirm it, then to publish them in a special printing in the name of the University, in order to send copies of it after that to the organizations and researchers who would be invited to take part in the conference.

Regarding this, the committee kept in mind the fact that many researchers in Muslim countries do not have available the books of the Shaikh and his written scholarly works, which would, without any doubt, have a clear effect on the shortcomings, incompleteness or mistakes of some of the things which they might write about the Shaikh's *Da'wah*, for that reason, it was essential the genuine works of the Shaikh be available to them in

[1] *Da'wah*: Preaching.

an authentic form, so that they might become acquainted with the truth of his *Da'wah* and the unbiased scholarly works which have been written about it.

Hence, the committee proceeded to collect all of the works of the Shaikh which they could, both printed and handwritten and to search for them in every place they could think of, with individuals belonging to the Shaikh's family, in public and private libraries and in all parts of the Kingdom and outside it.

In this regard, we would like to indicate the large number of handwritten works of the Shaikh which we found in *As-Sa'ūdiyyah* Library at Dukhnah, in Riyadh; the committee copied these manuscripts and they also obtained copies of the printed works of the Shaikh by purchasing them, being given them as gifts, through private connections and by borrowing some printed works which were few in number or were rare from individuals and organizations.

The Committee also published and broadcast an announcement, in which they called upon those who possessed any written or printed works of the Shaikh to present them to the Committee; and they sent letters carrying the same meaning to a number of well known personalities who had ties to him and his family, both in the Kingdom and abroad.

They also made personal contact with some individuals who had some special interest in the Shaikh, his *Da'wah* and his written works, or who had written something of value about them.

Also, during the summer vacation of the year 1396 A. H. (1976 C. E.), some members of the Committee undertook a search of some of the important libraries in Egypt and other countries in order to become acquainted with any of the works of the Shaikh which might be there and then to work on bringing whatever was possible from these works to help with the requirements of the Committee.

As a result of all this, many copies from among the works of the Shaikh were collected, both printed and handwritten and on microfilm. Then a board was appointed from among the

members of the Committee to classify these works and their responsibilities included the following:

1. Examining each work, whether printed or handwritten and verifying that it was really one of the works of the Shaikh.
2. Gathering all of the printed and handwritten copies and describing each copy.
3. Recording the category in which each work belonged (*'Aqeedah* [Beliefs], *Fiqh* [Islamic Jurisprudence], *Seerah* [Biography of the Prophet ﷺ] and treatises)

Also, a number of subcommittees were formed for the purpose of authentication and their responsibilities included the following:

1. Comparing the printed and handwritten copies of each book with each other in order to obtain a complete copy, which could be prepared for printing.
2. Numbering the Qur'ânic Verses, mentioning the *Sûrahs* from which they came and adding the diacritical marks to them.
3. Adding punctuation and paragraphs and making the chapter headings stand out, in accordance with the modern system of writing and printing.
4. Ascertaining the authenticity of works presented to the board of classification whose attribution to the Shaikh was in doubt.

The Conference Committee took great care that every one of the authentication subcommittees was composed of specialized scholars with a strong connection to the type and nature of the work which they were reviewing. They also took care to the best of their ability, to ensure that each subcommittee brought together a number of scholars whose collective expertise in the field of authentication was complete. And in this regard, the Committee sought help from some expert scholars from outside the Committee.

So these works of the Shaikh, the conference Committee presents, complete and authenticated, as the first result its formation and its work. And what the Committee intended by its efforts was to reveal the truth of the Shaikh's *Da'wah* and to make

it easy for people to study it and refer to it, based upon all of his written works, without addition, omission or commentary, to allow those who study, write and search for the truth regarding it to reach it by the firmest path, whilst avoiding every untruth, distortion or false claim, the bearer of which seeks to disguise the truth.

And the Committee expresses the hope that the success of its work is equal to the efforts which its members have exerted.

And Allāh knows the intention and He is the Guide to the best of paths.

The Conference Committee.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful.

All praise and thanks be to Allāh, the Lord of the worlds, Who sent His Messenger ﷺ with guidance and the religion of Truth in order to manifest it over all religions, and I testify that none has the right to be worshipped except Allāh, Alone, without partners and I testify that Muhammad is His slave and His Messenger – may Allāh send blessings and peace upon him and upon his family and Companions and those who followed them with *Ihsan*.

As for what follows: The book *Abridged Seerah Ar-Rasûl* ﷺ by the Imam, the Renewer, the Reformer, the *Mujahid*, *Shaik Al-Islam*, Muhammad bin ‘Abdul Wahhab – may Allāh have mercy on him and grant him the most spacious abode in His Paradise – *Ameen* – for him who wrote the best work in its field, for it is an abbreviation of the *Seerah* of the Prophet ﷺ by Abu Muhammad ‘Abdul Malik bin Hisham Al-Ma‘afiri, the famous historian, which is a concise book, considered to be a summary of the historical biography of the Messenger ﷺ and it contains some limited conclusions along with the introduction which he added to it, in which he explained the situation of the people of the *Jahiliyyah*,^[1] with regard to their beliefs and their behaviour. And how great is the need and necessity of the Muslim to understand these circumstances, due to the benefit which this understanding brings

^[1] *Jahiliyyah*: Days of Ignorance prior to Islam.

to those endowed with perspicacity, such as causing them to beware of the evils of the *Jahiliyyah* and to be guided to the merits and charms of Islam, as mentioned in the narration reported on the authority of ‘Umar Ibn Al-Khattab ؓ, in which he said: “Islam will only be lost little by little if people grow up in Islam without knowing the *Jahiliyyah*.” He also made clear – may Allāh have mercy on him – the true meaning of *Tawheed* with which Allāh sent Muhammad ﷺ and that it is not simply pronouncing the testimony: “*La Ilaha Illallah*” (none has the right to be worshipped except Allāh); indeed, a person might be a disbeliever whose blood it is permissible to shed and whose property it is permissible to take and he might pronounce the testimony of *Tawheed*. He cited as evidence for this examples which confirm this principle from events which occurred during the time of the Companions ؓ, such as their fighting against Banu Haneefah and their burning of those who made exaggerated claims regarding ‘Ali ؓ and likewise the events which took place after the Companions ؓ, such as the agreement of the *Tabi‘ūn*^[1] on the sanctioning of killing Al-Ja’d bin Dirham, when he denied the Attributes of the Lord, even though he pronounced the testimony of faith and was well known for his knowledge and his devotion to worship. Likewise, the scholars were unanimous in declaring the ‘*Ubaidis* to be unbelievers when evidence of their *Shirk*^[2] and hypocrisy became apparent, even though they behaved outwardly in accordance with the Islam Laws and they established the Friday prayer and the congregational prayers.

And there is no doubt that necessity calls for this principle – which is unknown to many people, even those of them who possess knowledge – to be explained clearly, which is why the Shaikh paid great attention to the task of confirming this principle and explaining it and in order to reply to those who disagreed with him during his time.

[1] *Tabi‘ūn*: Those who heard from the Companions ؓ and died as Muslims.

[2] *Shirk*: Association of partners with Allāh.

Furthermore, Imam Muhammad Ibn Sa'ûd Islamic University had resolved to reprint the works of Muhammad bin 'Abdul Wahhab – may Allāh have mercy on him – after comparing the different handwritten and printed copies which had been found and selecting the best of them and the Committee of Shaikh Muhammad bin 'Abdul Wahhab Week had entrusted us with the task of comparing this abbreviated version for which we are writing the introduction and we undertook a comparison between two printed works and two handwritten works – the printed work of *As-Sunnah Al-Muhammadiyah* publishers, which was checked by Professor Shaikh Muhammad Hamid Al-Faqi and this is the first printed work; and he mentioned that in producing it, he had relied upon an original manuscript of great value which had been checked, written by Shaikh Sulaiman bin Sahman – may Allāh have mercy on him – and the second book was one printed by *Dar As-Salam* Society of Damascus, under the supervision of Professor Muhammad Zuhair Ash-Shaweesh. As for the two manuscripts, one of them was written by Sulaiman bin 'Abdir-Rahman bin Hamdan and was dated 16th Muharram 1341 A. H. and it is in *As-Sa'ûdiyyah* Library in Riyadh, under the number 5118-86 and it consists of a hundred and one pages and pages 83 to 88 are.

The other manuscript is also in *As-Sa'ûdiyyah* Library in Riyadh, under the number 86049. It consists of two hundred and sixty-six pages and at the end of it, it is written: "This copy was completed in the afternoon on Tuesday 26th of Shawwal, in the year 1235 A. H., but the writer did not give his name.

It was noted that neither manuscript included the introduction which was praised previously and which is in the first printed work, thirty-three pages of medium size in small print and in the edition printed by *Dar As-Salam* it is forty-five pages of medium size, but the print is large. It was also observed that the two handwritten copies had many omissions and alterations and although the old copies were less impaired than the two printed copies, together they formed an intact copy, and in addition, they included the introduction, plus the effort which had been expended in checking them. For this reason, we considered that

it was better to rely on the first printed copy in printing this book, which had been checked by Professor Muhammad Hamid Faqi, because it is the original and because in writing it, he relied on the manuscript of Shaikh Sulaiman Ibn Sahman, who was a revered scholar, renowned for his meticulousness with regard to the books of Shaikh Muhammad bin ‘Abdul Wahhab and the *Imams* of the *Da‘wah* – may Allāh, Most High have mercy on them. We also numbered the Verses in the margins and named the *Sûrahs* in the book, instead of giving them numbers. We also mentioned the narrators of some of the *Ahadeeth*, as much as we could along with some annotations. We also decided to leave the annotations made by Shaikh Muhammad bin Hamid Faqi as they were and we put the numbers indicating them between brackets, thus.

We ask Allāh, Most High to benefit us and all of the Muslims by this book and all of the written works of the Shaikh and other beneficial books written by the scholars, and Allāh knows better. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

‘Abdur-Rahman bin Nasir Al-Barrak,

‘Abdul ‘Azeez bin ‘Abdullah Ar-Rajihi,

Muhammad Al-‘Ali Al-Barrak.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful.

All praise and thanks be to Allāh, the Lord of the worlds and may Allāh send blessings upon Muhammad and upon all his family and Companions.

You should know – may Allāh have mercy upon you – that the greatest of obligations which Allāh has imposed upon us is knowledge of your religion, the knowledge of which and acting upon which is the cause of entry to Paradise and the ignorance of which and the loss of which is the cause of entering the Fire.

And among the clearest evidences for those of understanding are the stories of those of old and those of later times, the stories of those who obeyed Allāh and how He treated them and those who disobeyed Him and how He treated them; and whoever did not understand this and did not benefit from it, there is nothing to be done with him, as Allāh, Most High says:

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَخْرُجٍ﴾

“And how many a generation We have destroyed before them who were stronger in power than they. And (when Our torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?”^[1]

^[1] Sûrah Qâf 50:36

One of the *Salaf* said: “The stories are the armies of Allāh,” meaning that the obstinate man cannot reject them. The first of them is the story told by Allāh of Adam ﷺ and *Iblees* ^[1] up to when Adam ﷺ and his wife went down to the earth. This story explains the problems in a manner which is clear to anyone who reflects on it; and the end of the story is the Saying of Allāh, Most High:

﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

“We said: ‘Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and deny Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever.’”^[2]

And in another Verse:

﴿قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُم لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ○ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ○ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ○ قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَاتُنَا فَنَسِيَهَا وَكَذَٰلِكَ الْيَوْمَ تُنسى ○ وَكَذَٰلِكَ نَجْزِي مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى﴾

He (Allāh) said: ‘Get you down (from the Paradise to the earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray nor shall be distressed. ‘But whosoever turns away from My Reminder (i.e. neither believes in

^[1] *Iblees*: Satan.

^[2] *Sûrah Al-Baqarah* 2:38-39

this Qur'ān nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.' He will say: 'O my Lord! Why have you raised me up blind, while I had sight (before).' (Allāh) will say: *'Like this Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allāh's Mercy).'* And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allāh) and believes not in His Messengers, and His revealed Books, like this Qur'ān], and believes not in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting."^[1]

And His Guidance is the sending of the Messengers and He, Most Glorified fulfilled His Promise and sent the Messengers as bearers of glad tidings and warners, so that mankind should have no argument against Allāh after the coming of the Messengers. The first of them was Noah (Nûh عليه السلام) and the last of them was our Prophet, Muhammad ﷺ.

So take care, oh slave of Allāh, to know this rope which exists between Allāh and His slaves, which those who hold fast to it will be saved and which those who lose it will be destroyed. Take care then, to know what happened to your father, Adam عليه السلام and your enemy, Iblees and what happened to Noah (Nûh عليه السلام) and his people, to Hûd عليه السلام and his people, to Abraham (Ibrâhîm عليه السلام) and his people, to Lot (Lût عليه السلام) and his people, to Mûsas عليه السلام and his people, to Jesus ('Isâ عليه السلام) and his people and to Muhammad ﷺ and his people.

And know the stories related by the scholars regarding the events which took place during the life of the Prophet ﷺ and his people, what befell him when he was with them in Makkah and what happened to him in Al-Madinah.

^[1] Sûrah Tā Hâ 20:123-127

And you should also know the stories related by the scholars concerning his Companions ﷺ, their circumstances and their deeds, so that you may know what is Islam and what is disbelief, because Islam today is something strange and most people are unable to distinguish between it and disbelief – and that is the destruction with which there is no hope of success.

As for the story of Adam ﷺ and *Iblees*, there is nothing to add to what Allāh has mentioned in His Book, but the story of his progeny (may be told):

The beginning of it is that Allāh extracted them from his backbone, in the manner of scattered particles and He took from them the covenants that they would not associate any partners with Him, as He, Most High says:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا﴾

“And (remember) when your Lord brought forth the children of Adam – from their loins – their descendants and made them testify of themselves, (saying to them): “Am I not your Lord?” They said: “Yes, we have testified.”()^[1]*

And he (i.e. Adam ﷺ) saw the Prophets among them like lights and he saw a man among them who was one of the brightest of them and so he asked about him and He informed him that this was Dawūd^[2] ﷺ. He asked: “What is his lifespan?” He said: “sixty years.” Adam said: “I will give him forty years from my

^[1] *Sûrah Al-Araf* 7:172 (*) – and our Lord, Most Glorified continues to establish argument (against them) through His *Sunnah* in creation and sustenance and in His Signs and His Book and He takes the covenants and contracts, but most of the people are unaware of this, because they follow the religion of their fathers and the old men and so they commit *Shirk* like them. And if it is said to them: “Follow what Allāh has revealed,” they say: “No, we shall follow what we found our fathers following.” (Would they do that) even though their fathers did not understand anything nor were they guided (*Sûrah Al-Baqarah* 2:170)

^[2] Dawūd ﷺ: David.

lifespan.” The lifespan of Adam was a thousand years. And he saw among them the blind, the leper and the one who is put to trial and he said: “O Lord! Why did you not make them equal?” Allāh said: “I love to be shown gratitude.” Then when a thousand years all but forty had passed of Adam’s life, the angel of death came to him, but Adam ﷺ said: “I have still forty years remaining.” The angel said: “You gave them to Dawūd.” But Adam ﷺ had forgotten this and so had his offspring and so both he and they denied it.

Then when Adam ﷺ died, his descendants remained for ten centuries following the religion of their father, the religion of Islam, then they disbelieved after that and the cause of their disbelief was their excessive love of the righteous folk, as Allāh said in His Words:

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

“And they have said: ‘You shall not leave your gods, nor shall you leave Wadd, nor Suwā‘, nor Yaghūth, nor Ya‘ūq, nor Nasr’ (these are the names of their idols)”.^[1]

This is because those five persons were righteous folk who used to order them (to do good) and forbid them (from doing evil) and they died in a month and their companions feared that the religion would become diminished after them and so they made an image of each man in his meeting place in order to remind their people of their deeds whenever they saw their pictures, but they did not worship them. Then another generation came and they venerated them more than those before them had done, but they did not worship them. Then a long time passed and the people of knowledge died and after the earth had become empty of scholars, Satan placed in the hearts of the ignorant the suggestion that those righteous people did not make images of their elders except to seek intercession through them with Allāh and so they worshipped them.

When they did that, Allāh sent Noah (Nūh ﷺ) to return them to

^[1] *Sûrah Nûh: 71:23*

the religion of Adam ﷺ and that of his offspring who passed away before this change and their situation was as described by Allāh in His Book. Then Noah (Nûh ﷺ) and the people of the boat populated the land and Allāh blessed them and they spread through the land and became nations and they remained upon the path of Islam for an unknown period of time.

Then the people began to associate partners with Allāh and so Allāh sent the Messengers ﷺ and there was no nation to whom Allāh did not send a Messenger ordering them to affirm the Oneness of Allāh and forbidding them from associating partners with Him, as He Most High says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, i.e. do not worship anything besides Allāh).'"^[1]

- and He Most High says:

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلَّ مَا جَاءَ أُمَّةٌ رَسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبِعَدَا لِقَوْمٍ لَا يُؤْمِنُونَ﴾

"Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another (to destruction), and We made them as Ahadith (true stories for mankind to learn a lesson). So, away with a people who believe not!"^[2]

And when He related the stories in Sûrah Ash-Shu'ara' He ended each story with the Words:

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ﴾

"Verily, in this is indeed a sign (or a proof), yet most of them are not

^[1] Sûrah An-Nahl 16:36

^[2] Sûrah Al-Mu'minûn 23:44

believers”.

And Allāh related these stories for our benefit, as He Most High says:

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ﴾

“Indeed in their stories, there is a lesson for men of understanding. It (the Qur’ān) is not a forged statement.”^[1]

And when Allāh rebuked the people of this nation in the time of the Prophet ﷺ for the things which they did,^{*[2]} He said:

﴿أَلَمْ يَأْتِهِمُ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادَ وَثَمُودَ وَقَوْمَ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ﴾

“Has not the story reached them of those before them? — The people of Nūh (Noah), ‘Ād, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian).”^[3]

Similarly, the Messenger of Allāh ﷺ used to relate stories to his Companions ﷺ that they might be warned thereby.

Likewise, the scholars transmitted the *Seerah* of Allāh’s Messenger ﷺ, what took place between him and his people, what he said to them and what was said to him. They also transmitted the stories of the Companions ﷺ and what took place between them and the disbelievers and hypocrites and they related the stories of the scholars – all of this that we might know good from evil.

If you understand this, then you should know that many of the Messengers and their peoples are unknown to us, because Allāh did not inform us about them. But He did inform us about ‘Ād, the like of which was not created in the land; Allāh sent Hūd عليه السلام to them and their story is related by Allāh in His Book. The companions of Hūd continued to affirm the Oneness of Allāh, until after some time – we do not know how long – *Tawheed* was lost.

[1] *Sūrah Yūsuf* 12:111.

[2] * This refers to the hypocrites and what they did in the Battle of Tabūk.

[3] *Sūrah At-Taubah* 9:70

Then Allāh sent Abraham (Ibrāhīm ﷺ) and at that time, there was not a single Muslim on the face of the earth. Then the events which took place between him and his people transpired and his wife Sarah believed in him then Lot (Lūt ﷺ) confirmed belief in him and thereby, Allāh supported him, elevated his station and made him a leader of his people.

And from the time that Abraham (Ibrāhīm ﷺ) appeared, belief in the Oneness of Allāh was never completely absent among his descendants, as Allāh, Most High says:

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِيدِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾

“And he made it [i.e. Lā ilāha illallāh (none has the right to be worshipped but Allāh Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allāh or receive admonition)”.^[1]

And if he was the Imam, we should mention something which it is essential for every Muslim to know and that is: It is authentically reported that the Messenger of Allāh ﷺ “Prophet Abraham (Ibrāhīm ﷺ) never lied, except for three untruths: Twice for the sake of Allāh:

(i) His saying:

﴿إِنِّي سَقِيمٌ﴾

“I am sick.”^[2]

And

(ii) his saying:

﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾

“Nay, this one, the biggest of them (idols) did it.”^[3]

And

(iii) once regarding Sarah, for he came to the land of a tyrant and

[1] Sûrah Az-Zukhruf 43:28

[2] Sûrah As-Sâffât 37:89

[3] Sûrah Al-Anbiyâ' 21:63

Sarah was with him and she was one of the most beautiful of people, so he said to her: "If this tyrant knows that you are my wife, he will take you from me, so if he asks you, say that you are my sister, for you are my sister in Islam and I know of no other Muslim in the land save you and me." And when they entered his land, one of the family of the tyrant saw her and he went to him and said: "A woman has come to your land who should not belong to anyone but you." So he sent for her and she was brought to him. Abraham (Ibrāhīm ؑ) stood up to pray and when she entered his (the tyrant's) presence, he couldn't refrain from extending his hand to her and his hand was grasped forcefully and he said to her: "Supplicate Allāh that He release my hand and I will do no harm to you." She did so and he repeated (his action) and his hand was seized more tightly than the first time. He said the same thing to her again and she supplicated and his hand was released, then he did it again and his hand was seized more forcefully than the first two times and he said: "Supplicate Allāh that He release my hand and I will do no harm to you." She did so and his hand was released. He then called for the man who had brought her and said to him: "You have only brought me a devil and you have not brought me a human being, so remove her from my land." And he gave her Hajar as a gift and she returned. When Abraham (Ibrāhīm ؑ) saw her, he finished his prayer and said to her: "How have you returned?" She said: "In good condition. Allāh stayed the hand of the tyrant and granted me a servant." Abu Hurairah ؓ said: "O sons of the water from the heaven, that (i.e. Hajar) was your mother." *^[1]

^[1] * The *Hadeeth* in *Saheeh Al-Bukhari* is in the Chapter: "And Allāh did take Abraham as a *Khaleel* (Friend)" in the Book of the Stories of the Prophets, but there is some disagreement regarding the wording. Abu Hurairah ؓ was referring to the Arabs, due to their frequent travelling to the places in the locations where rain falls, for the purpose of caring for their livestock. Al-Hafiz Ibn Hajr said in *Fath Al-Bari* (vol. 6, p. 276 of the *Ameeri* Edition): "In it there is support for those who claim that all of the Arabs are descended from Ishmael (Ismā'il ؑ)." And it was said that what is intended by "water from the heaven" is Zamzam, because Allāh caused it

In Al-Bukhari's version, it was said that: "...when Abraham (Ibrāhīm ؑ) was asked about her, he said: "She is my sister." Then he returned to her and said to her: "Do not belie my words, for I have informed them that you are my sister and by Allāh, there is no Believer in the land besides you and me." The tyrant sent a message that he should send her to him and he stood before her but she got up and performed ablution and prayed and said: "O Allāh! If I have believed in You and in Your Messenger and guarded my chastity except for my husband, then do not empower this disbeliever over me." So he (the tyrant) had an epileptic fit and started moving his legs violently." She said: "O Allāh! If he dies, it will be said: "She has killed him," He regained consciousness a second or a third time and said: "By Allāh! You have sent a devil to me. Take her to Abraham and give her Hajar." So she returned to Abraham (Ibrāhīm ؑ) and said: "Do you know that Allāh restrained the disbeliever and gave us a slave-girl?"

He ؑ was in the land of Iraq and after the events which befell him from his people, he migrated to Ash-Sham^[1] and took up residence there and there he remained until he died. Sarah gave the servant-girl whom she had been given by the tyrant to him and he had sexual relations with her and she delivered him a son, Ishmael (Ismā'il ؑ). Then Sarah became jealous of her and so Allāh commanded him to send her far away from her, so he went with her and her child and settled her in Makkah. After that, Allāh gave him and Sarah Isaac (Ishāq ؑ), as Allāh mentioned the good news brought by the angels to him and her of Isaac (Ishāq ؑ) and after Isaac (Ishāq), Jacob (Ya'qûb ؑ).

And it has been authentically reported on the authority of Ibn

to spring forth for Hajar and her children lived by it. It was also said that what was intended was the Arab tribes of Al-Aws and Al-Khazraj, because their forefather, 'Amr bin Mazeeqiya was called thus, because when the people were in need of rain, he would supply their need for water. This was also narrated by Muslim and it is one of the narrations of Abu Hurairah ؓ upon whose authenticity Al-Bukhari and Muslim are agreed.

^[1] Ash-Sham: Present-day Palestine, Syria, Jordan and Lebanon.

‘Abbas ؓ that he said: “When Abraham had differences with his wife, (because of her jealousy of Hajar, Ishmael’s mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ishmael’s mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Makkah, he made her sit under a tall tree above Zamzam, in the highest part of the Mosque – and at that time, there was no one in Makkah, nor was there any water there – and he left with her a bag of dates and a water-skin containing water and afterwards Abraham returned home. Ishmael’s mother followed him, and when they reached Kada’,*^[1] she called him from behind: “Where are you going, leaving us in this valley where there is no friend nor anything?” She said this to him repeatedly, but he did not turn towards her. She said: “Did Allāh command you to do this?” He replied: “Yes.” She said: “Then He will not cause me to be lost.” (In another version: “In whose care are you entrusting us?” He said: “Allāh’s.” She said: “Then I accept.”) She returned and Abraham departed and continued until he reached the mountain pass where she could not see him and he turned his face towards the House, then he made those supplications and he raised his hands and said: ? Our Lord! I have made some of my offspring to dwell in a valley with no cultivation by Your Sacred House (the Ka’bah in Makkah) in order, O our Lord, that they may offer prayers perfectly (*Iqamat-as-Salah*), so fill some hearts among men with love towards them and (O Allāh,) provide them with fruits so that they may give thanks

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ﴾

“O our Lord! I have made some of my offspring to dwell in an

[1] *Al-Hafiz Ibn Hajr said in *Fath Al-Bari* (vol. 6, p. 284): “It is the place from which the Prophet ﷺ entered Makkah during the Farewell Pilgrimage.

uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salāt (Iqāmat-as-Salāt). So fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.?’^[1]

Ishmael's mother started suckling him and drinking water from the water-skin and her milk flowed plentifully for her son. When the water had all been used up, she became thirsty and her child also became thirsty and she started looking at him tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Mount Marwah where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwah) seven times.”

The Prophet ﷺ said:

«فَذَلِكَ سَعَى النَّاسِ بَيْنَهُمَا»

“This is the source of the tradition of the walking of people between them (i.e. Safa and Marwah).”

When she reached Marwah (for the last time) she heard a voice and she told herself to be quiet and listened attentively. She heard the voice again and said: “O (whoever you may be)! You have made me hear your voice; have you got something to help me?” And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing

[1] *Sûrah Ibrâhîm* 14:37

out after she had scooped some of it.”

The Prophet added:

«يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكْتَ زَمْزَمَ - أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ - لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا»

“May Allāh bestow Mercy on Ishmael’s mother! Had she let Zamzam (flow without trying to control it, or had she not scooped from that water to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth.”

The Prophet ﷺ further added: “Then she drank (water) and suckled her child. The angel said to her, “Do not be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father, and Allāh never neglects His people.” The House (i.e. the Ka’bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada’. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said: “This bird must be flying around water, though we know that there is no water in this valley.” They sent one or two messengers*^[1] who discovered the source of water, and returned to inform them of the water. So, they all came (towards it).” The Prophet ﷺ said: “Ishmael’s mother was sitting near the water.” They asked her: “Do you allow us to stay with you?” She replied: “Yes, but you will have no right to possess the water.” They agreed to that.” The Prophet ﷺ further said:

^[1] * The word used in Arabic is *Jariyy*, which according to *Al-Hafiz* (Ibn Hajr), in ‘*Fath Al-Bari*’ (vol. 6, p. 286) means a messenger, or it may be applied to an appointed representative or one who is hired. It was said that he is so called because he proceeds (*Yajree*) in the place of the one who sent him or the one who appointed him and it was also said that he is called a *Jariyy* because he proceeds rapidly.

«فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ وَهِيَ تُحِبُّ الْأُنْسَ»

“Ishmael’s mother was pleased with the whole situation as she used to love to enjoy the company of the people.”

So they settled there and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.

After Ishmael’s mother had died, Abraham came after Ishmael’s marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael’s wife about him, she replied: “He has gone in search of our livelihood.” Then he asked her about their way of living and their condition, and she replied: “We are living in misery; we are living in hardship and destitution,” complaining to him. He said: “When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).” When Ishmael came, he seemed to have felt something unusual, so he asked his wife: “Has anyone visited you?” She replied: “Yes, an old man of such-and-such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.” On that Ishmael said: “Did he advise you anything?” She replied: “Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.” Ishmael said: “It was my father, and he has ordered me to divorce you. Go back to your family.” So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum).

Then Abraham stayed away from them for a period as long as Allāh wished and called on them again but did not find Ishmael. So he came to Ishmael’s wife and asked her about Ishmael. She said: “He has gone in search of our livelihood.” Abraham asked her: “How are you getting on?” asking her about their sustenance and living. She replied: “We are prosperous and well-off (i.e. we

have everything in abundance).” Then she thanked Allāh. Abraham said: “What kind of food do you eat?” She said: “Meat.” He said: “What do you drink?” She said: “Water.” He said: “O Allāh! Bless their meat and water.” The Prophet ﷺ added: “At that time they did not have grain, and if they had grain, he would have also invoked Allāh to bless it.” The Prophet ﷺ said: “If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah.” The Prophet ﷺ said: “Then Abraham said Ishmael’s wife: “When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.” When Ishmael came back, he asked his wife: “Did anyone call on you?” She replied: “Yes, a good-looking old man came to me.” So she praised him and added: “He asked about you and I informed him, and he asked about our livelihood and I told him that we were in a good condition.” Ishmael asked her: “Did he give you any piece of advice?” She said: “Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.” On that Ishmael said: “It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.”

Then Abraham stayed away from them for a period as long as Allāh wished and called on them afterwards. He saw Ishmael under a tree near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said: “O Ishmael! Allāh has given me an order.” Ishmael said: “Do what your Lord has ordered you to do.” Abraham asked: “Will you help me?” Ishmael said: “I will help you.” Abraham said: Allāh has ordered me to build a house here,” pointing to a hillock higher than the land surrounding it.” The Prophet ﷺ added: “Then they raised the foundations of the House (i.e. the Ka’bah). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both

of them were saying: "O our Lord! Accept (this service) from us; verily, You are the All-Hearing, the All-Knowing." The Prophet said: "Then both of them went on building and going round the Ka'bah saying:

﴿رَبَّنَا نَعْبُدُكَ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

"O our Lord ! Accept (this service) from us; verily, You are the All-Hearing, the All-Knowing."^[1]

This is the end of the *hadeeth* of Ibn 'Abbas ؓ.

So the custody of the House and of Makkah became the responsibility of Ishmael (Ismā'il ؑ), then his offspring who came after him and his offspring spread out through Al-Hijaz and became great in numbers. They followed Islam, the religion of Abraham and Ishmael for many centuries until fairly recent times, when 'Amr bin Luhayy grew up among them and he introduced *Shirk* and changed the religion of Abraham and his story will be mentioned shortly, if Allāh wills.

As for Isaac (Ishāq ؑ), he and his descendants were in Ash-Sham, and they are Banu Isra'eel and Ar-Rûm. As for Banu Isra'eel, their father was Jacob (Ya'qûb ؑ), the son of Isaac (Ishāq ؑ) and Jacob is Isra'eel.

As for Ar-Rûm, their father was 'Ees, the son of Isaac.

One of the blessings which Allāh bestowed on Abraham (Ibrāhīm ؑ) was that He did not send any Prophet after him except from his offspring, as He Most High says:

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

"And We ordained among his offspring Prophethood and the Book [i.e. the Taurāt (Torah) (to Mūsā — Moses), the Injil (Gospel) (to 'Īsā — Jesus), and the Qur'ān (to Muhammad ﷺ)], all from the offspring of Ibrāhīm (Abraham)]."^[2]

And all of the Prophets and Messengers were from the

^[1] *Sûrah Al-Baqarah* 2:127

^[2] *Sûrah Al-'Ankabût* 29:27

descendants of Isaac (Ishāq ﷺ). As for Ishmael (Ismā'il ﷺ), no Prophet was sent from among his progeny except our Prophet, Muhammad ﷺ; Allāh sent him to the entire world, while each of the Prophets who came before him was sent especially to his own nation and Allāh favoured him over all of the Prophets with blessings other than this.

As for the story of 'Amr bin Luhayy and his changing of the religion of Abraham (Ibrāhīm ﷺ), he became renowned for his righteous deeds, his charity and his careful attention to religious matters, so the people loved him very much and they obeyed him due to that, even making him their King. So the rule of Makkah and custodianship of the House were in his hands; they thought that he was one of the greatest scholars and the best of custodians. Then he travelled to Ash-Sham, where he saw them worshipping idols; he deemed this to be something good and believed that it was right, because Ash-Sham was the place of Messengers and revealed Books, so they had some superiority in this over the people of Al-Hijaz and others. So he returned to Makkah and he brought with him the idol Hubal and he placed it inside the Ka'bah and called upon the people of Makkah to associate partners with Allāh and they complied; the people of Hijaz followed the people of Makkah in religious matters, because they were the custodians of the House and the inhabitants of the Sacred Place, so they followed them in this, believing that it was right. They continued in this way until Allāh sent Muhammad ﷺ with the religion of Abraham (Ibrāhīm ﷺ) and invalidation of the innovation of 'Amr bin Luhayy.

The people in the *Jahiliyyah* followed these beliefs and practices, but there remained among them some remnants of the religion of Abraham (Ibrāhīm ﷺ), for they had not totally abandoned it. Also, they thought that what they were following and what had been introduced by 'Amr bin Luhayy was a good innovation, not a changing of the religion of Abraham (Ibrāhīm ﷺ); the *Talbiyyah* of Nizar was: "Here I am, at Your service, O Allāh! You have no partners except the partner who belongs to you, You possess him and all that he possesses." So Allāh revealed:

﴿صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ﴾

“He sets forth for you a parable from your own selves: ‘Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.’”^[1]

One of the oldest of their idols was Manat, which was erected near the sea coast in Qudaïd and it was venerated by all of the Arabs, but Al-Aws and Al-Khazraj were more vigorous than others in venerating him. Because of this, Allāh revealed:

﴿إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

“Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawāf) between them (As-Safā and Al-Marwah). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.”^[2]

Then they took Al-Lat (as a deity) in At-Ta’if. It was said that the origin of this was a righteous man who used to mix *Saweeq* ^[3] for the *Hajj* pilgrims and that he died and then they made devotions over his grave.^[4]

[1] *Sûrah Ar-Rûm* 30:28

[2] *Sûrah Al-Baqarah* 2:158

[3] *Saweeq*: A kind of porridge made from wheat or barley.

[4] Translator’s note: The basis for this was the fact that the name Al-Lat was said to be derived from the verb *Latta* «لَتَّ» which means to mix or to grind. This opinion was narrated by Al-Bukhari, on the authority of Ibn ‘Abbas in whose recitation of the Qur’ân, the word was read as “*Al-Latt*”

Then they took Al-'Uzza (as a deity) in Wadi Nakhlah, between Makkah and At-Ta'if. And these three were their most important idols.

After this, the number of idols increased in parts of Al-Hijaz.

They also had houses which they venerated, in the same way in which the Ka'bah is venerated and they were, as Allāh, Most High says:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

"Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur'ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ān) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ﷺ (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error."^[1]

And when the Messenger of Allāh ﷺ called them to Allāh, the people's rejection of him was vehement, including their scholars, their slaves, their kings and the generality of them, so much that when he called a man to Islam, he asked him: "Who is with you in this?" to which the Prophet ﷺ replied: "Both freeman and slave." And with him on that day were Abu Bakr and Bilal ؓ. ^[2]

And the greatest benefit for you, oh student and the greatest knowledge and most significant gain – is if you understand the *Hadeeth* which has been authentically reported from the Prophet ﷺ, in which he said:

«بَدَأَ الْإِسْلَامُ غَرِيبًا، وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ»

"Islam started as something strange and it will again become

«اللات». It was also said by Ibn Jareer At-Tabari and others that the word was derived from Allāh and that Al-Lat was a goddess.

^[1] *Sûrah Āl 'Imrān* 3:164

^[2] Reported by Muslim, An-Nasa'i, Ibn Majah and Ahmad.

something strange, just as it started."^[1]

- and his words:

«لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ حَدَّوْ الْقُدَّةِ، بِالْقُدَّةِ، حَتَّى لَوْ دَخَلُوا جُحَرَ
ضَبٍّ لَدَخَلْتُمُوهُ»

"Verily, you will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e. little by little) so much so that even if they entered a lizard's hole, you would follow them."

We said: "O Messenger of Allāh! (Do you mean) the Jews and the Christians?" He said:

«فَمَنْ؟»

"Whom else?"^[2]

- and his words:

«سَتَفْتَرُقُ هَذِهِ الْأُمَّةَ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

"This nation will split into seventy-three sects, all of whom will be in the Fire except one."^[3]

This matter is one of the utmost importance, so whoever understands it is one possessed of understanding (in the religion) and whoever acts upon it is a Muslim. We ask Allāh, the Most Generous, the Benefactor to bless us and you with understanding of it and acting upon it.

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^[1] Reported by Muslim, on the authority of Abu Hurairah and Ibn 'Umar ؓ according to *Kashf Al-Khafa* and it was reported from An-Najm that it is *Mashhūr* (a *Hadeeth* reported by three or more persons, but which does not reach the level of *Mutawatir*) or *Mutawatir* (a *Hadeeth* reported by so many persons that it is impossible that they could have conspired together to forge a lie). (Translator's note: It was also reported by Ibn Majah, on the authority of Abu Hurairah ؓ and by Ahmad, on the authority of 'Abdur-Rahman bin Sannah ؓ.

^[2] Reported by Al-Bukhari and Muslim, on the authority of Abu Sa'eed Al-Khudri ؓ.

^[3] Reported by At-Tirmidhi, Abu Dawūd, Ibn Majah and Ahmad and it was indicated in *Al-Jami' As-Sagheer* that it is authentic.

As for the Sacred House, when Abraham and Ishmael built it, the custodianship of it fell to Ishmael (Ismâ'îl عليه السلام) and his descendants, then it was taken from them by their maternal uncles from Jurhum; and the tribe of Ishmael did not dispute this with them, due to their being kin and their high regard for the prohibition of fighting therein. Then Jurhum committed injustice in Makkah and oppressed those who entered it and they became disunited. So when Banu Bakr bin 'Abdi Manaf bin Kinanah and Ghabshan from Khuza'ah united against Jurhum and fought them and defeated them, then they expelled them from Makkah.

During the *Jahiliyyah*, no injustice could remain for long in Makkah and no person could practise injustice without being expelled and any ruler who wished to make legal that which had been prohibited therein would be destroyed.

Then Ghabshan from Khuza'ah took over custodianship of the House, without Banu Bakr; and at that time, Quraish consisted of two main families: Hulûl and Sarm, plus a number of houses spread out among their people from Banu Kinanah. Then Khuza'ah took over custodianship of the House and they passed it onto their descendants, until the last of them, Haleel bin Hubaishah, whose daughter was married by Qusai bin Kilab. Then when Qusai's honour and prestige grew and his sons and his wealth increased, Haleel died and Qusai considered that he had a greater right than Khuza'ah and Banu Bakr to be the custodian of the Ka'bah and to be in charge of the affairs of Makkah and that Quraish were the heads of the family of Ishmael (Ismâ'îl عليه السلام) and the most deserving of them. So he spoke to some men from Quraish and Kinanah regarding the removal of Khuza'ah and Banu Bakr from Makkah and they responded positively to his suggestion.

Al-Ghawth bin Murrah bin Udd bin Tabikhah bin Ilyas bin Mudar used to lead the *Hajj* pilgrims from 'Arafah, as did his sons after him, because his mother was from the tribe of Jurhum and she had no children, then she vowed to Allāh that if she gave birth to a boy, she would dedicate him to the service of the Ka'bah and then she

gave birth to Al-Ghawth and he and his maternal uncles used to perform the duties of the Ka'bah, then he was given the responsibility of leading the people, due to his position as servant of the Ka'bah and when he raised his hands, he would say:

*O Allāh! I am only following orders,
And if there is any sin, then it is upon Qada'ah.*

Sûfah (a branch of the clan of Ilyas bin Mudar) used to convey the people from 'Arafah and permit them to leave Mina and on the day when the pilgrims left Mina (*Yawm An-Nafr*), they would come to stone the *Jamarat* and a man from Sûfah would stone for them and they would not stone until he had stoned for them. Those who were hastening to leave (after two days) would say: "Throw so that we may throw." But he would say: "No, by Allāh," until the sun had started to decline; once the sun had begun to decline, he would throw and the people would throw with him. Then when they left the stoning and wished to go to Mina, men from Sûfah would stand on the two sides of Al-'Aqabah and nobody would pass that position until the men of Sûfah had passed and cleared the way for the pilgrims.

Then when Sûfah perished, the family of Sa'd bin Zaid Manat from Banu Tameem took over.

The departure from Muzdalifah was the responsibility of 'Adwan tribe and they passed it on from father to son, until the last of them, who was Karb bin Safwan bin Janab, who held the position when Islam came about. In that year, Sûfah performed their tasks as usual and the Arabs had come to know that this was their responsibility; this had been their religion since the time of Jurhum and the custodianship of Khuza'ah. Then Qusai came to them at Al-'Aqabah with those who supported him from Quraish, Qada'ah and Kinanah and Sûfah were defeated and Qusai took over their duties. At that point, Khuza'ah and Banu Bakr withdrew from Qusai, for they knew that he would prevent them as he had prevented Sûfah and come between them and the Ka'bah and the running of the affairs of Makkah.

When they had withdrawn, he took the initiative against them

and gathered his forces for war against them and they met and fought each other fiercely, then they called upon one another to make a peace treaty and they appointed Ya'mur bin 'Awf, who was one of the tribe of Banu Bakr to judge between them and he ruled that Qusai had more right than Khuza'ah to be custodian of the Ka'bah and to run the affairs of Makkah

And that all of the bloodshed inflicted by Qusai was a matter crushed under his feet (i.e. water under the bridge), while blood money (*Diyah*) would be paid for any bloodshed inflicted by Khuza'ah and Banu Bakr and that the custodianship of the Ka'bah would be in the hands of Qusai. And on that day, Ya'mur was named Ash-Sahddakh.^[1]

So Qusai took charge of the Ka'bah and he brought his people together from their houses to live in Makkah and he made himself King over them and they accepted him as their sovereign, because he confirmed what the Arabs were practicing, because he considered that it was a religion which could not be changed, so he confirmed An-Nasa'ah, Al Safwan, 'Adwan and Murrah bin 'Awf in their old positions until Islam came, when all of these things were abolished. In this regard, the poet said:

*Qusai, by my life, was called a gatherer,
Through him Allāh united the tribes from Fihir.*^[2]

So Qusai bin Lu'ai became a King who was obeyed by his people. The custody of the Ka'bah was in his hands, as was the office of providing water for the *Hajj* pilgrims, *Ar-Rifadah*, the meeting hall known as *An-Nadwah* and the flag of war. He divided Makkah into four districts between his people and all of them took up residence therein.

It was said that they feared to cut down the trees around their houses and so he cut them down by his own hand, with the help of his supporters. Quraish called him a gatherer, due to the fact that he had united them in their affairs and they accepted his commands, so that no woman from among them could be

^[1] Ash-Shaddakh: One who crushes.

^[2] Fihir: One of Qusai's ancestors.

married, nor could any man from among them marry, nor could they consult one another in their affairs, nor could they raise the flag of war except in his house (i.e. with his permission) and it would be raised for them by one of his sons.

His commands during his life and even after his death were considered to be like religious edicts which had to be followed. He took for himself the Meeting Hall (*Dar An-Nadwah*). His sons were: 'Abdud-Dar, his firstborn, 'Abdu Manaf, who had become well known and well respected during his father's time, as had both 'Abdul 'Uzza (another son) and 'Abdud-Dar. And when he became old and weak, he said to 'Abdud-Dar: "I will make you my successor as leader of the people, even though your brothers may be more distinguished than you. None of them may enter the Ka'bah unless you open it for him and none may raise Quraish's flag of war but you, nor may any man drink in Makkah but from the water you supply, nor may any of the *Hajj* pilgrims eat food except that which you have provided and Quraish may not make any decisions except in your house.

So he gave him *Dar An-Nadwah*, the custody of the Ka'bah (*Al-Hijabah*), the flag of war (*Al-Liwa'*), the responsibility of providing water for the pilgrims (*As-Saqayah*), (*Ar-Rifadah*) – which is the provision of food for the pilgrims during *Hajj* at the expense of Quraish, to be eaten by those without money or provision. This was because Qusai had made it an obligation upon Quraish, saying to them: "You are the neighbours of Allāh and the occupants of His House and the *Hajj* pilgrim is a guest of Allāh and they are guests most deserving of hospitality, so prepare food and drink for them during the days of *Hajj* until they leave." So they did that.

*Qusai was not disobeyed, nor was anything that he did rejected,
Then when he died, his sons carried out his commands and there
was no dispute between them.*

Then Banu 'Abdi Manaf desired that which was in the hands of 'Abdud-Dar and they considered that they had more right to it than he, so Quraish became divided, some of them siding with Banu 'Abdi Manaf and some of them with 'Abdud-Dar. The

leader of Banu 'Abdi Manaf was 'Abdu Shams, because he was the oldest of them, while the leader of Banu 'Abdid-Dar was 'Amir bin Hashim bin 'Abdi Manaf bin 'Abdid-Dar and each tribe made a firm alliance (with one side or the other). Banu 'Abdi Manaf brought out a vessel full of aromatic oil and plunged their hands into it and wiped over the Ka'bah with them and so they were called *Al-Mutayyibûn*.^[1] Banu 'Abdid-Dar made agreements with their allies and so they were known as the Confederates. Then they called for a peace agreement on the understanding that providing water and food for the pilgrims would be the responsibility of Banu 'Abdi Manaf, while the custodianship of the Ka'bah, the flag of war and the Meeting Hall would be the responsibility of Banu 'Abdid-Dar; they accepted this and each tribe remained with their allies, until Allāh brought Islam, and the Prophet ﷺ:

«كُلُّ حَلْفٍ فِي الْجَاهِلِيَّةِ لَمْ يَزِدْهُ إِلَّا سِلَاقًا»

"Islam increases every alliance made in the Jahiliyyah in naught but calamity."^[2]



^[1] *Al-Mutayyibûn*: Those who apply perfume.

^[2] Reported by Ahmad, on the authority of 'Abdullah bin 'Abbas and by another route on the authority of 'Abdullah bin 'Amr bin Al-'As ؓ. The former narration has in its *Sanad* (chain of narrators) one Shareek bin 'Abdullah bin Abi Shareek, regarding whom there is a difference of opinion among scholars; Imam Ahmad said that he was reliable, while Yahya bin Ma'een was more cautious, saying: "If he is contradicted by others, then their saying is preferable to me." Abu Dawood, Abu Hatim Ar-Razi and Yahya bin Sa'eed Al-Qattan, while regarding him as honest, accused him of mistakes and mixing things up. The *Sanad* also contains one Simak bin Harb bin Aws; An-Nasa'i, bin Hibban and 'Abdullah bin Al-Mubarak expressed doubts about his reliability, the latter declaring him to be weak. In addition, the *Hadeeth* is *Mu'an'an* (a *Hadeeth* in whose *Sanad* two [or more] narrators are linked in a manner which does not clearly imply direct transmission, using the Arabic preposition "An") i.e. on the authority of...). As to the latter narration on the authority of 'Abdullah bin 'Amr bin Al-'As ؓ it contains in its *Sanad* one 'Abdur-Rahman bin Abiz-

As for the Alliance of Virtue (*Hilf Al-Fudûl*), they gathered for it in the house of ‘Abdullah bin Jad’an due to his eminence and nobility and his seniority in terms of age; those who formed this alliance were: Banu Hashim, Banu Al-Muttalib, Asad bin ‘Abdil ‘Uzza, Banu Zurah bin Kilab and Banu Taim bin Murrah. They agreed that if any oppressed person was found in Makkah or its environs, they would stand by him until the injustice against him was set right; Az-Zubair bin ‘Abdil Muttalib said:

*The members of the Alliance of Virtue swore an oath and mutually agreed that no oppressor should reside within Makkah,
This was a matter upon which they swore an oath and made a mutual agreement,*^[1]*

So the neighbour and the poor man were safe with them

Hashim bin ‘Abdi Manaf was in charge of providing water and food for the pilgrims, because ‘Abdu Shams travelled frequently and was seldom resident in Makkah; also, he had little wealth and many children, while Hashim was wealthy. It was he who first began the practice of the two trade journeys in winter and summer and he was the first to establish the custom of feeding the pilgrims in Makkah with *Thareed*. One of them*^[2] said:

*It was ‘Amr who crushed the Saweeq for his people,
A people who for two years were hungry*

When Hashim died, Al-Muttalib bin ‘Abdi Manaf took over the responsibility for it and he was held in high esteem by them, for they called him *Al-Fayyad* (the Bountiful) due to his generosity.

Hashim had gone to Al-Madinah and married Salma bint ‘Amr, from the tribe of Banu An-Najjar and she bore him a son, ‘Abdul Muttalib; when he had grown, Al-Muttalib went to him to bring

Zinad, who was declared weak by Ahmad and Yahya bin Ma’een. There is also a difference of opinion regarding ‘Abdur-Rahman bin Al-Harith: A number of scholars declared him to be reliable, but Ahmad bin Hanbal said that he is abandoned. It also contains one ‘Amr bin Shu’aib, whose acceptability is subject to certain conditions, according to scholars of *Hadeeth*. In addition, the narration is *Mu’an’an*, like the first.

[1] * In As-Suhaili’s version: “...and resolved upon.”

[2] * He is ‘Abdullah bin Az-Zab’ari.

him to Makkah, but his mother refused, but he said to her: "He will inherit the dominion of his father," so she permitted him to go and he left with him and delivered the dominion of his father to him. So 'Abdul Muttalib took on the responsibilities of his father and treated his people in the same way as his father had done and he became highly esteemed by them to a degree which none of his forefathers had attained and they loved him great was his importance among them.



Then he (i.e. the narrator) mentioned the digging of Zamzam and the miracles associated with it.

Then he mentioned the story of 'Abdul Muttalib's oath to sacrifice his son and the miracles associated with it that happened.

Then he mentioned the signs of the Messenger ﷺ prior to his birth and after it and what happened to him at the time of his being wet-nursed and after that.

Then he mentioned his mother's guardianship of him, then his grandfather's guardianship of him and then his uncle, Abu Talib's guardianship of him.

Then he mentioned the story of Buhair'a, the monk and other signs.

Then he mentioned his marriage to Khadeejah ؓ and what her slave Maisarah said about her and what she said to Waraqah and what he said:

I was diligent and I was persistent in remembrance (of Allāh),

- up to the end of it...

Then he mentioned his ؓ judgement between Quraish regarding the Black Stone when they were re-building the Ka'bah and he mentioned the story of its building.

Then he mentioned the affair of *Al-Hums*^[1] and he said: Quraish innovated it, in accordance with their opinion; they said: "We are the sons of Abraham and the inhabitants of the Sacred Precincts and we are in authority over the House and no one else among the Arabs has the same right as we have, so do not venerate things from *Al-Hill* ^[2] as you venerate *Al-Haram* (the Sacred Precincts), so that the Arabs may not disdain your Sacred Places." So they abandoned the standing on 'Arafah and the departure from there, in spite of their knowledge that it was one of the rites of *Hajj* and part of the religion of Abraham (Ibrâhîim ﷺ). And they considered that the rest of the Arabs were obliged to stand thereon and to depart from it, for they said: "We are the inhabitants of the Sacred Precincts, so it is not necessary for us to depart from it; we are *Al-Hums*, and *Al-Hums**^[3] are the inhabitants of the Sacred Precincts."

Then they declared that those born among the Arabs from the inhabitants of the Sacred Precincts bore the same privileges as those born to them, that what was permissible for the latter was permissible for the former and what was forbidden to the latter was forbidden to the former.

Kinana and Khuza'ah joined them in this, then they innovated other things in this matter, saying: "It is not befitting for *Al-Hums*

[1] *Al-Hums*: Al-Bukhari reported on the authority of 'A'ishah ؓ that she said: "The people of Quraish and those who embraced their religion, used to stay at Muzdalifah and used to call themselves *Al-Hums*, while the rest of the Arabs used to stay at 'Arafat. When Islam came, Allâh ordered His Prophet to go to 'Arafat and stay at it and then pass on from there, and that is what is meant by the Statement of Allâh: ? Then depart from the place whence all the people depart...? (*Sûrah Al-Baqarah* 2:199)

[2] *Al-Hill*: Areas outside the Sacred Precincts.

[3] * This (*Al-Hums*) is derived from *Al-Tahammus*, which means strictness and firmness in religious matters, with the intention of raising themselves above others; and Quraish were called *Al-Hums* because of their strictness and firmness in the things which they had innovated in the religion and in which they differed from the people, desiring thereby to assert their exaltedness and superiority over them. These were the *Sufi*-like attributes of Quraish.

to prepare dried cheese nor to clarify cooking butter while they are in a state of *Ihram* nor should they enter a dwelling made from hair nor should they take shelter in dwellings made from skin so long as they are in a state of *Ihram*.”

Then they said: “It is not befitting for the inhabitants of *Al-Hill* to eat from food which they have brought with them to the Sacred Precincts, if they brought it when they were *Hajj* or ‘*Umrah* pilgrims, nor should they make their first circumambulation of the House when they arrive except in the garments of *Al-Hums* and if they do not find any, they should circumambulate the House naked. And if the new arrival does not find any of the garments of *Al-Hums*, he may perform the circumambulation in his clothes and then cast them off when he has finished.” And he would not benefit from them, nor would anyone else. The Arabs used to call this “*Al-Laqa*” (the casting off) and the made them Arabs do this and they accepted it as a part of the religion. As for the men, they would circumambulate naked, while a woman would remove all of her garments except an open chemise and she would perform the circumambulation in it and she would say while doing so*[1] :

Today, some or all of it is revealed,

And that which is revealed of it, I do not make lawful

They continued in this way until Allāh brought Islam and He revealed:

﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

“Then depart from the place whence all the people depart.”[2]*

- and He revealed concerning the things which they had made

[1] *As-Suhaili said: “She was Daba’ah bint ‘Amir bin Sa’sa’h, then from Banu Salamah bin Ushair. The only reason that Quraish created this innovation was in order to sell clothing to the *Hajj* pilgrimage and to profit as they wished from their money. Then they became more expensive until many of the pilgrims could not afford the prices demanded by Quraish and so they ordered them to perform the *Tawaf* (circumambulation) naked.

[2] *Sûrah Al-Baqarah* 2:199

unlawful:

﴿يَبْنِيْٓ اٰدَمَ فَاَنْزَلْنَا عَلَيْكَ لِيَّاسًا يُّوْرِي سَوَآءَ تَكْم﴾

“O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts).”^[1]

- up to His Words:

﴿يَبْنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

“O Children of Adam! Take your adornment (by wearing your clean clothes) while praying [and going round (the Tawāf of) the Ka’bah].”

- and then up to His Words:

﴿لِقَوْمٍ يَعْلَمُوْنَ﴾

“For people who have knowledge.”

Then he mentioned the happenings of *Ar-rujûm*,^[2] the warning to him ﷺ made by the soothsayer, the revelation of *Sûrah Al-Jinn* and their story (i.e. the Jinn).

Then he mentioned the warning of the Jews and that it was the cause of the *Ansar* embracing Islam and (he mentioned) what was revealed regarding that in the Qur’ân. And he mentioned the story of Ibn Al-Haiban and his saying: “O you Jews! What do you think it is that caused me to leave a land of wine and leavened bread and come to a land of suffering and hunger?” – and his saying: “I only came to this land in anticipation of the appearance of a Prophet whose time has come and this is the land to which he will migrate...” up to the end of his speech.

Then he mentioned the story of how Salman Al-Farisi ؓ embraced Islam.

Then he mentioned the story of the four who left polytheism in search of the true religion and they were: Waraqah bin Nawfal, ‘Ubaid bin Jahsh, ‘Uthman bin Al-Huwairith and Zaid bin ‘Amr bin Nufail.

^[1] *Sûrah Al-A’raf* 7:31

^[2] *Ar-Rujûm*: The missiles.

Then he mentioned the advice of Jesus, the son of Mary (Maram ﷺ) to follow Muhammad ﷺ, and the belief in him and support for him which Allāh enjoined upon the Prophets ﷺ and (the obligation) to enjoin it upon their peoples and they did so; and that is the Saying of Allāh, Most High:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ﴾

"And (remember) when Allāh took the Covenant of the Prophets." *^[1]

Then he mentioned the story of the beginning of the Revelation to the Messenger of Allāh ﷺ – and the story is narrated in the 'Ṣaḥīḥayn', ^[2] in which it is said that: "...the first thing revealed to the Messenger of Allāh ﷺ was:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

"Read! In the Name of your Lord Who has created (all that exists)."

- up to His Words:

﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

"He has taught man that which he knew not."^[3]

^[1] *Sûrah Āl 'Imrân* 3:81 * The clear meaning of the Verse and the use of the word Messenger in its indefinite form – and Allāh knows better – is that Allāh took the pledge and covenant from each Prophet and Messenger that he would believe in the Messenger who came after him, so that there was a linked chain of Messages, to establish the evidence against mankind from the first of them to the last of them: "And verily We have sent to every *Ummah* (community, nation) a Messenger..." (*Sûrah An-Naḥl* 16:36) "And there never was a nation but a warner did pass among them..." (*Sûrah Fâtir* 35:24) And thereby the claims of the people of the *Jahiliyyah* are proven false in all times, so that mankind will have no argument against Allāh. And the matter continued thus until Moses (Mûsa ﷺ) gave the glad tidings of Muhammad ﷺ in a general manner, where it is written about the place where he would be sent by the manifestation of the light from the mountains of Faran, then the glad tidings of Jesus (ʿĪsâ ﷺ) with a clearer description of his qualities and characteristics, by which he is praised; and Ahmad is an attribute, not a name.

^[2] *Ṣaḥīḥayn*: The two authentic collections of *Aḥadeeth* compiled by Imams Al-Bukhari and Muslim.

^[3] *Sûrah Al-'Alaq* 96:1-5

Then it was revealed to him:

﴿يَا أَيُّهَا الْمَدِينُ ۖ قُمْ فَأَنْذِرْ ۚ وَرَبَّكَ فَكَبِّرْ ۚ وَبَيْنَاكَ فَطَهِّرْ ۚ وَالرُّجْزَ فَاهْجُرْ ۚ وَلَا تَمْنُنْ تَسْتَكْبِرُ ۚ وَلِرَبِّكَ فَاصْبِرْ﴾

"O you (Muhammad ﷺ) enveloped in garments! Arise and warn! And magnify your Lord (Allāh)! 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 Allāh as a favour to Him). And be patient for the sake of your Lord (i.e. perform your duty to Allāh)!"^[1]

So whoever understood that these were the first Verses with which Allāh sent him will know that He, Most Glorified commanded him to warn the people against the *Shirk* which they believed was the worship of the *Awliya'* in order to bring them closer to Allāh, before he warned them against marrying their mothers and daughters, and he knows that the Saying of Allāh, Most High: ? And your Lord (Allāh) magnify! ? is an order to affirm His Oneness (*Tawheed*) before the order to establish the prayer and other acts of worship. And he knows the estimation of *Shirk* in Allāh's Sight and the estimation of *Tawheed*.

And when the Prophet ﷺ warned the people, few of them responded. As for the majority, they neither obeyed nor rejected, until he began to deter them from their religion and point out to them its deficiencies and to denounce their gods. Then their enmity increased towards him and those who followed him and they tortured them with the severest of torments, desiring to make them abandon their religion.

So whoever understands this knows that Allāh will not be established except through opposing those who reject it and denouncing their religion. If it were not so, if there were any license for those who were tortured, they would have done so.^[2]

^[1] *Sûrah Al-Muddaththir* 74:1-7

^[2] That is, if there were any license for them to practise dissimulation and not to show the enmity and hatred for them and their religion, they

And what took place between him and them would require a lengthy narrative to detail and Allāh has told some of it in His Book, among the most well known of which is the story of his uncle, Abu Talib when he protected him with his person, his wealth, his position and his family. And he suffered severe hardships due to that and he bore them patiently and in addition to that, he confirmed his truthfulness and praised his religion and he loved those who followed him and opposed those who opposed him, but he did not embrace it, nor did he declare himself innocent of the religion of his forefathers, saying that it was because he did wish to malign his forefathers and that were it not for that, he would have followed it. Then when he died and the Prophet ﷺ desired to seek forgiveness for him, Allāh revealed to him:

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾

“It is not (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).”^[1]

And what an admonition it is that I am expounding, what a warning it is that I am conveying and how clear is that which I am elucidating for what is believed by many of those who claim to follow the truth among those who love the truth and its adherents, without following the truth (themselves) in order to achieve some material goal.

Also narrated is the story of what happened when the Prophet ﷺ recited *Sûrah An-Najm* in their presence; and when he reached the Words of Allāh:

would have done that.

^[1] *Sûrah Bara’ah (At-Tawbah)* 9:113

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ﴾

“Have you then considered Al-Lât, and Al-‘Uzzâ (two idols of the pagan Arabs). And Manât (another idol of the pagan Arabs), the other third,”^[1]

the devil inserted into his mouth: “Those are the exalted *Gharaneeq*^[2] whose intercession is to be hoped for.”^[3] And they thought that the Prophet ﷺ had spoken them and they became extremely pleased at that and the old and the young among them accepted them and they said something, the meaning of which is: “That is what we desire; we affirm that Allâh is the Creator and the Sustainer and the Disposer of affairs, but we desire their intercession with Him, so if he accepts that, then there is no dispute between us.

The Messenger of Allâh ﷺ continued to recite the *Sûrah* and when he reached the Verse of prostration (*Sajdah*), he prostrated and they prostrated with him. Then the news spread that they had come to an agreement with him and the news even reached to the Companions ؓ who were in Abyssinia and they boarded a boat to return, due to their belief that it was true. And when this

[1] *Sûrah An-Najm* 53:19-20

[2] *Gharaneeq*: Cranes, high flying birds.

[3] (Translator’s note:) This is based on a false report. Ibn Katheer and others said: “There is no authentic *Isnad* from the Prophet ﷺ concerning this report, which says that the Prophet ﷺ recited *Sûrat Al-Najm* to the pagans until he reached the Verses: “Have you then considered Al-Lât, and Al-‘Uzzâ (two idols of the pagan Arabs), And Manât (another idol of the pagan Arabs), the other third?” – then Satan put words into the mouth of the Prophet ﷺ and he said: “They are the exalted *Gharaneeq*, whose intercession is to be hoped for.” The disbelievers were pleased with this praise of their three idols, so they prostrated.” According to Ibn Katheer, it undoubtedly false on a number of counts: (1) It does not have an authentic *Isnad*. (2) The Prophet ﷺ was infallible with regard to the conveying of his Message. (3) Even if this report was, for argument’s sake authentic, the scholars have stated that it is to be understood as meaning that Satan caused the disbelievers to hear these words, not that he put them in the mouth of the Prophet ﷺ so they heard them from him. (See Ibn Katheer’s refutation of this in his *Tafseer of Sûrat Al-Hajj* 22:52).

was mentioned to the Messenger of Allāh ﷺ, he disputed that he had said it and he feared that he might have said it and he feared Allāh greatly until Allāh revealed to him:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَعَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ﴾

“Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, Shaitān (Satan) threw (some falsehood) in it.”

- up to the Words of Him, Most High:

﴿أَوْ يَأْتِيهِمْ عَذَابٌ يَوْمٍ عَقِيمٍ﴾

“Or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).”^[1]

Whoever knows this story^[2] knows what it is that the polytheists of today follow, what their scholars have said and still stay and how they did not distinguish between the Islam which the Prophet ﷺ brought and the religion of Quraish to whom Allāh sent His Messenger ﷺ in order to warn them against it – and that

^[1] *Sūrah Al-Hajj* 22:52-55

^[2] The author of *Fath Al-Bari* (Ibn Hajr Al-‘Asqalani) mentioned (vol. 8, p. 439 *As-Salaftiyyah* Publishing) that the story was narrated via three chains of narrators and that they conform to the conditions required of an authentic *Hadeeth*, but that they are *Mursal* (i.e. they can only be traced back to a *Tabi’i*, not to a Companion who states that he heard it from the Prophet ﷺ and according to the most authoritative opinion, a *Mursal* narration is weak) and those who claim that *Mursal* narrations are acceptable as evidence cite them. Likewise, those who do not accept *Mursal* narrations as evidence accept them because they support each other, and they say: “If this is confirmed, it is necessary to explain that which happened which is objectionable and that is the words: “Satan put words into the mouth of the Prophet ﷺ and he said: “They are the exalted *Gharaneeq*, whose intercession is to be hoped for.” Then he mentioned the reply of the scholars to that; and the best of them is the saying: “The devil placed this in the ears of the listeners and so they imagined that it emanated from the Messenger of Allāh, whereas in fact, it did not.”

is major *Shirk* and Allāh eliminated it. Verily, this story is of the utmost clarity, except for him upon whose heart and ears Allāh has set a seal and over whose eyes He has placed a covering. With such a person there is nothing to be done, even though he may be one of the most learned of people, as Allāh, Most High says:

﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَفُؤَادًا فَأَغَى عَنْهُمْ سَمْعَهُمْ وَلَا أَبْصَارَهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ﴾

“And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing.”^[1]

Then when Allāh wanted to make manifest His religion and to strengthen the Muslims, the *Ansar* – the inhabitants of Al-Madinah – embraced Islam, due to the presence of the Jewish scholars among them, who had informed them of the Prophet ﷺ (whose coming they were awaiting) and described him to them and informed them that this was his time; and Allāh, Most Glorified ordained that those scholars who were hoping for his appearance and awaiting it and who used to threaten them with it, due to their knowledge that strength would come to those who followed him – disbelieved in him and opposed him. And that is the Saying of Allāh, Most Glorified:

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْهِمُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ﴾

“And when there came to them (the Jews), a Book (this Qur’ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injīl (Gospel)], although aforetime they had invoked Allāh (for coming of Muhammad ﷺ) in order to gain victory over those who

^[1] *Sūrah Al-Ahqâf* 46:26

disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allāh be on the disbelievers."^[1]

Then when the *Ansar* embraced Islam, the Messenger of Allāh ﷺ ordered those Muslims who were in Makkah to migrate to Al-Madinah and they did so and Allāh strengthened after that humiliation and weakness (which had been their lot in Makkah) and that is the Saying of Allāh, Most High:

﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخطفَكُمْ النَّاسُ فَيَأْخُذَكُمْ وَيَكُونَكُمْ بِضْرَةً﴾

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help."^[2]

The benefits of the migration (*Hijrah*) to Al-Madinah and the matters relating to it are numerous, however we shall mention just one matter and that is that some people from among the Muslims did not migrate because they disliked to part from their families, their land and their kin. And this is the Saying of Allāh, Most High:

﴿قَدْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتٌ تَحْسَبُونَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ رَبِّ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger (ﷺ), and striving hard and fighting in His Cause, then wait until Allāh brings about

[1] Sûrah Al-Baqarah 2:89

[2] Sûrah Al-Anfâl 8:26

His Decision (torment). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious, disobedient to Allāh).”^[1]

When Quraish went out to the Battle of Badr, they were forced to go out with them and some of them were killed by arrows and when the Companions ﷺ came to know that so-and-so had been killed and so-and-so had been killed, they regretted this and they said: “We have killed our brothers; so Allāh revealed:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ﴾

“Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.”^[2]

One who would advise himself should consider this story and the Verses which Allāh revealed regarding it, for if those people had spoken words of disbelief and committed clear acts of disbelief in order to please their people, the Companions ﷺ would not have regretted killing them, because Allāh had made clear to them when they were still in Makkah being tormented (by Quraish) His Words:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

“Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith.”^[3]

– so if they had heard that they had uttered words of disbelief or committed actions of disbelief without being compelled to do so, they would not have said: “We have killed our brothers.”

This is made clear by the Words of Allāh, Most High: ? “In what

^[1] *Sûrah Bara’ah (At-Taubah) 9:34*

^[2] *Sûrah An-Nisa’ 4:97-100*

^[3] *Sûrah An-Nahl 16:106*

(condition) were you?”

﴿قَالُوا فِيمَ كُنْتُمْ﴾

“They (angels) say (to them): ‘In what (condition) were you?’”

– and they (i.e. the angels) did not say: “How were your beliefs?” or: “How were your actions?” Rather they said: “Which of the two sides were you with?”*[1] They offered an excuse by their words:

﴿كُنَّا مُسْتَظْفِرِينَ فِي الْأَرْضِ﴾

“We were weak and oppressed on the earth.”?

– and the angels did not belie their words, rather they said:

﴿أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا﴾

“Was not the earth of Allāh spacious enough for you to migrate therein?”

– and this is made clear by the Words of Allāh:

﴿إِلَّا الْمُسْتَظْفِرِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۝ فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا﴾

“Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. These are they whom Allāh is likely to forgive, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.”[2]

This is extremely clear; and if that was the case with the early converts to Islam among the Companions ﷺ, then what of others?

But no one understand this except those who understand that the people of religion today do not consider it a sin. If you understand well what Allāh has revealed and you understand the beliefs of those who claim to be religious today certain things

[1] * The question: “In what (condition) were you?” conveys an inquiry about a persons’ situation and its description and an inquiry about one’s associates, but the former is more apparent.

[2] Sûrah An-Nisa’ 4:98-99

will be clear to you, including to following:

That you know that faith is not as most of the people think today, but rather as Al-Hasan Al-Basri said, according to what was narrated from him by Al-Bukhari: "Faith is achieved through provisions, nor by wishing, but by what is established in the heart and is confirmed by actions."

We ask Allāh to bless us with beneficial knowledge and to protect us from knowledge which does not benefit.

'Umar bin 'Abdul 'Azeez said: "O my son! Goodness is not that your wealth and your sons increase; rather, goodness is that you understand about Allāh, then obey Him."



When the Muslims migrated to Al-Madinah, and the *Muhajirûn* and the *Ansar* united, Allāh enjoined *Jihād* upon them, whereas prior to that, they had been forbidden from it and it was said to them:

﴿كُفُّوا أَيْدِيَكُمْ﴾

"Hold back their hands (from fighting),"^[1]

then Allāh, Most High revealed:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

Jihād (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.^[2]

So they strove with their lives and their wealth for Allāh, Most

^[1] *Sûrah An-Nisa'* 4:77

^[2] *Sûrah Al-Baqarah* 2:216

High – and Allāh was pleased with them and praised them for that and helped them against those who opposed them, in spite of their small number and their weakness and the great number of their enemies and their strength.

And among the most well known battles concerning which Allāh revealed Qur'ānic Verses is the Battle of Badr, regarding which He revealed *Sûrah Al-Anfâl*. After it came the Battle of Qunuqa', then the Battle of Uhud a year later. And regarding this there are the Verses which are in *Sûrah Al 'Imrân*. After that came the Battle of Banu An-Nadeer and concerning this there are the Verse which are in *Sûrah Al-Hashr*. Then the Battle of the Trench (*Al-Khandaq*) and the Battle of Banu Quraizah took place and regarding that, there are the Verses which are in *Sûrah Al-Ahzâb*. Then the encounter at Al-Hudaibiyyah took place and the conquest of Khaibar and Allāh revealed concerning it *Sûrah Al-Fath*. Then the conquest of Makkah took place and the Battle of Hunain and Allāh revealed regarding it *Sûrah An-Nasr* and He mentioned Hunain in *Sûrah Bara'ah (At-Taubah)*. Then the Battle of Tabûk took place and Allāh mentioned it in *Sûrah Bara'ah*.

Then when the Arabs professed their loyalty to him and entered the religion of Islam, and the fighting against the non-Arabs began, Allāh chose to take the Messenger of Allāh ﷺ unto Himself and he died, after he had lived in Al-Madinah for ten years and he had conveyed the Message and fulfilled the obligation placed upon him (by Allāh), then the well known apostasy took place.



This was because when the Messenger of Allāh ﷺ died, most of those who had embraced Islam apostatized and a great sedition took place, in which Allāh strengthened those whom He had blessed with fortitude through Abu Bakr As-Siddeeq ؓ, for he made a stand which no one else among the Companions ؓ accepted and reminded them of what they had forgotten and

taught them that which they knew not and encouraged them to do what they feared to do. And through him Allāh strengthened the religion of Islam – may Allāh make us among his followers and the followers of that which his Companions ﷺ carried (i.e. the Qur’ân and the *Sunnah*).

Allāh, Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾

“O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh.”^[1]

Al-Hasan Al-Basri said: “By Allāh, they are Abu Bakr and his companions.”



The Fight Against the Apostates

The form of the apostasy was that the Arabs split into different groups in their apostasy: A number of them returned to the worship of idols, saying: “If he was a Prophet, he would not have died.” Another group said: “We believe in Allāh, but we do not pray.” Another faction acknowledged Islam and prayed, but they refused to pay *Zakah*. Another group testified that none is worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, but they believed Musailamah’s claim that the Prophet ﷺ had made him a partner in Prophethood. This was because he brought witnesses with him to that, among them was a man from his companions who was renowned for his knowledge and

^[1] *Sūrah Al-Ma’idah* 5:53

worship, who was known as Ar-Rajjal ^[1] and they believed him because of what they knew of him of his knowledge and his worship. One of those who was true among them said:

*O delight of my heart, daughter of Uthal,
My night was made long by the trial of Ar-Rajjal,
He put them to trial by his false testimony,
But Allāh is Almighty, and Strong in punishment*

And a tribe from among the people of Yemen believed Al-Aswad Al-'Anasi's claim to Prophethood, while another tribe believed Tulaihah Al-Asadi.

And none of the Companions ﷺ had any doubt as to the disbelief of those whom we have mentioned, nor the obligation to fight them, except those who refused to pay *Zakah*; and when Abu Bakr ﷺ resolved to fight them, it was said to him: "How can we fight them, when the Messenger of Allāh ﷺ has said:

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا عَصَمُوا
مَنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا»

"I was commanded to fight the people until they declare that none has the right to be worshipped except Allāh, and if they declare that, then their lives and their property are safe from me, except by right (i.e. in accordance with the law)."^[2]

Abu Bakr ﷺ said: "*Zakah* is a part of that right. By Allāh, were they to refuse me an '*Iqal*' ^[3] which they used to pay to the Messenger of Allāh ﷺ, I would fight them due to their refusal to pay it."^[4]

Then the doubt was lifted from the Companions ﷺ and they

^[1] Ar-Rajjal bin 'Unfuwah, who apostatized from Islam and joined Musailamah the Liar. He was killed in the Battle of Al-Yamamah.

^[2] Reported by Al-Bukhari, Muslim, Abu Dawūd, At-Tirmidhi, An-Nasa'i, Ibn Majah, Ahmad and Ad-Darimi).

^[3] '*Iqal*': A rope used for tying a camel.

^[4] Reported with this wording by Muslim, Abu Dawūd and At-Tirmidhi and As-Suyūti said that it is *Mutawatir*.

realized the necessity to fight them, so they fought them and Allāh helped them and they killed some of them and took their women and children captive.

So one of the most important obligations upon the Muslim today is to reflect on this story, which Allāh has made one of His Evidences against mankind until the Day of Resurrection.

And whoever reflects well on this – especially if he knows that Allāh made it well known to the general populace and that the scholars are unanimously agreed that Abu Bakr's action in that was correct and they declared that it was one of his greatest acts of virtue and knowledge that he did not hesitate to fight them; indeed, he fought them from the first moment and they knew the depth of his understanding of the evidences which he cited against them (i.e. the apostates) which were dubious to them, for he answered them with their own evidence, although the matter is made clear in the Qur'ān and the *Sunnah*.

As for the Qur'ān, it is the Saying of Allāh, Most High:

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ﴾

"Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islāmic calendar) have passed, then kill the Mushrikūn wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, then leave their way free."^[1]

And in the *Ṣaḥīḥayn*, it is narrated that the Messenger of Allāh ﷺ said:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا

^[1] *Sûrah Bara'ah (At-Taubah) 9:5*

رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ: عَصَمُوا
مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابِهِمْ عَلَى اللَّهِ تَعَالَى»

“I have been commanded to fight the people until they declare that none is worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establish the prayer and pay the Zakah; and if they do that, then their lives and their property are safe from me, except by right (i.e. in accordance with the law), and their account is with Allāh, Most High.”

This then is the Book of Allāh, which is clear to the dull-witted man in the street. And these are the words of the Messenger of Allāh ﷺ. And this is the consensus of the scholars which I have mentioned to you.



And what will inform you clearly of this is the knowledge of its opposite, which is that the scholars in our time say: “Whoever said: *“La Ilaha Illallah”* (none has the right to be worshipped except Allāh), his property and his life are safe from me, he is not declared a disbeliever, nor is he fought.” They even declare that regarding the matter of the Bedouins who deny the Resurrection and reject the Islamic Laws and claim that their false law is Allāh’s Truth, but if one of them is requested by his opponent to subject his argument to the Law of Allāh, they consider this to be a most hateful thing. In fact, in general, they disbelieve in the Qur’ān from start to finish and disbelieve in all of the religion of the Messenger ﷺ, although they pay lip service to it and they claim that these laws of theirs were made by their forefathers for them and in so doing, they disbelieve in the Law of Allāh.

And the scholars of our time know all this and they say: “There is not even a single hair of Islam in them (i.e. they have no Islam).” And these words have been received by the general populace from their scholars and they reject what Allāh and His Messenger

ﷺ have made clear; indeed, they declare those who believe Allāh and His Messenger ﷺ in this matter to be disbelievers, saying: "Whoever declares a Muslim to be a disbeliever has disbelieved." And the definition of a Muslim, according to them, is one who has not even a hair of Islam, except that he says with his mouth: "*La Ilaha Illallah*" (none has the right to be worshipped except Allāh), while he is the furthest of people from understanding it and fulfilling its obligations, whether in knowledge, belief or action.



So know – may Allāh have mercy on you – that this matter is the most important of all things to you, because it is (the matter of) disbelief and Islam; if you believe them, then you have disbelieved in what Allāh has revealed to His Messenger ﷺ as we have mentioned to you from the Qur'ān and *Sunnah* and the consensus of the scholars and if you believe Allāh and His Messenger ﷺ, they will oppose you and declare you a disbeliever.

And this clear disbelief in the Qur'ān and the Messenger ﷺ in this matter has become widespread throughout the land, both east and west and none is free from it except a very small minority.

So if you hope for Paradise and fear the Fire, research this matter and study it from the Book (of Allāh) and the *Sunnah* and make it clear and you should not be deficient in researching it, due to the severe need for it and because it is (the matter of) Islam and disbelief and say:

«اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَفَهِّمْنِي عَنكَ، وَعَلِّمْنِي مِنْكَ، وَأَعِزَّنِي مِنْ
مُضِلَّاتِ الْفِتَنِ مَا أَحْيَيْتَنِي»

"*Allāhumma, Alhimnee Rushdee Wa Fahhimnee 'Anka 'Allimnee
Minka Wa A'idhnee Min Mudillatil-Fitani Ma Ahyaitanee*"

“O Allāh! Guide me to good sense and make me understand about You, give me knowledge from You and protect me from the deceptions of *Al-fitān* [trials], so long as You keep me alive.”

Supplicate Allāh much using the invocation whose use by the Messenger of Allāh ﷺ in prayer has been authentically reported, and that is:

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ،
عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ،
اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ. إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ»

*“Allāhumma, Rabba Jibra’eela Wa Meeka’eela Wa Israfeela,
Fatiras-Samawati Wal-Ardi, A’limal-Ghaibi Wash-Shahadati,
Anta Tahkumu Baina ‘Ibadika Feema Kanû Feehi Yakhtalifûna,
Ihdinee Limakhtulifa Feehi Minal-Haqqi Bi’idhnika, Innaka
Tahdee Man Tasha’u Ila Siratin Mustaqeem”*

O Allāh! Lord of Gabriel, Michael and Israfeel, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about Truth, for it is You Who guides whom You will to the Straight Path). ^[1]



And we shall add clarification and evidence in this matter due to the severity of the need for it, saying: Let the every rational person comprehend one story from among them (i.e. the stories of those who apostatized), which is that Banu Haneefah were the most well known of those who apostatized and it is they who are

^[1] Reported by Muslim, Abu Dawûd, At-Tirmidhi, An-Nasa’i and Ibn Majah, this is the wording of Muslim, reported on the authority of ‘A’ishah ؓ.

well known to the general populace from among those who apostatized. And in the people's minds, they are the worst of the apostates and the greatest disbelievers among them, in spite of the fact that they declared that none is worthy of worship except Allāh and that Muhammad is the Messenger of Allāh and they used to make the call for prayer (*Adhan*) and offer the prayers, but in spite of this, most of them believed that the Messenger of Allāh ﷺ ordered them to do this, due to the witnesses who testified along with Ar-Rajjal.

And he who knows this – and has no doubt of it – will say: “Whoever says: “*La Ilaha Illallah*” (none has the right to be worshipped except Allāh) is a Muslim, even though he has not even a single hair of Islam, but has in fact, abandoned it and deliberately made mock of it. Glorified be Allāh, Who transforms the hearts as He wills!! How can the heart of a rational person – even though he may be one of the most ignorant people – reconcile his knowledge that Banu Haneefah were guilty of disbelief, although their situation was as we have described, with the belief that the Bedouins are Muslims, even though they have completely abandoned Islam, rejected it and deliberately mocked it, because they say: “*La Ilaha Illallah*” (none has the right to be worshipped except Allāh)? But I testify that Allāh is Able to do all things. We ask Him to make our hearts firm in following His religion and not make our hearts go astray after He has guided us and that He grant us mercy from Him, verily, He is the Granter.



The Second Evidence

Another Story Which Took Place During the Era of the Righteous Caliphs

This was that when those who remained of the tribe of Banu Haneefah returned to Islam, declared themselves innocent of Musailamah and admitted that he was a liar, they felt guilty and they left their families to go to the front lines in order to fight *Jihâd* in Allāh's Cause, hoping that this would wipe out the effects of their apostasy, for Allāh, Most High says:

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾

"Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds; for those, Allāh will change their sins into good deeds,"^[1]

- and He says:

﴿وَأَنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾

"And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death)."^[2]

^[1] *Sûrah Al-Furqân* 25:70

^[2] *Sûrah Tâ Hâ* 20:82

So they went to Kûfah and settled there and a well known quarter of the city became theirs, in which there is a mosque known as *Masjid Bani Haneefah*. Some of the Muslims passed by their mosque between the *Maghrib* and 'Isha' prayers and they heard them saying something the meaning of which was that Musailamah was following the truth and there were a large number of them; and those who did not say it did not criticize those who said it. They (i.e. the Muslims) raised the matter with 'Abdullah bin Mas'ûd ؓ and he gathered the companions who were with him and sought their advice as to whether he should kill them even though they repented, or should he call on them to repent? Some of them advised that they should be killed without being called upon to repent, while others advised that they should be called upon to repent, so he called upon some of them to repent and he killed some of them without asking them to repent.

So reflect – may Allāh have mercy on you – They had demonstrated the acts of righteousness which entailed hardship that they did, and they did not do anything (bad) except these words which they said secretly in praise of Musailamah, but they were heard by some of the Muslims and in spite of this, no one doubted that they had all disbelieved – including the speaker and the one who heard but did not criticize him – and they only differed as to whether their repentance should be accepted or not. And the story is in *Saheeh Al-Bukhari*.

So how can we reconcile this with the saying of one who claims that he is a scholar and says: "The Bedouins do not have even a single hair of Islam except that they say: "*La Ilaha Illallah*", (none has the right to be worshipped except Allāh) yet in spite of this, he rules that they are Muslims due to this? How can we reconcile this with the consensus of the Companions ؓ regarding those who said those words, or heard them but did not reject them?

*She went east and I went west,
Diverse indeed are the east and west*

Our Lord! I seek refuge with You from being among those of whom You said:

﴿فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾

“When it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see.”^[1]

And of being among those of whom You said:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾

“Verily, the worst of (moving) living creatures with Allāh are the deaf and the dumb, who understand not (i.e. the disbelievers).”^[2]



^[1] Sûrah Al-Baqarah 2:17-18

^[2] Sûrah Al-Anfâl 8:22

The Third Evidence

What Took Place During the Era of the Righteous Caliphs

The story of the companions of ‘Ali bin Abi Talib ؑ when they believed that he was a deity to be worshipped – the same belief which is shared today by people who are worst disbelievers among the sons of Adam – and he called upon them to repent, but they refused, so he dug trenches for them and filled them with kindling and set fire to it and cast them into it alive.

And it is well known that if Allāh commands that a disbeliever – such as the Jew and the Christian – be killed, it is not permissible to burn him with fire, so it is known that they were worse disbelievers than the Jews and the Christians.

This was in spite of the fact that they used to stand in prayer at night, fast during the day, recite the Qur’ân, learning it from the Companions of the Messenger of Allāh ﷺ. But when they exceed proper bounds in praising ‘Ali as they did, he burnt them alive in the fire. And all of the Companions ؓ and the scholars agreed unanimously that they were disbelievers, so where is the claim of those who say what they do regarding the Bedouins, while they acknowledge this story and its like and (at the same time) they acknowledge that the Bedouins totally disbelieved in Islam, except that they said: “*La Ilaha Illallah*” (none has the right to be worshipped except Allāh)!

You should know that the sin of these people was only against (*Tawheed*) *Al-Ulûhiyyah* ^[1] and we do not know of any sin that they committed against Prophethood, while those before them were guilty of sinning against Prophethood, but we do not know of any sin that they committed against (*Tawheed*) *Al-Ulûhiyyah*; and this makes clear to you something of the meaning of the *Shahadatan* ^[2] which are the basis of Islam.



^[1] *Tawheed Al-Ulûhiyyah*: Affirming Allāh's sole right to be worshipped to the exclusion of all others.

^[2] *Shahadatan*: The two testimonies: "*La Ilaha Illallah, Muhammur-Rasûlullah*" (None has the right to be worshipped except Allāh and Muhammad is the Messenger of Allāh).

The Fourth Evidence

What Took Place During the Era of the Companions Also

And it is the story of Al-Mukhtar bin Abi 'Ubaid Ath-Thaqafi; he was a man from among the *Tabi'ûn*, a relative by marriage of 'Abdullah bin 'Umar – may Allāh be pleased with him and his father – who gave the impression of being a righteous man and he appeared in Iraq seeking to avenge the blood of Al-Husain and the members of his family and he killed Ibn Ziyad and a number of people who had been wronged by Ibn Ziyad joined him, due to his seeking to avenge the blood of *Ahl Al-Bait* ^[1] and they conquered Iraq and implemented the Laws of Islam and appointed to office judges and *Imams* from among the companions of Ibn Mas'ûd ؓ and it was he (i.e. Al-Mukhtar) who used to lead the people in the Friday prayers and the congregational prayers, but towards the end of his life, he claimed that he was receiving Revelation, so 'Abdullah bin Az-Zubair sent out an army to him and they routed Mukhtar's army and killed him. The commander of the army was Mus'ab bin Az-Zubair and he (i.e. Al-Mukhtar) had a wife whose father was one of the Companions ؓ and Mus'ab called upon her to declare Al-Mukhtar a disbeliever,

^[1] *Ahl Al-Bait*: Members of the family of the Prophet ﷺ.

but she refused; so he wrote to his brother ‘Abdullah, asking for a legal verdict regarding her. He wrote: “If she does not declare her innocence of him, then kill her.” She refused and so Mus‘ab killed her.

And the scholars are in complete agreement regarding the disbelief of Al-Mukhtar – even though he observed the rites of Islam – when he claimed Prophethood.

And if the Companions ؓ killed a woman who was the daughter of a Companion when she refused to declare Al-Mukhtar’s disbelief, then what may be said of one who does not declare the Bedouins disbelievers, while he acknowledges their situation? And what may be said of one who claims that they are the people of Islam and whoever calls them to Islam is a disbeliever? O our Lord! We seek Your Pardon and Protection.



The Fifth Evidence

What Took Place During the Era of the Tabi'ûn

That is the story of Al-Ja'd bin Dirham, who was one of the most well known people regarding knowledge and worship, but when he denied some of Allāh's Attributes, even though in most cases, it was spoken privately, Khalid bin 'Abdullah Al-Qasri executed him on the day of 'Eed Al-Adha and he said: "O people! Sacrifice and may Allāh accept your sacrifices, for I am sacrificing (i.e. executing) Al-Ja'd bin Dirham because he claims that Allāh did not take Abraham (Ibrâhîm ﷺ) as his *Khaleel* (Friend) and that He did not speak directly to Moses (Mûsa ﷺ)." Then he descended and killed him and it is not known that any person from among the scholars censured him for it. In fact, Ibn Al-Qayyim mentioned that they were unanimous in approving it; he said:

*Every follower of the Sunnah was thankful for this sacrifice,
My brother, you accomplished this act of devotion due to Allāh*

So if they were unanimous in their approval of the execution of a man who was one of the most well known people regarding his knowledge and his worship and who had acquired his knowledge from the Companions ﷺ, then what may be said of the beliefs of the enemies of Allāh among the Bedouins?



The Sixth Evidence

The Story of Banu ‘Ubaid Al-Qaddah

They appeared at the start of the third century, ‘Ubaidullah claiming that he belonged to the family of ‘Ali bin Abi Talib ؑ, from the descendants of Fatimah ؑ. He clothed himself in the garb of those who are obedient to Allāh and perform *Jihād* in Allāh’s Cause and he was followed by Berbers tribes from among the people of North Africa and he acquired a large state in North Africa, which passed to his sons after him. Then they took control of Egypt and Ash-Sham and observed the Laws of Islam, the Friday prayers and the congregational prayers and appointed judges and *Muftis* ^[1] but they also practised *Shirk* and acts which were contrary to the Islamic Law and they began to do things which were evidence of their hypocrisy and extreme disbelief, so the scholars agreed unanimously that they were disbelievers and that their land was enemy territory (i.e. that they should be fought), in spite of their apparent observation of the Laws of Islam.

In Egypt there were many scholars and worshippers and most of them did not join with them in their innovations and disbelief,

^[1] *Mufti*: An Islamic scholar who is entitled to deliver legal verdicts.

but in spite of this, the scholars agreed unanimously on what we have mentioned. Indeed, one of the greatest scholars who were well known for their righteousness said: "If I had ten arrows to fire, I would fire one of them at the Christians and the other nine at Banu 'Ubaid.

And during the reign of Sultan Mahmûd bin Zanki, he sent a great army to them, led by Salah Ad-Deen and they took Egypt from them; and they did not leave their *Jihâd* against Egypt for the sake of its inhabitants.

And when Sultan Mahmûd conquered it, the Muslims were overjoyed at this and Ibn Al-Jawzi wrote a book about this, which he called: *An-Nasr 'Ala Misr* (The Victory Over Egypt).

And most writers and speakers among the scholars are agreed upon their disbelief, in spite of their apparent observance of Islamic Laws.

So compare this to the religion which we were following before,*^[1] that the Bedouins are Muslims, in spite of our knowledge of the fact that they are not following Islam at all, except their saying: "*La Ilaha Illallah*" (none has the right to be worshipped except Allâh), but you do not believe that any of them is guilty of disbelief unless he becomes a Jew or Christian.

If you believe in what Allâh and His Messenger ﷺ have mentioned and in what they scholars have agreed unanimously upon and you have declared yourself innocent of the religion of your forefathers in this matter, and you have said: "I believe in Allâh and in what He has revealed and I am innocent of anything that contradicts it," both openly and in secret, making your religion sincerely for Allâh in that and Allâh knows that it is from your heart, then rejoice at the glad tidings (of success), but ask Allâh to make you firm and know that it is He Who is the Turner of Hearts.



[1] * The Shaikh – may Allâh have mercy on him – is referring to the practices of the *Jahiliyyah* which the people of Najd were following prior to the *Da'wah* of Shaikh Muhammad bin 'Abdul Wahhab.

The Seventh Evidence

The Story of the Tartars

That is, after they did what they did to the Muslims and took up residence in the lands of the Muslims and came to know the religion of Islam, they came to like it and embraced it, but they did not act in accordance with the Laws which were incumbent upon them and they did things which were outside the Islamic Law, but they used to pronounce the *Shahadatan*, offer the five prayers and the Friday prayers and the congregational prayers, but they were not like the Bedouins, but in spite of that, the scholars declared them to be disbelievers and fought against them and made war against them, until Allāh removed them from the lands of the Muslims.

And in what we have mentioned there is sufficient (evidence) for him whom Allāh has guided.

As for him whom Allāh wished to put to trial, even if the mountains were thrust into his hands, that would not benefit him.

And if we mentioned the Sultans and judges who had executed those who had committed acts by which they had disbelieved – even though they may have apparently observed the Laws of Islam – and the evidence that they deserved to be executed had been proven against them, even though some of those who were killed were some of the most knowledgeable people, the most ascetic and the most devoted in worship to all appearances – such

as Al-Hallaj and his like – and some were scholars and writers of Islamic Jurisprudence, such as *Al-Faqeeh 'Imarah*.

And if we mentioned the stories of these people, they would fill volumes. And we do not know of one of them whose disbelief was equal to that of the Bedouins, of whom those who claim that they are Muslims say: “They do not have even a single hair of Islam, except that they say: “*La Ilaha Illallah*” (none has the right to be worshipped except Allāh). But whomsoever Allāh guides, he is truly guided and whomsoever He sends astray, you will never find for him a friend who can guide him.

And the amazing thing is that the books which they have in their hands and which they claim to know and act upon deal with the issues of apostasy.

And the most amazing thing of all is that they know some of this and acknowledge it and say: “Whoever denies the Day of Resurrection has disbelieved and whoever maligns the Islamic Law has disbelieved and who denies any branch (of Islamic Jurisprudence) upon whose obligation there is a consensus of opinion has disbelieved. All of this they say with their lips.

So if one who denies the obligation to eat with the right hand or denies the prohibition of letting the garments hang below the ankles (for men), or denies the *Sunnah* of *Fajr* or the *Witr* prayer, he is a disbeliever; and they declare that whoever denies all of Islam and belies it and mocks those who believe it is your Muslim brother, whose blood is forbidden to spill and whose property may not be taken, so long as he says: “*La Ilaha Illallah*” (none has the right to be worshipped except Allāh). And if they are asked about this, they say: “Whoever declares a Muslim to be a disbeliever has committed an act of disbelief.”

Then, not content with this, they have given a legal ruling that if anyone makes the covenant of Allāh and His Messenger ﷺ with us and he breaks it, he will have a great reward for that and they have given a ruling that whoever has something of ours left in trust with him or the property of an orphan, it is permissible for him to consume our trust, even if it be the property of an orphan,

merchandise or a deposit; indeed, they send letters to Dahham Ibn Dawwas^[1] and his like, saying that if they make war against *Tawheed* and support the worship of idols: “You, O so-and-so have taken the stance of the Prophets, while at the same time, they acknowledge that the *Tawheed* – to which we are calling and in which they disbelieve and from which they hinder the people – is the religion of the Prophets ﷺ and that the *Shirk* – from which we prohibit the people and which they encourage the people to commit, ordering them to persevere in worshipping their gods – that that is the *Shirk* which the Prophets ﷺ forbade them from committing; but this is one of the greatest Signs of Allāh and whoever did not understand it, then let him weep for his own self – and Allāh, Most Glorified, Most High knows better.



^[1] The Governor of Riyadh at the time of Muhammad bin ‘Abdul Wahhab, overthrown in 1773 C.E.

The Genealogy of the Prophet ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful.

Muhammad bin ‘Abdullah bin ‘Abdul-Muttalib bin Hashim bin ‘Abdi Manaf bin Qusai bin Kilab bin Murrah bin Ka‘b bin Lu‘ayy bin Ghalib bin Fihr bin Malik bin An-Nadr bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma‘ad bin ‘Adnan. Up to this point it is known that it is correct. Regarding his antecedents before ‘Adnan there is some dispute. But no one disputes that ‘Adnan was descended from Ishmael (Ismā‘il عليه السلام) and it is Ishmael (Ismā‘il عليه السلام) who was to be sacrificed, according to the correct opinion; and the claim that it was Isaac (Ishāq عليه السلام) is false.

But there is no difference of opinion regarding the fact that the Prophet ﷺ was born in Makkah in the Year of the Elephant and that the incident of the elephant was a prelude which Allāh made to precede the birth of His Prophet and his family; if not, then the companions of the elephant were Christians, People of the Scripture, whose religion was better than that of the people of Makkah, because they were idol worshippers, but Allāh supported them with His Help, not for the sake of the people therein, but as a prelude to the arrival of the Prophet ﷺ, who was expelled by Quraish from Makkah and in veneration of the Sacred City.

The Story of the Elephant

The reason behind the story of the Companions of the Elephant – according to what has been narrated by Muhammad bin Ishaq ^[1] – is that Abrahah Ibn As-Sabah, who was the representative of the Negus, King of Abyssinia in Yemen saw the people preparing during the *Hajj* season to journey to Makkah – may Allāh ennoble it – and so he built a church in San‘a’ and wrote to the Negus: “I have built for you a church and I will not cease until I have diverted the pilgrimage of the Arabs to it.” A man from the tribe of Banu Kinanah heard this and he entered it at night and he smeared the *Qiblah* with excrement.” Abrahah said: “Who had the audacity to do this?” It was said to him: “A man from among the inhabitants of that house who heard about what you said.” At this, Abrahah swore that he would proceed to the Ka‘bah and destroy it and he wrote to the Negus informing him of that and asking him to send him his elephant. He had an elephant named Mahmūd, the like of whose power, size and strength had not been seen and he sent it to him.

So Abrahah sent out for Makkah and the Arabs heard of this and they became extremely worried by it and considered that it was an obligation upon them to fight him. One of the kings of Yemen, who was called Dhu Nafar set out and did battle with him, but Abrahah defeated him and took him prisoner and he said to him: “O King! Spare me, it will be better for you.” So he spared his life and kept him prisoner, for Abrahah was a gentle man.

So he proceeded until he came near to the land of Khath‘am, where Nufail Ibn Habeeb Al-Khath‘ami came out to him along with those who were supporting him among the Arab tribes and they fought against them and Abrahah defeated them and captured Nufail and he said to him: “O King! I will be your guide in the land of the Arabs and the power to make my people listen

^[1] Muhammad bin Ishaq: He wrote a *Seerah* which is no longer extant. Ibn Hisham based his *Seerah* on it. According to scholars of *Hadeeth*, he used to commit *Tadlees* (covering up some weakness in a chain of narrators) and is weak.

and obey is in my hands, so spare me and it will be better for you. So he spared him and he went with him, guiding him on the journey.

When they passed by At-Ta'if, Mas'ūd bin Mu'tab came out with some men from Thaqeef and said to him: "O King! We are your slaves and we shall send with you a person to guide you." So they sent with him Abu Righal, who was a slave of theirs. So they continued until they reached Al-Mughammas, where Abu Righal died and it was he whose grave was stoned. Then Abrahah sent a man from Abyssinia, whose name was Al-Aswad bin Mafṣūd in charge of an advance cavalry party and ordered him to raid the people's livestock and Al-Aswad collected for him the property of the Sacred Precincts and he acquired two hundred camels belonging to 'Abdul Muttalib.

Then he sent a man from Himyar to the inhabitants of Makkah and he said to him: "Inform their leader that I have not come to fight; I have only come to destroy the House." So he went and said this to 'Abdul Muttalib. 'Abdul Muttalib replied: "We are unable to resist him; we shall remove ourselves from between him and his objective, for this is the House of Allāh and the House of His *Khaleel*, Abraham (Ibrāhīm ﷺ), so if He wishes to prevent him from (destroying) it, it is His House and if He lets him approach it, by Allāh, we have no power to prevent him." He said: "Come with me to the King (and tell him this)." Dhu Nafar was a friend of 'Abdul Muttalib and he came to him and said: "O Dhu Nafar! Can you avail us regarding what has befallen us?" He said: "There is no avail from a captive, who is not safe from being killed in the morning or the evening, but I shall send word to Unais, the elephant's groom, for he is my friend and I will ask him to impress your importance on the King. So he went to Abrahah and he said to him: "This is the leader of Quraish asking permission to see you and he has come without enmity to you and without intending to disobey your commands, so I would like for you to grant him permission."

'Abdul Muttalib was a man of powerful physique and handsome appearance and when Abrahah saw him, he was respected him

and treated him with deference; and he disliked that he should sit with him on his couch, or that he should sit below him and so he descended to the carpet and called him and sat him down beside him. Then 'Abdul Muttalib request that he return to him the two hundred camels which he had seized from his property. Abrahah said to his translator: "Say to him: "I was impressed by you when I saw you, but now I would have nothing to do with you." He said: "Why?" I have come to the House – which is (the centre of) your religion and the religion of your forefathers, (the source of) your nobility and it is in your custodianship – in order to destroy it and you have not spoken to me about it, but you are speaking to me about two hundred camels?" He replied: "I am the owner of the camels and the House has an Owner Who will guard it from you." Abrahah said: "Nothing can protect it from me." He answered: "That remains to be seen." So the King ordered his camels to be brought and they were returned to him. Then he left and informed Quraish of the news and ordered them to disperse to the mountain trails and to take cover in the mountaintops, fearful that they would be humiliated or harrassed by the army. This they did and 'Abdul Muttalib went to the House and removed the ring from its door and said:

*O Lord! I do not hope for help against them except from You,
O Lord! So prevent them by Your Protection,
Verily, the enemies of the House are those who oppose You,
So prevent them from destroying Your City.*

He also said:

*O Allāh! Surely a man defends his own property,
Therefore, protect Your Own Property.
Their cross and their strength can never overcome Your Strength,
They have brought their hosts and their whole land, and the elephant,
In order to capture the inhabitants of Your House,
If You leave them and Your Ka'bah, it is up to You.*

Then he turned towards the direction of the mountains with his people, while Abrahah had arrived at Al-Mughammas and was preparing to enter Makkah along with his troops and his

elephant. Nufail approached the elephant and took its ear and said: "Kneel down, Mahmûd, for you are in Allāh's Sacred City." So the elephant knelt down. They tried to make him go forward, but he refused. Then they faced him towards Yemen and he stood and hastened forward and they turned him towards Ash-Sham and he did likewise, then they turned him towards the east and he did likewise, then they turned him towards the Sacred House and he knelt down. Nufail left and hastened until he had climbed the mountain. Then Allāh sent birds from the direction of the sea and each of them was carrying three stones, two in its claws and one in its beak. When they had covered the people, they dropped them and none was hit by those stones except that he was killed, but not all of them were hit. The remainder fled, calling for Nufail to lead them to the road to Yemen. They flowed over each other, falling in every direction and dying at every watering hole. And Allāh sent an illness to Abrahah which afflicted his body, causing his fingers to fall off, until he reached San'a', by which time, he was like a (plucked) bird and he did not die until his chest had split open to reveal his heart, then he died.



We return to the biography of the Prophet ﷺ:

The Death of 'Abdullah, the Father of Allah's Messenger:

Scholars have differed as to whether the death of his father took place before or after his birth, but the majority hold that he died while he was yet unborn. There is no doubt however, that his mother died between Makkah and Al-Madinah, in Al-Abwa', when she was heading from Al-Madinah, having been to visit her maternal uncles and at that time, he had not yet completed six years.

Then his grandfather, 'Abdul Muttalib became his guardian and he developed an affection for him which he had not known for his

own children. He would never leave his side and none of his children would sit on his mattress out of respect for him, except the Messenger of Allāh ﷺ.

Some people came to Makkah from the tribe of Banu Mudlij from Al-Qafah and when they saw him, they said to his grandfather: "Take care of him, for we have seen no foot which resembles the foot in *Al-Maqam* ^[1] more than his." 'Abdul Muttalib said: "Listen to what these people say." And he took care of him.

Then his grandfather died in the eighth year after his birth and he left him in the care of Abu Talib and it was said that he said to him:

*O 'Abdu Manaf! I entrust you with an only child after I die,
Who was alone after his father died,
And I was like a mother to him,
To whom he was closer than her liver and her intestines.
And you are my favourite son,
For you alleviate injustice and help others.*

'Abdul Muttalib, the Grandfather of Allah's Messenger:

Ibn Ishaq said: 'Abdul Muttalib was one of the leaders of Quraish, he abided by covenants, created of noble character, he loved the poor and needy and he made it his business to serve the *Hajj* pilgrims and to feed the people in times of disaster and to subdue the oppressors. He even used to feed wild animals and birds on the tops of the mountains. He had children, the eldest of whom was Al-Harith, who died during the lifetime of his father. Of the sons of Al-Harith, those who 'embraced Islam were 'Ubaidah, who was killed in the Battle of Badr, Rabee'ah, Abu Sufyan and 'Abdullah. Also among his sons was 'Az-Zubair bin 'Abdul Muttalib, the full brother of 'Abdullah, who was the chief of Banu Hashim and Banu Al-Muttalib during the Battle of Al-Fujjar (The Oppressors),^[2] a noble and a poet, but he did not live to see Islam. Of

[1] *Al-Maqam: Maqam Ibraheem*, The standing place of Abraham (Ibrâhîm عليه السلام).

[2] The Battle of Al-Fujjar broke out between Quraish and their allies on one side and Hawazin on the other. It lasted about 20 years.

his children, those who embraced Islam were ‘Abdullah ﷺ – who was martyred in the Battle of Ajnadain^[1] – Duba‘ah, Majl, Safiyyah and ‘Atikah ﷺ.

Also among those of them who embraced Islam was Hamzah bin ‘Abdul Muttalib and Al-‘Abbas ﷺ.

Other sons included Abu Lahab, who died shortly after the Battle of Badr. His sons included: ‘Utaibah, against whom the Prophet ﷺ ioked and who was killed by a wild animal. He had two sons, ‘Utbah and Mut‘ab, who embraced Islam on the day of the conquest of Makkah.

His daughters included: Arwa, who was married by Karaz bin Rabee‘ah bin Habeeb bin ‘Abdi Shams and she bore him ‘Amir and Arwa. Arwa married ‘Affan bin Abil-‘As bin Umayyah and she bore him ‘Uthman ﷺ, then she was married again to ‘Uqbah bin Abi Mu‘eet and she bore him Al-Waleed bin ‘Uqbah; and she lived until the Caliphate of her son, ‘Uthman ﷺ.

Also among his daughters was Barraah bint ‘Abdul Muttalib, the mother of Abu Salamah bin ‘Abdul Asad Al-Makhzûmi.

Also among them was ‘Atikah, the mother of ‘Abdullah bin Abi Umayyah. It was she who had a dream before the Day of Badr. Regarding whether or not she embraced Islam, there is some dispute.

Also among them was Safiyyah, the mother of Az-Zubair bin Al-‘Awwam – she embraced Islam and migrated (to Al-Madinah) – Arwa, the mother of the family of Jahsh – ‘Abdullah, Abu Ahmad, ‘Ubaidullah, Zainab and Hamnah, the mother of ‘Abdul Muttalib, whose name was Salma bint Zaid, from the tribe of Banu An-Najjar. His father, Hashim bin ‘Abdi Manaf married her, then he went to Ash-Sham – while she stayed with her family, having already given borne him ‘Abdul Muttalib – and he died in Gaza and Abu Ruhm bin ‘Abdul ‘Uzza returned to Al-Madinah with his legacy and his wife, Salma gave birth to ‘Abdul Muttalib and she

^[1] The battle of Ajnadain: Took place in the year 13 A.H. (634 C.E.) during the Caliphate of ‘Umar bin Al-Khattab ﷺ.

called him *Shaibah Al-Hamd*. He stayed as an honoured guest among his maternal uncles and when he was disputing with the other boys, he would say: "I am the son of Hashim." One day, a man from Quraish heard him and he said to his uncle, Al-Muttalib: "I passed by door of Bani Qailah and I heard a boy claiming a relationship to your brother, and it is not fitting that a boy such as he should be abandoned far from home. So he set out for Al-Madinah in search of him and when he saw him, his eyes flooded with tears and he hugged him and recited the following verses:

*I know Shaibah and Banu An-Najjar have placed
Their sons around him with arrows ready to fire,
I know his worth among us and his character,
And tears have poured forth from me for him (like) torrential rain.*

Then he mounted him behind him on his riding beast and he said to him: "O uncle! You must go to my mother." So he went to his mother and asked her to send the boy with him, but she refused. So he said to her: "He is only going away to (inherit) the leadership of his father and to the Sacred House of Allāh." So she gave her permission for him to go and he took him to Makkah, where the people said: "This is 'Abdul Muttalib," but he replied: "Woe to you! He is only the son of my brother, Hashim."

He remained living with them until he had grown and then he was given the leadership of Banu Hashim, including the affairs of the House, feeding the *Hajj* pilgrims, providing water for them, the affairs of the *Hajj* pilgrims and other matters.

Al-Muttalib was noble, obeyed by his people and generous and Quraish called him *Al-Fayyad* (the Bountiful) due to his generosity.

It was he who contracted the alliance between Quraish and the Negus, and his sons included: Al-Harith, Makhramah, 'Ibad, Anees, Abu 'Umar, Abu Ruhm and others.

When he died, Nawfal bin 'Abdi Manaf usurped Shaibah's office of judgeship between the families, taking it unlawfully from him. He asked some men from Quraish for their help, but they said:

“We will not intervene between you and your uncle.” So he wrote to his maternal uncles from Banu An-Najjar the following poetic verses:

*How long are my nights due to sadness and worry,
Is there a messenger who will take my case to An-Najjar, my
uncles?
Banu ‘Adiyy, Deenar, Mazin and Malik,
To protect me from the confusion of my situation?
With them, I did not fear injustice from any wrongdoer,
For I was beloved and protected and I lived a carefree life,
Until I travelled to my people and my uncle, Muttalib
Upset me by taking me there,
And when my uncle was absent, in the deep shadow of death,
Then Nawfal appeared and seized my property,
When he saw a man whose paternal uncles stayed away,
And whose maternal uncles were far away,
Leaving him without any protector,
So come and remove this injustice from the son of your sister,
And do not leave him, for I know you will not leave me.*

When Abu Sa’d bin ‘Adiyy bin An-Najjar read his letter, he wept and set out from Al-Madinah at the head of eighty riders and rode until he reached Makkah. Then he stopped at Al-Abtah and ‘Abdul Muttalib met him there and said to him: “Let us go to my house, O my uncle.” But his uncle replied: “No, by Allāh, not until I meet Nawfal.” He said: “I left him sitting with some old men from his tribe by the Black Stone. So Abu Sa’d went on until he stood before them. Nawfal stood up and said to him: “O Abu Sa’d! Allāh has blessed the morning.” He replied: “Allāh has not blessed the morning for you!” And he drew his sword and said: “By the Lord of this House, If you do not return to my sister’s son what you have taken from him, I will kill you with this sword.” He said: “I have returned it to him.” And he called upon the old men of Quraish to witness his words, then he went to Shaibah and stayed in his house for three days. After that, he performed ‘Umrah and returned to Al-Madinah and ‘Abdul Muttalib said:

“Mazin, Abu ‘Adiyy and Deenar Ibn Taimillah

*Rejected the injustice against me,
Through them, Allāh returned to me my rights
And their relationship to me was from outside my tribe.*

When this happened, Nawfal made an alliance between Banu ‘Abdi Shams bin ‘Abdi Manaf and Banu Hashim and Banu Hashim made an alliance between Khuza‘ah and Banu ‘Abdi Shams and Nawfal; and this was the cause of the conquest of Makkah, as we shall see.

And when Khuza‘ah saw the support of Banu An-Najjar for ‘Abdul Muttalib, they said: “We gave birth to him as you did and it is more rightful that we should support him.” This was because the mother of ‘Abdu Manaf was one of them. So they entered the Meeting Hall and made an alliance and wrote a document between them.

‘Abdullah, the Father of Allah’s Messenger ﷺ

As for ‘Abdullah, the father of the Prophet ﷺ, it is he who was to be sacrificed and the reason for that was that ‘Abdul Muttalib was commanded in a dream to dig Zamzam and its location was described to him. (In former years) Jurhum had supplanted the family of Ishmael (Ismā‘il عليه السلام) as custodians of Makkah and they ruled it for a long time, then they caused corruption in Allāh’s Sacred Precincts and war broke out between them and Khuza‘ah, Khuza‘ah being from the tribes of Yemen, from the inhabitants of Saba’ (Sheba) and no one from Banu Isma‘eel had married into them. Khuza‘ah defeated them and expelled Jurhum from Makkah. Jurhum (upon their departure) had buried the Black Stone, *Maqam Ibraheem* and the well of Zamzam. After that Qusai bin Kilab took over the rule of Makkah and the heritage of Quraish returned to him and some of them took up residence in Makkah – and they were the Quraish of the valleys – while others resided outside Makkah – and they were Quraish of the outskirts. So Zamzam remained buried until the time of ‘Abdul Muttalib, when he saw its location in a dream and he began to dig and he found swords buried in it and jewellery and a gazelle made of

gold and decorated with pearls. ‘Abdul Muttalib hung it from the Ka’bah. He had no sons except Al-Harith and Quraish argued with him, saying to him: “Let us share.” But he said: “I will not do so.” This is an affair for which I alone was selected, so choose whomsoever you wish as an adjudicator between me and you. At that moment, ‘Abdul Muttalib made a vow that if Allāh gave him ten sons and they grew up to protect him, he would sacrifice one of them next to the Ka’bah. Then when they had reached ten in number and he knew that they were old enough to protect him, he informed them of his vow and they obeyed him; each one of them wrote his name on an arrow and then they gave them to the custodian of Hubal – for it was he who used to cast the arrows – and the arrow of ‘Abdullah came out, so ‘Abdul Muttalib took his butcher’s knife in order to sacrifice him, but Quraish came forward from their meeting place and prevented him from doing so. He said: “What shall I do about my vow?” They suggested to him that he slaughter ten camels in place of him. So he cast lots between ‘Abdullah and the camels, but it went against him and he became upset and continued to increase the number of camels by ten, but the lot continued to fall against ‘Abdullah until a hundred had been reached, then the lot fell against the camels and they were slaughtered in his place and it became the normal practice.

And it has been narrated from the Prophet ﷺ that he ﷺ said:

«أَنَا ابْنُ الذَّيْحَيْنِ»

“I am the son of the two sacrificial offerings.”^[1]

- i.e. Ishmael (Ismâil عليه السلام) and his father, ‘Abdullah.

Then ‘Abdul Muttalib left the camels and he prevented neither man nor wild animal from eating them. And the indemnity for bloodshed among Quraish and among the Arabs continued to be a hundred camels and the Messenger of Allāh ﷺ established it in

^[1] Reported by Al-Hakim in his *Mustadrak*, thus: “A Bedouin said to the Prophet ﷺ “O son of the two sacrificial offerings!”, as mentioned in *Kashf Al-Khafa* ‘Anil-Maqasid

Islam and Safiyyah bint 'Abdul Muttalib said:

*"We dug Zamzam for the Hajj pilgrims,
The watering place of Al-Khaleel and his honoured son (Ishmael),
Jibreel is above reproach,
(Zamzam is) a cure for illness and a nourishing food.*

Abu Talib, the Uncle of Allah's Messenger ﷺ

As for Abu Talib, it is he who assumed the responsibility of the Messenger of Allāh's upbringing after his grandfather, as mentioned previously. He treated him with great tenderness, even preferring him over his own sons.

Al-Waqidi ^[1] said: "From the eighth year following the birth of the Messenger of Allāh ﷺ until the tenth year of Prophethood, Abu Talib protected him, took responsibility for his affairs, defended him and was kind to him."

Abu Muhammad bin Qudamah said: "He affirmed the Prophethood of the Prophet ﷺ and in this regard, he composed some poetic verses, including:

*Inform Lu'ayy about me,
Especially Lu'ayy from Banu Ka'b,
That we found in the Scripture that Muhammad is a Prophet,
Like Moses, and he was mentioned in the earliest Scriptures,
And that it is an obligation upon people to love him,
For there is none better than one whom Allāh has chosen to be loved*

- and:

*The best of people have learnt that Muhammad
Is a minister for Moses and the Messiah, son of Mary,
So do not associate partners with Allāh and be Muslim,
For the Path of Truth is not dark*

^[1] (Translator's note:) Al-Waqidi: According to scholars of *Hadeeth*, he was a notorious fabricator of *Hadeeth*. Ash-Shafi'i said: "In Al-Madinah there were seven people who used to forge chains of narration. One of them was Al-Waqidi." (See *Tahzeeb Al-Kamal* vol. 26 p. 194).

But he refused to follow that, fearful of dishonouring (his ancestors) and when the Messenger of Allāh visited him on his death bed while Abu Jahl and ‘Abdullah bin Abi Umayyah were present, he said:

«يَا عَمُّ! قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً: أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ»

“O my uncle! Say: ‘La Ilaha Illallah’ (none has the right to be worshipped except Allāh) – a word which I may cite as evidence in your favour with Allāh.”

But they said: “Will you reject the religion of ‘Abdul Muttalib?” The Prophet ﷺ continued to repeat this to him and they continued to reiterate their words to him, until he spoke his last words, which were: “I am on the religion of ‘Abdul Muttalib.” Then the Messenger of Allāh ﷺ said:

«لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنَّهُ عَنْكَ»

“I shall continue to pray for your forgiveness so long as I am not forbidden to do so.”

Then Allāh revealed:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّ صَحَابَ الْجَحِيمِ﴾

“It is not (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).”^[1]

And the Words of Allāh, Most High were revealed:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Verily, you (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the

^[1] Sûrah Bara’ah (At-Tawbah) 9:113

guided."^[1]

Ibn Ishaq said: "And his son, 'Ali ؑ mourned him in poetic verses, such as these:

*I could not sleep because of a bird singing in the latter part of the night,
It reminded me of a great sadness which came back to me,
Abu Talib, a refuge for the poor, a liberal man,
Generous, if he was asked to do something, he would do it,
Quraish were happy after he died,
But I haven't seen anyone who lives forever,
They desired things due to the seduction of their minds,
Which cause them to follow the road of transgression,
They seek to deny the Prophet and kill him,
And to slander him and reject him,
You lie, by the House of Allāh,^[2]
(Wait) until we punish you... and an Indian sword.*

Abu Talib left four sons and two daughters; the sons were: Talib, 'Aqeel, Ja'far and 'Ali and all of them were ten years apart. Talib was the eldest, then 'Aqeel, then Ja'far, then 'Ali.

As for Talib, the pagans forced him to go out and fight against his will on the day of the Battle of Badr and when the pagans were routed, he was sought for, but he was not among the dead, nor among the captives, nor did he return to Makkah and he was not heard of again.

As for 'Aqeel, he was taken prisoner on that day and he had no

^[1] *Sūrah Al-Qasas* 28:56. The story of the death of Abu Talib was reported by Al-Bukhari and Muslim, on the authority of Sa'eed bin Al-Musayyib ؑ from his father and it was reported by Ahmad, Muslim and At-Tirmidhi, on the authority of Abu Hurairah ؑ.

^[2] Aside from the fact that Ibn Ishaq is weak, proof of the weakness of this narration lies in the assertion that 'Ali ؑ swore by the House of Allāh, as this is *Shirk*, since it is reported on the authority of Ibn 'Umar ؑ that he was asked by a man if there was any sin in swearing by the Ka'bah and he ordered him to swear instead by the Lord of the Ka'bah, saying that the Prophet ﷺ said: "Whoever swore by other than Allāh has committed an act of *Shirk*." (Reported by Ahmad)

money or property, so his uncle, Al-'Abbas ؓ ransomed him,^[1] then he returned to Makkah and he remained there until the eighth year after the *Hijrah*, then he migrated to Al-Madinah and he took part in the Battle of Mu'tah with his brother Ja'far; and it was regarding him that the Prophet ﷺ said: "Has 'Aqeel left us any house?"^[2]

Abu Talib's custodianship of the Messenger of Allāh ﷺ continued – as we have mentioned – and when he was twelve years old (or it was said: nine), Abu Talib left for Ash-Sham with him on a business trip and Baheera, the monk saw him and ordered his uncle not to proceed with him to Ash-Sham, for fear of what the Jews might do to him, so his uncle sent him with some of his slaves to Al-Madinah.

And it is reported in (*Sunan*) *At-Tirmidhi* that he sent Bilal ؓ with him, but this is an obvious mistake, since at that time, it is almost certain that Bilal ؓ was not present.



His Journey to Ash-Sham and His Marriage to Khadeejah:

When the Messenger of Allāh reached the age of twenty-five years, he went to Ash-Sham on a business trip for Khadeejah ؓ and with him was Maisarah, her slave. He reached Busra and then returned and shortly after his return, he married Khadeejah bint Khuwailid and she was the first woman he had married and the first of his wives to die and he did not marry another while he was married to her. then Gabriel (Jibrāil ؑ) commanded him to recite salutations from his Lord upon her and to give her glad

[1] Anas bin Malik ؓ narrated: "Some wealth was brought to the Prophet ﷺ from Bahrain. Al-'Abbas ؓ came to him and said: "O Messenger of Allāh! Give me (some of it), as I have paid my ransom and that of 'Aqeel." The Prophet ﷺ said: "Take," and he gave it to him in his garment." (Reported by Al-Bukhari)

[2] Reported by Al-Bukhari and Muslim, on the authority of Usamah bin Zaid ؓ.

tidings of an abode in Paradise made from hollowed out pearl.”^[1]

His Seclusion in the Cave of Hira’:

Then he began to like solitude and to worship his Lord and so he used to seclude himself in the Cave of Hira’ and worship therein.*^[2] The idols and the religion of his people were abhorrent to him and there nothing more abhorrent to him. Allāh cause him to grow in the best way, so that he was the best of his people in honour and virtue and the best of them in character, he was the noblest protector and companion and the greatest of them in gentleness and forbearance, the most honest of them in speech and the most careful in guarding his trusts, so much so that his people named him *Al-Ameen* (the trustworthy), because of the sound virtues and pleasing noble qualities.

The Rebuilding of the Ka’bah:

When the Messenger of Allāh ﷺ was thirty-five years old, Quraish undertook the rebuilding of the Ka’bah when it fell into disrepair. The scholars of *Seerah* said that after the death of Ishmael, the affairs of the House were in the hands of his son, then Jurhum ousted him and it remained in their hands until they violated its sanctity and consumed what was given for it and committed injustice against those who entered Makkah. Then after them, Khuza’ah took over responsibility for it, except that the tribe of Banu Mudar had three responsibilities:

^[1] Reported by Al-Bukhari, Muslim, At-Tirmidhi, Ibn Majah and Ahmad.

^[2] *His worship only took the form of meditating on the darkness of ignorance to which his people had regressed, which was rejected by logic and the sound *Fitrah* (the natural state in which man is born) and on how to save them from these harmful sicknesses. This is supported by the Words of Allāh, Most High: “And He found you lost and He guided you” (*Sûrah Ad-Dûha* 93:7) and His Words: “Have We not opened your heart for you, and removed from you your burden which weighed down your back?” (*Sûrah Ash-Sharh* 94:1-3)

The first: Permitting the people to go from ‘Arafah to Muzdalifah during the *Hajj*, escorted by *Sûfah*.

The second: The departure in mass from Muzdalifah on the Day of Sacrifice for Mina and this was the responsibility of Yazeed bin ‘Adwan and the last of them to hold this responsibility was Abu Sayyarah.

The third: The deferment of the Forbidden Months. This was the responsibility of a man from Banu Kinanah, who was called Hudhaifah, then it went to Junadah bin ‘Awf.

Ibn Ishaq said: “When the Messenger of Allāh reached thirty-five years of age, Quraish gathered to rebuild the Ka’bah and they were concerned to provide a roof for it but they were fearful of demolishing it. It consisted only of rows of stones stacked higher than a man’s height and they wanted to raise it and cover it with a roof. This was because some people had stolen the treasure of the Ka’bah, which had been placed in a well inside the Ka’bah.

Meanwhile, the sea had thrown up a ship in Jeddah belonging to Roman merchants which had been shattered, so they took its timbers and used them to roof the Ka’bah.

There lived in Makkah a Coptic carpenter who prepared for them what was utilizable from it.

There was a snake which used to come out from the well of the Ka’bah in which offerings were thrown everyday and sun itself on the wall of the Ka’bah and they were afraid of it. This was because whenever anyone approached it, it raised its head, made a rustling sound and opened its mouth. One day while it was sunning itself on the wall of the Ka’bah, Allāh sent a bird to the snake and it picked it up and flew away with it. Quraish then said: “Now we may hope that Allāh is pleased with what we intended to do. We have a friendly craftsman and we have wood and Allāh has rid us of the snake.

When they had decided to dismantle and rebuild it, Abu Wahb bin ‘Amr bin ‘A’id Al-Makhzûmi took a stone from the Ka’bah, but it leapt from his hand and returned to its place. Upon this, he said: “Oh people of Quraish, do not put into this building except

what you have legally earned, neither earnings from prostitution, nor money gained from usury, nor anything acquired by committing injustice against any person.

After this, Quraish divided up the work of restoring the Ka'bah; the side in which the door was situated was entrusted to Banu 'Abdi Manaf and Zahrah, while what lay between the Black Corner and the Yemeni Corner was the responsibility of Banu Makhzûm and some tribes from Quraish who were attached to them. The rebuilding of the back of the Ka'bah was assigned to Banu Jumh and Banu Sahm. Responsibility for the side in which lay the Stone was given to Banu 'Abdid-Dar, Banu Asad bin 'Abdil 'Uzza and Banu 'Adiyy – and it was this wall which was falling down.

People were afraid of demolishing the Ka'bah, but Al-Waleed bin Al-Mugheerah said: "I will be the first of you to begin demolishing it and so he took a pick axe and began to demolish it, saying: "O Allāh! We never deviated (from Your religion); O Allāh! We intended only to do good.", then he demolished from the side of the two corners. That night, the people waited, saying: "If anything befalls him, we shall not demolish anything of it and we shall return it as it was, but if nothing happens, then it means that Allāh is pleased with what we have done." Early the next morning, Al-Waleed resumed the demolition work of the night before and the people demolished with him.

They continued the demolition until they reached the foundations – the foundations of Abraham (Ibrāhīm ؑ), which consisted of green stones which looked as if they were interwoven with each other. One of them inserted his crowbar between two stones in order to force one of them out, but when the stone moved, all of Makkah shook, so they left the foundations alone.

The tribes of Quraish collected the stones in order to rebuild it, each tribe collecting them and then building alone, until the building was elevated to the level of the Black Stone. Then they fell into dispute regarding it, each tribe desiring to lift it into place. They carried on their disagreement and went so far as to form alliances and prepared to fight each other over it. Banu

‘Abdid-Dar brought a container full of blood and they and Banu ‘Adiyy bin Ka’b made a covenant that they were prepared to die (for the honour) and they plunged their hands into this blood and they called it “*La’qah Ad-Dam*” ^[1] Quraish remained thus for four or five nights. Then they gathered in the mosque and consulted one another.

Some writers have claimed that Abu Umayyah bin Al-Mugheerah bin ‘Abdullah bin ‘Amr bin Makhzûm Al-Makhzûmi – who was at that time the oldest of all the Quraish – said: “Let us all agree that the first man who enters through the mosque door will arbitrate between you.” So they agreed and the first person to enter was the Messenger of Allāh ﷺ. When they saw him, they said: “This is *Al-Ameen*! We accept him. This is Muhammad!” When he reached them, they informed him of what had happened. He said: “Bring me a garment.” It was brought to him and he took the Corner Stone and placed it on it with his hands, then he said:

«لِتَأْخُذْ كُلُّ قَبِيلَةٍ بِنَاحِيَةٍ مِنَ الثَّوْبِ، ثُمَّ ارْفَعُوا جَمِيعًا»

“Let each tribe take a corner of the garment, then all lift it together.”

This they did until they had lifted it up to its place, then he pushed it into place with his own hand – peace and blessings of Allāh be upon him and they continued to build over it.

During the building, the Messenger of Allāh ﷺ had moved the stones with them and they had placed their lower garments over their shoulders and the Messenger of Allāh ﷺ did likewise, but he fell to the ground, i.e. he fell on his face and there was a call: “Cover your private parts!” After that, his private parts were never seen again.

When they had reached fifteen yards, they placed a roof over it with six supporting beams.

The Ka’bah had been covered with *Qabati*, ^[2] then it was covered

^[1] *La’qah Ad-Dam*: Literally, the Licking of Blood.

^[2] *Qabati*: White Egyptian cloth.

with *Burûd*; ^[1] and the first person to drape it with brocade was Al-Hajjaj Ibn Yusuf.

Quraish had removed the stone due to a shortage of funds and they raised the door of the Ka'bah from the ground, so that none could enter it save those whom they wished. And if someone desired to enter it whom they did not wish to enter it, they would leave him until he reached the door, then they would stone him. When he reached the age of fifty years, Allāh sent him as a bringer of glad tidings, a warner and a caller to Allāh by His Permission and a guiding light.

Some of the Beliefs of the People of the *Jahiliyyah*:

Before that, we shall mention something of the affairs of the *Jahiliyyah* and what their beliefs were before the sending of the Messenger of Allāh ﷺ:

Qatadah said: "It was mentioned to us that between Adam and Noah (Nûh عليه السلام) there were ten centuries, during all of which the people were rightly guided and were following a law of truth, then after that, they differed and so Allāh sent Noah (Nûh عليه السلام) to them – and he was the first Messenger to the people of the earth." Ibn 'Abbas رضي الله عنه said, regarding the Words of Allāh, Most High:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً﴾

"Mankind was one community."^[2]

– "All of them followed Islam." The first thing by which Satan deceived the people was veneration of the righteous; and Allāh mentioned this in His Book, in His Words:

﴿وَقَالُوا لَا نَذَرُ آلِهَتَكُمْ وَلَا نَذَرُ وَدًّا وَلَا سُوعَا وَلَا يَعُوتَ وَيَعُوقَ وَنَسْرًا﴾

"And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, nor Ya'ūq, nor Nasr' (these are the names of their idols)."^[3]

[1] *Burûd*: A type of cloth from Yemen.

[2] *Sûrah Al-Baqarah* 2:213

[3] *Sûrah Nûh* 71:23

Ibn ‘Abbas ؓ said: “These people were righteous folk and when they died one month, their kin mourned for them and so they made images of them.” And it is reported elsewhere that their companions said: “Were we to make images of them, it would cause us to be more devoted in our worship.” He (the narrator) said: “A man would come to his brother and to his cousin and venerate him until that generation ended, then another generation came and they venerated them to a greater degree than before, then a third generation came and they said: “Our earlier generations did not venerate them except to seek their intercession with Allāh,” so they worshipped them.

Then when Allāh sent Noah (Nûh ؑ) to them – and those whom Allāh drowned perished – the water brought down those idols and carried them from land to land, until it drove them to the land of Jeddah. Then when the water receded, they remained on the beach and the wind blew sand over them until it concealed them.



‘Amr bin Luhayy Was the First to Change the Religion of Abraham:

‘Amr bin Luhayy was the leader of Khuza‘ah and a soothsayer and he had a connection with the Jinn who came to him and said:

*Hasten your steps and depart from Tihamah,
With good fortune and safety,
And you will find idols waiting there,
Take them to Tihamah and fear not,
Call the Arabs to worship them and they will respond.*

So he went to Jeddah and he found them, then he carried them until he arrived at Tihamah with them.

He attended *Hajj* and he called upon the Arabs to worship them and ‘Awf bin ‘Uzrah responded and he presented Wadd to him and he took it; he lived in Wadi Al-Qura, in Dawmah Al-Jandal

and he called his son 'Abdu Wadd and he was the first to be so called. His descendants continued to be its custodians until the advent of Islam, then the Messenger of Allāh ﷺ sent Khalid Ibn Al-Waleed ؓ to destroy it; Banu 'Uzrah and Banu 'Amir stood between him and it and so he fought them and killed them, then he destroyed it, smashing it into small pieces.

Mudar bin Nizar also responded to 'Amr bin Luhayy's call and he present to a man from Huzail the idol Suwa' and it was in a land known as Wuhat in Batn Nakhlah and whoever approached from Mudar would worship it and regarding that it was said:

*You see them around their Qiblah in devotion,
As Hudhail used to devote themselves to Suwa'.*

Mazhaj also responded to him and so he presented to Na'eem bin 'Amr Al-Muradi the idol known as Yaghûth. It was in Akmah in Yemen and Mazhaj and their allies used to worship it.

Hamdan also responded to his call and he presented Ya'ûq to them; this was in a village known as Khaiwan and Hamdan and their allies from Yemen used to worship it.

Himyar also responded to his call and he presented Nasr to them. This was located in Saba' (Sheba) and Himyar and their allies worshipped it.

These idols continued to be worshipped until Allāh sent His Messenger ﷺ and he smashed them.

It has been authentically reported on the authority of Abu Hurairah ؓ that he said: "Allāh's Messenger ﷺ said:

«رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُضْبَهُ فِي النَّارِ، فَكَانَ أَوَّلَ مَنْ
سَيَّبَ السَّوَابِ»

"I saw 'Amr bin 'Amir Al-Khuza'i (in a dream) dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities)."^[1]

^[1] Reported by Al-Bukhari.

In another version, he said: "... and changed the religion of Abraham." And in another version reported from Ibn Ishaq: "He was the first to change the religion of Abraham and to erect idols."

The people of the *Jahiliyyah* followed this, but there remained in them some traces of the religion of Abraham (Ibrâhîm عليه السلام), such as veneration of the House (of Allâh) and circumambulating it, *Hajj* and 'Umrah, staying at 'Arafah and Muzdalifah and sacrificing camels. Nizar used to say: "Here I am, at Your service, O Allâh! You have no partners except the partner who belongs to you, You possess him and all that he possesses." So Allâh revealed:

﴿ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّن مَّا مَلَكَتْ أَيْمَانُكُمْ مِّن شُرَكَاءَ فِي مَآ
رَزَقْنَكُمْ فَإِنَّهُ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

"He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense."^[1]

The Idol Manat:

One of the oldest idols was Manat, which was erected on the sea coast, in the region of Qudaid, between Makkah and Al-Madinah. All of the Arabs used to venerate it, but none more greatly than Al-Aws and Al-Khazraj; because of this, Allâh, Most High revealed:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن سَعَابِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ
أَنْ يَطُوفَ بِهِمَا﴾

^[1] *Sûrah Ar-Rûm* 30:28

“Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawāf) between them (As-Safā and Al-Marwah).”^[1]

Then the Messenger of Allāh sent ‘Ali ؑ in the year of the conquest of Makkah and he destroyed it.

The Idol Al-Lat:

Then they took Al-Lat as a deity in At-Ta’if and it was said that the origin of this was that a man used to crush *Saweeq* for the pilgrims and he died, so they began to make devotions at his grave, which was (covered by) a square stone. Thaqeef raised it up and built over it and all of the Arabs used to venerate it and the Arabs used to call themselves names such as Zaid Al-Lat and Taim Al-Lat. It was located where the minaret of At-Ta’if Mosque is.

When Thaqeef embraced Islam, the Messenger of Allāh ﷺ sent Al-Mugheerah ؑ and he demolished it and set fire to it.

The Idol Al-‘Uzza:

Then they took Al-‘Uzza as a deity, and that occurred more recently than the taking of Al-Lat as a deity. It was located in Wadi Nakhlah, above Zat ‘Irq and they built an edifice over it and they used to hear a voice coming from it. Quraish used to venerate it and when the Messenger of Allāh ﷺ conquered Makkah, he sent Khalid Ibn Al-Waleed and he cut it down. There were three trees and when he cut down the third, he found himself faced by an Abyssinian woman whose hair was standing on end and with her hand placed on her shoulder and gnashing her teeth and behind her was its custodian. And Khalid Said:

*O ‘Azz! We disbelieve in you, and we do not glorify you,
I have seen that Allāh has humiliated you.*

^[1] *Sûrah Al-Baqarah* 2:158

Then he struck her and split her skull and she died, then he killed the custodian.

The Idol Hubal:

Quraish had idols inside the Ka'bah and around it, the largest of which was Hubal and it was made out of red carnelian in the shape of a man and whenever they disagreed about something or wished to go on a journey, they would go to it and cast lots with divining arrows beside it. And it was this idol of whom Abu Sufyan said on the Day of Uhud: "*U'lu Hubal!*" The Prophet ﷺ said:

«قُولُوا: اللهُ أَغْلَى وَأَجَلُ»

"Say: *Allāh is Higher and More Powerful.*" ^[1]

They also had Isaf and Na'ilah; it was said that the origin of them was that Isaf was a man from Jurhum and Na'ilah was a woman from among them and they entered the House and he committed an act of adultery with her inside it and so Allāh transformed them into two stones and they took them outside so that they people would be warned by them, but after a long period of time had passed and the idols came to be worshipped, they were worshipped along with them.

Dhul-Khalsah:

Khath'am and Bajeelah had an idol whom they called Dhul-Khalasah and it lay between Makkah and Al-Madinah. The Messenger of Allāh ﷺ said to Jareer bin 'Abdullah Al-Bajali: "Will you not relieve me of Dhul-Khalsah and so he went to it with zeal and the tribe of Hamdan fought him, but he routed them and destroyed it.

The tribes of Qada'ah, Lakhm, Jadam 'Amilah and Ghatafan had an idol in the eastern part of Ash-Sham. And the people of every valley in Makkah had its own idol and when any of them wished

[1] Reported by Al-Bukhari, on the authority of Al-Bara' bin 'Azib ؓ and by Ahmad, on the authority of 'Abdullah bin 'Abbas ؓ.

to undertake a journey, the last thing he would do in his house was to stroke it.

The Idol ‘Amm Anas:

Ibn Ishaq said: “Khawlan had an idol whom they called: ‘Amm Anas and Allāh revealed regarding them:

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ﴾

“And they assign to Allāh a share of the tilth and cattle which He has created, and they say: “This is for Allāh” according to their claim, “and this is for our (Allāh’s so-called) partners.” But the share of their (Allāh’s so-called) “partners” reaches not Allāh, while the share of Allāh reaches their (Allāh’s so-called) “partners”! Evil is the way they judge.”^[1]

And when Allāh sent Muhammad ﷺ with (the Message of) *Tauheed*, Quraish said: “Has he made all the gods into one God (Allāh)? Verily, this is a curious thing!”^[2]

And along with the Ka’bah, Quraish had taken *Tawagheet* i.e. houses which they venerated as they venerated the Ka’bah.

Then when the Messenger of Allāh ﷺ conquered Makkah, he found around the House three hundred and sixty idols and he began to poke them in their eyes and their faces and say:

﴿وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

“And say: ‘Truth (i.e. Islāmic Monotheism or this Qur’ān or Jihād against polytheists) has come and Bātil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Bātil is ever bound to vanish.”^[3]

[1] *Sûrah Al-An’ām* 6:163

[2] *Sûrah Sād* 38:5

[3] *Sûrah Al-Isra* 17:81

and they fell on their heads, then he ordered that they be removed from the Mosque and burnt.



And now we return to his ﷺ *Seerah* and we say:

The Start of the Revelation:

It is authentically reported on the authority of 'A'ishah ؓ that she said: The commencement of the Divine Inspiration to Allāh's Messenger ﷺ 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 Hira' where he used to worship (Allāh alone) continuously for many days before his desire to see his family. He used to take with him on the journey food for the stay and then come back to (his wife) Khadeejah ؓ to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira'. The angel came to him and asked him to read. The Prophet ﷺ replied: "I do not know how to read." The Prophet ﷺ said: "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again 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." Thereupon he caught me for the third time and pressed me, and then released me and said:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ○ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ○ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾

*"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."* ^[1]

^[1] *Sûrah Al-'Alaq* 96:1-3)

Then the Messenger of Allāh ﷺ returned with the Inspiration and with his heart beating severely. Then he went to Khadeejah 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." Khadeejah replied: "Never! By Allāh, Allāh 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 folk who have been afflicted by calamity."

Khadeejah ؓ then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadeejah ؓ said to Waraqah: "Listen to the story of your nephew, O my cousin!" Waraqah asked: "O my nephew! What have you seen?" The Messenger of Allāh ﷺ described what he had seen. Waraqah said: "This is the same one who keeps the secrets (angel Gabriel) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." The Messenger of Allāh ﷺ asked: "Will they drive me out?" Waraqah replied in the affirmative and said: "Anyone who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." Then Waraqah recited the following poetic verses:

*I was diligent and I was persistent in remembrance (of Allāh),
O Allāh! (To You) I cried,
Then Khadeejah described the sequence of events (which occurred),
Long has been my wait, O Khadeejah, in the center of Makkah,
Hoping that I would hear the like of what you have said,
That I would see him appear,
According to the proof you have told me of what the priest said,
-I hate that he should be not straight - ,
That Muhammad will be a leader of his people,*

*And those who disagree with him will oppose him,
 But he will appear in the land like a guiding light,
 Guiding the people to righteousness,
 Those who fight him will meet with loss,
 But those who support him will meet with success,
 I wish that I could witness that day,
 And I would be the first of them to enter,
 To enter that which Quraish detest,
 Even though those in Makkah protested loudly,
 I hope that what they all hate will ascend to Allāh,
 The Owner of the Throne, while they are in ignominy,
 What is their religion except disbelief,
 Compared to (the religion of) those who reach the stars?*

But shortly after that, Waraqah died and then the Revelation stopped for a while, so that the Messenger of Allāh ﷺ became extremely depressed, even going to the tops of the highest mountains, desiring to throw himself from them, but each time he approached the summit of a mountain, Gabriel (Jibrā'īl عليه السلام) would appear to him and say: "O Muhammad! You are the Messenger of Allāh in truth," whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he would reach the top of a mountain, Gabriel would appear before him and say to him what he had said before."^[1]

Then one day when he was walking, he heard a voice from the sky and he said: "So I raised my sight and saw it was the angel who had come to me in the cave of Hira' and he was sitting on a throne between the sky and the earth. I became afraid of him and came back home and said: "Wrap me up! Wrap me up!" And then Allāh revealed the following Holy Verses (of Qu'rân):

﴿يَا أَيُّهَا الْمَدِينَةُ ۖ قُرْ فَأَنْذِرِ﴾

^[1] Reported by Al-Bukhari, on the authority of 'A'ishah رضي الله عنها (excluding the poetic verses).

“O you (Muhammad ﷺ) enveloped in garments! Arise and warn.”^[1]

After this, the Revelation started coming strongly, frequently and regularly.”^[2]

Types of Revelation:

The Revelation which came to the Messenger of Allāh ﷺ was of a number of different types:

The first: A vision; ‘Ubaid bin ‘Umair ؓ said: “The visions of the Prophets are a form of Revelation,” then he recited:

﴿إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ﴾

“I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh)”^[3]

The second: That which the angel (Gabriel) put into his heart, without the Prophet ﷺ seeing him, as he said:

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمَلَ رِزْقَهَا وَأَجْلَهَا، فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ، وَلَا يَحْمِلَنَّكُمْ اسْتِيطَاءُ الرِّزْقِ عَلَى أَنْ تَطْلُبُوهُ بِمَعْصِيَةِ اللَّهِ، فَإِنَّ مَا عِنْدَ اللَّهِ لَا يُنَالُ إِلَّا بِطَاعَتِهِ»

“The Holy Spirit breathed into my heart, that no soul will die until its provision and its term have been completed, so fear Allāh and ask (Him) in a good way and if you have to wait for sustenance, do not let that cause you to seek it through disobedience to Allāh, for that which is with Allāh may not be obtained except through obedience.”^[4]

The third: That the angel appears to him as a man and speaks to

[1] *Sūrah Al-Muddaththir* 74:1-5

[2] Reported by Al-Bukhari, on the authority of ‘A’ishah ؓ.

[3] *Sūrah As-Saffat* 37:102.

[4] Reported by Al-Bukhari, on the authority of ‘Ubaid bin ‘Umair ؓ and by At-Tirmidhi, on the authority of bin ‘Abbas ؓ.

him; and in this form the Companions ﷺ also saw him sometimes.

The fourth: That it would come to him like the ringing of a bell; and this was the hardest form of all, for the angel would combine with him until the sweat poured from his forehead, even though it was an extremely cold day^[1] and even if his camel knelt down on the ground with him. And one time, it came to him while his thigh was on the thigh of Zaid bin Thabit, and it almost broke it.^[2]

The fifth: That the angel would come to him in the form in which he was created and he would inspire him as Allāh willed. This happened on two occasions, as Allāh, Most High mentioned in *Sûrah An-Najm*.

The Sixth: What Allāh revealed to him above the heavens on the Night of Al-Mi'raj, including the obligation of prayer and other things.

Ibn Al-Qayyim – may Allāh have mercy on him – said: “The first thing which was revealed to him by his Lord was to read in the Name of his Lord Who created. And that was the start of his Prophethood. He commanded him to recite to himself and He did not command him convey it to anyone. Then Allāh, Most High revealed to him:

﴿يَا أَيُّهَا الْمَدَنِيُّ ۖ قُمْ فَاذْكُرْ﴾

“O you (Muhammad ﷺ) enveloped in garments! Arise and warn.”^[3]

So He announced to him (his Prophethood) by “Read!” and He sent him forth (to warn) with “O you (Muhammad) enveloped in garments! Arise and warn!”. Then He commanded him to warn his close kin, then his people, then his those around him from among the Arabs, then all of the Arabs, then the worlds (of

[1] Reported by Al-Bukhari, on the authority of 'A'ishah ؓ.

[2] Reported by An-Nasa'i, on the authority of Zaid bin Thabit ؓ.

[3] *Sûrah Al-Muddaththir* 74:1-2

mankind and Jinn)."

He continued for more than ten years warning them by preaching, without fighting and without imposing the *Jizyah*^[1] and Allāh commanded him to be forbearing and to patiently persevere. Then He allowed him to migrate (*Hijrah*) to Al-Madinah and He permitted him to fight. Then He commanded him to fight those who fought against him. Then He commanded him to fight the polytheists until all and every kind of worship is for Allāh (Alone).

The First to Believe:

When the Prophet ﷺ called to belief in Allāh, the slaves of Allāh from every tribe answered his call and the first of them was Abu Bakr, the *Siddeeq*^[2] of this nation ﷺ. He supported him in (defending) Allāh's religion and he called with him to Allāh and among those who answered his call were 'Uthman, Talhah and Sa'd ﷺ.

Another who responded early on to his call was *As-Siddeeqah*, Khadeejah ﷺ, as did 'Ali bin Abi Talib ﷺ when he was only eight years old. It was said that he was older, while he was under the guardianship of the Messenger of Allāh ﷺ, he having taken him from his uncle (Abu Talib).

The Story of Zaid bin Harithah:

Zaid bin Harithah ﷺ was one of the early converts to Islam; he was beloved by the Messenger of Allāh ﷺ. He had been a slave of Khadeejah ﷺ and she gave him to the Messenger of Allāh ﷺ when he married her. Then his father, Harithah and his uncle came to the Prophet ﷺ to ransom him and they said to the

[1] *Jizyah*: A tribute paid by Jews, Christians and Magians living under Muslim protection.

[2] *Siddeeq*: A title bestowed upon him by the Prophet ﷺ due to the fact that he believed the Prophet's story of the Night Journey (*Al-Isra'*) and the Ascension to the heavens (*Al-Mi'raj*) when others did not.

Prophet ﷺ: “O son of the master of his people! You are the people of Allāh’s Sanctuary and His charges; you liberate those in distress, you feed the captives and so we have come to you regarding our son, your slave, so be kind to us and accept his ransom.” The Prophet ﷺ said:

«فَهَلْ غَيْرَ ذَلِكَ؟»

“Might I suggest something else?”

They said: “And what is that?” He said:

«ادْعُوهُ فَأَخِيْرُهُ، فَإِنْ اخْتَارَكُمْ فَهُوَ لَكُمْ، وَإِنْ اخْتَارَنِي، فَوَاللَّهِ مَا أَنَا بِالَّذِي اخْتَارَ عَلَيَّ مِنْ اخْتَارَنِي»

“I will call him and give him the choice; if he chooses you, then he is yours, but if he chooses me, by Allāh, I will not choose another than one who has chosen me.”

They said: “You have answered us by meeting us halfway and you have behaved well.” So he called him and asked him:

«هَلْ تَعْرِفُ هَؤُلَاءِ؟»

“Do you know these people?”

He said: “Yes, (they are) my father and my uncle.” He said:

«فَأَنَا مَنْ قَدْ عَلِمْتُ، وَقَدْ رَأَيْتَ صُحْبَتِي لَكَ، فَاخْتَرْنِي، أَوْ اخْتَرَهُمَا»

“And you know me and you have seen how I treat you, so choose me or choose them.”

He said: “I will not choose other than you. To me, you are like a father and an uncle.” They said: “Shame on you, Zaid! Would you choose slavery over freedom and over your father, your uncle and your family?” He said: “Yes. I have seen something of this man and I will never choose another over him.” When the Messenger of Allāh ﷺ saw this, he took him out to *Hijr Isma‘eel* ^[1] and said:

^[1] *Hijr Isma‘eel*: A place near to the *Ka'bah* which was commonly used to make public announcements in the time of the Prophet ﷺ.

«أَشْهَدُكُمْ أَنَّ زَيْدًا ابْنِي، أَرْتُهُ وَيَرْتُنِي»

"I call upon you as witnesses that Zaid is my son; I am his heir and he is my heir."

When his father and uncle heard this, they became happy and left. He was called Zaid bin Muhammad until Islam came and the following Verse was revealed:

﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

"Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh."^[1]

- after which he was known as Zaid bin Harithah.^[2] Az-Zuhri said: "We do not know of anyone who embraced Islam before Zaid."^[3]

And Waraqah bin Nawfal embraced Islam; it is reported in At-Tirmidhi's *Jami* that the Prophet ﷺ saw him in a dream and he was in good circumstances."^[4]

The people entered Islam one after another and Quraish did not object to that, until he began to malign their religion and revile their (false) deities.*^[5] At that point, they began to exhibit serious enmity

[1] *Sûrah Al-Ahzab* 33:5

[2] Reported by Al-Bukhari, on the authority of Ibn 'Umar ؓ.

[3] Reported by 'Abdur-Razzaq in *'Al-Musannaf*.

[4] Reported by At-Tirmidhi and Ahmad.

[5] *The Messenger of Allāh ﷺ was neither one who reviled, nor slandered nor cursed and that is what was revealed to him (in *Sûrah Al-An'âm* 6:108): "And insult not those whom they (the disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge." He only used to recite to them the Verses which Allāh had revealed to him which revealed the truth regarding their *Awliya'* (friends, supporters, those on whom they rely to intercede with Allāh) and the fact that they are only lies which the devils from among mankind and the Jinn have spun in the minds of mankind in order to make them worship them as only Allāh should be worshipped. Indeed, they ascribe to them Attributes of Allāh, which make them believe that they (i.e. the idols) are able to do all things and that they hear and answer (supplications) and other things which cause them to supplicate them, to swear vows to them, to swear by them etc. And

to him and his Companions. Allāh protected His Messenger ﷺ with Abu Talib, because he was respected and highly regarded by them. And it was from the Wisdom of the Most Just of judges that he should remain upon the religion of his people due to the benefits which are obvious to those who think about them.

As for his Companions, those of them who belonged to a tribe which could protect them were safe from them, but the rest of them they began to torture, including ‘Ammar, his mother and his family members; they were tortured for their belief in Allāh and when the Messenger of Allāh ﷺ passed by them while they were being subjected to torture, he said:

«صَبْرًا يَا آلَ يَاسِرٍ، فَإِنَّ مَوْعِدَكُمْ الْجَنَّةُ»

“Have patience, O family of Yasir, for verily, you are promised a place in Paradise.”^[1]

Sumayyah, the First Martyr:

Abu Jahl passed by Sumayyah, the mother of ‘Ammar ؓ while she was being tortured along with her husband and her son and he pierced her with a spear in her private parts and killed her.

Whenever (Abu Bakr) As-Siddeeq passed by a slave who was being tortured, he would purchase him and set him free. Those whom he bought and freed included Bilal – for he was subjected to the most severe torment – they also included ‘Amir bin Fuhairah and a slave woman belonging to Banu ‘Adiyy. ‘Umar used to torture her for having embraced Islam and Abu Qahafah – ‘Uthman bin ‘Amir – said to his son, Abu Bakr: “O my son! I see you freeing the weak slaves; if you were to free strong people, they could protect you.” He said: “This is what I desire.”

And the more the punishment of Bilal ؓ increased, the more he

when the Messenger of Allāh ﷺ would recite these Verses to them, their custodians would spread tales that he was maligning their gods and reviling them.

^[1] Reported by Ibn Ishaq and At-Tabarani.

would say: “(Allāh is) One! (Allāh is) One!”

The Beginning of the Call: (to Allah):

Az-Zuhri said: “When Islam appeared, a number of the disbelievers among Quraish would come to those who believed and their families and torture them and imprison them, desiring to turn them away from their religion. Al-Waqidi said: “I was informed by Muhammad bin Salih, on the authority of Salih bin ‘Umar bin Qatadah, Yazeed bin Rûman and others that they said: “The Messenger of Allāh ﷺ preached secretly in Makkah for three years, then he preached publicly in the fourth year, calling the people (to Allāh) for ten years, attending the pilgrimage season every year, following the people in their stopping places and he also attended the festivals in ‘Ukaz, Majannah and Dhul Majaz, calling upon them to protect him so that he might convey the Messages of his Lord and informing them that they would be rewarded with Paradise, but he found none to support or protect him. He would even inquire about the tribes and their stopping places, one after another and say to them: “O people! Say:

«لَا إِلَهَ إِلَّا اللَّهُ، تَفْلِحُوا وَتَمْلِكُوا بِهَا الْعَرَبُ، وَتَدِينُ لَكُمْ بِهَا الْعَجَمُ.
فَإِذَا مِتُّمُ كُنتُمْ مُلُوكًا فِي الْجَنَّةِ»

“La Ilaha Illallah” (none has the right to be worshipped except Allāh) and you will be successful and you will rule over the Arabs thereby and the non-Arabs will submit to you; and if you die, you will be kings in Paradise.”

And while he was saying these words, Abu Lahab would be behind him, saying: “Do not obey him, for he is a Sabian^[1] and a liar.” And so they would respond to the Messenger of Allāh ﷺ in the most repugnant manner and they would molest him and say: “Your own family know you better, since they did not follow you.” And he would say:

^[1] That is, an innovator.

«اللَّهُمَّ لَوْ شِئْتَ لَمْ يَكُونُوا هَكَذَا»

“O Allāh! If You willed, they would not be so.”

Then when Allāh revealed to him:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

“And warn your tribe (O Muhammad ﷺ) of near kindred.”^[1]

He ascended As-Safa and called:

«وَاصْبَا حَاهُ»

“Wa Sabaha.”^[2]

And when the people gathered around him, he said:

«لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تُرِيدُ أَنْ تَخْرُجَ عَلَيْكُمْ مِنْ سَفْحِ هَذَا الْجَبَلِ، أَكُتِّمُ مُصَدِّقِي؟»

“If I informed you that there are horsemen coming around the mountain to attack you, would you believe me?”^[3]

They said: “Yes. We have not known you to lie.” He said:

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ»

“Then I (tell you that) I am a warner to you of a severe punishment.”

Abu Lahab replied: “May you perish! Have you gathered us here for nothing but this?” Then Allāh, Most High revealed:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝

Perish the two hands of Abū Lahab (an uncle of the Prophet ﷺ) and perish he! His wealth and his children will not benefit him!^[4]

[1] Sûrah Ash-Shu'ara' 26:214

[2] Wa Sabaha and Ya Sabaha: A warning.

[3] Reported by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i, on the authority of Ibn 'Abbas ؓ.

[4] Sûrah Al-Masad 111:1-2.

Ibn Al-Qayyim – may Allāh have mercy on him – said: “The Messenger of Allāh ﷺ called to Allāh in secret for three years, then it was revealed to him:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

“Therefore proclaim openly (Allāh’s Message — Islāmic Monotheism) that which you are commanded, and turn away from Al-Mushrikūn (polytheists, idolaters, and disbelievers).”^[1]

The First Blood Spilt:

In the fourth year, Sa’d bin Abi Waqqas ؓ struck a man from among the pagans and fractured his skull; this happened when the Companions of the Messenger of Allāh ﷺ had gathered in the mountain passes and were praying there when a man from among the disbelievers saw them and he had a number of Quraish with him and he began to malign them, so Sa’d bin Abi Waqqas ؓ struck one of them and he bled. This was the first blood spilt in Islam.

The Mockery of the Polytheists:

Whenever the Prophet ﷺ sat and he had around him the weaker members of his Companions ؓ, such as ‘Ammar bin Yasir, Khabbab bin Al-Aratt, Suhaib Ar-Rûmi, Bilal and their likes, if Quraish passed by them, they would mock them and they would say: “Are these people (those sitting around him) those among us whom Allāh has blessed?” Then Allāh revealed:

﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

“Does not Allāh know best those who are grateful.”^[2]

And it was also revealed regarding them:

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُؤْتِيَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآخِرُ

^[1] *Sûrah Al-Hijr* 15:94

^[2] *Sûrah Al-An’âm* 6:53

الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿١﴾

"And as for those who emigrated for the Cause of Allāh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!"^[1]

Abu Jahl said: "By Allāh, if I see Muhammad, I will surely tread on his neck." Then he was informed that the Messenger of Allāh ﷺ was praying and he said to him: "Did I not prohibit you from praying?" The Messenger of Allāh ﷺ repulsed him and he said: "Will you repulse me, when I am the mightiest of the people of Al-Batha'?" Then Allāh revealed:

﴿أَرَأَيْتَ الَّذِي يَنْهَى ۝ عَبْدًا إِذَا صَلَّى﴾

"Have you (O Muhammad ﷺ) seen him (i.e. Abū Jahl) who prevents. A slave (Muhammad ﷺ) when he prays."^[2]

In some narrations, it was reported that he said: "Did I not prohibit you? By Allāh, there none in Makkah whose council is more powerful than mine!"

Muslim has reported on the authority of Abu Hurairah ؓ that Abu Jahl said: "Does Muhammad place his face (on the ground) in your presence." It was said to him: "Yes." He said: "By Al-Lat and Al-'Uzza, if I were to see him do that, I would trample his neck, or I would besmear his face with dust. He came to the Messenger of Allāh ﷺ as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands and he said: "There is between me and him a ditch of fire and terror and wings." Thereupon the Messenger of Allāh ﷺ said: "If he were to have come near me, the angels would have torn him to pieces." Then Allāh, the Exalted and Glorious, revealed this Verse." He (the narrator) said: "We do not know

^[1] *Sûrah An-Nahl* 16:41

^[2] *Sûrah Al-'Alaq* 96:9-10

whether it is the *Hadeeth* transmitted to Abu Hurairah ؓ or something conveyed to him from another source.

﴿كَذَٰلِكَ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۖ أَلَمْ تَرَ أَنَّهُ أَتَىٰ مَوْصِيًّا ۖ وَحَدَّثَ تِلْكَ الْقَوْلَ﴾

“Nay! Verily, man does transgress (in disbelief and evil deed). Because he considers himself self-sufficient.”^[1]

The First Migration to Abyssinia:

In the fifth year, the Prophet ﷺ ordered his Companions ؓ to migrate to Abyssinia, when the torment and harassment became severe, saying:

﴿إِنَّ فِيهَا رَجُلًا لَا يُظْلَمُ النَّاسُ عِنْدَهُ﴾

“There is a man there in whose presence no man is oppressed.”

Abyssinia was a place of trade for Quraish. Those who made this first migration were twelve men and four women and the first of them to migrate there was ‘Uthman bin ‘Affan ؓ, accompanied by his wife, Ruqayyah ؓ, the daughter of the Messenger of Allāh ﷺ and some people concealed their Islam (and remained in Makkah).

Among those who left were: Az-Zubair and ‘Abdur-Rahman bin ‘Awf, Ibn Mas‘ūd, Abu Salamah and his wife – may Allāh be pleased with all of them – they departed one after another and in secret and Allāh granted them success in finding two trading boats at the time they reached the coast and they carried them to Abyssinia. Quraish gave chase to them until they reached the sea, but they did not catch any of them. They left in the month of Rajab and remained in Abyssinia throughout Sha‘ban and Ramadan, then they returned to Makkah in Shawwal when a report reached them that Quraish had come to an agreement with the Messenger of Allāh ﷺ and ceased persecuting them.

The reason for this was that the Messenger of Allāh ﷺ recited *Sûrah An-Najm* and when he reached the Words:

^[1] *Sûrah Al-'Alaq* 96:6-7

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ﴾

“Have you then considered Al-Lāt, and Al-‘Uzzā (two idols of the pagan Arabs). And Manāt (another idol of the pagan Arabs), the other third?”^[1]

The devil inserted into his mouth: “Those are the exalted *Gharaneeq* whose intercession is to be hoped for.” Then the polytheists said: “He has not said anything good about our gods before today, and we know that it is Allāh Who creates, sustains, gives life and causes death, but our gods intercede with Him.” Then when he reached the *Sajdah* (prostration), all of the Muslims and the pagans prostrated with him except an old man from Quraish, who raised a handful of stones to his forehead and prostrated on it, saying: “This is sufficient for me.”*^[2] Then the Messenger of Allāh ﷺ became extremely depressed and greatly fearful of Allāh and so Allāh revealed:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَعَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَاتِهِ﴾

“Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, Shaitān (Satan) threw (some falsehood) in it. But Allāh abolishes that which Shaitān (Satan) throws in. Then Allāh establishes His Revelations.”^[3] ^[4]

^[1] *Sûrah An-Najm* 53:19-20

^[2] * The scholars of *Hadeeth* have ascertained that the story of the *Gharaneeq* is baseless. Al-Qadi ‘Ayyad said: “Those who reported it among the scholars of *Tafseer* and others did not supply any chain of narrators for it and they did not attribute it to a Companion, except Al-Bazzar and he made it clear that it is unknown from any permissible source except the one he quoted and (in fact) there is some defect in this.” The pagans only prostrated because they were taken by the majesty of the Qur’ân, the power of its literary style, the splendour of its Verses, its lawful magic, the charm of its wording and its sweet fascination.

^[3] *Sûrah Al-Hajj* 22:52

^[4] What is mentioned here is one of two sayings regarding this story.

And when the Messenger of Allāh continued to malign their gods, they returned to their previous behaviour, only worse than before and they increased their persecution of those who embraced Islam.

The Second Migration to Abyssinia:

When those who had migrated to Abyssinia approached Makkah and news of their situation was conveyed to them, they hesitated to enter, then every man entered under the protection of a man from Quraish. After that, the trial and torment from Quraish increased and their families tried to intercede for them and it was hard upon them to be informed of the asylum offered to them by the Negus of Abyssinia, so the Messenger of Allāh ﷺ permitted them to depart a second time for Abyssinia and so they left.

The number of those who departed this time was eighty-three men – assuming that ‘Ammar bin Yasir was one of them – and nineteen women.

When they heard of the migration of the Messenger of Allāh ﷺ to Al-Madinah, thirty-three men and eight women from among them returned and two men from among them died in Makkah, while seven were held prisoner; and twenty-four men from among them took part in the Battle of Badr.

The Messenger of Allah’s Letter to the Negus, Requesting Him to Give Umm Habeebah in Marriage to Him:

In the month of Rabee‘, in the seventh year after the Hijrah, the Messenger of Allāh ﷺ wrote a letter to the Negus calling him to Islam and he wrote requesting him to marry Umm Habeebah bint Abi Sufyan ؓ to him; she had migrated to Abyssinai with her husband, ‘Ubaidullah bin Jahsh and he embraced Christianity there, then he died as a Christian.

And he wrote to him also requesting that he send those of his Companions who remained with him. When the Negus read the letter, he embraced Islam and he said: “If I was able to come to

him, I would come to him.” And he married Umm Habeebah ؓ to him and paid her a dowry for him of four hundred dinars and sent the remainder of his Companions in two boats. They arrived after the Battle of Khaibar, when the Messenger of Allāh ﷺ had already conquered it.

Quraish Send to the Negus a Request for the Return of the Muslims:

After the Battle of Badr, Quraish gathered in the Meeting Hall (*Dar An-Nadwah*) and said: “We may revenge ourselves on those (Muslims) with the Negus, so collect some money and send it to the Negus as a gift, so that haply, he might send those who are with him and let us appoint two representatives to do that from among those who hold the same view as you.” So they sent ‘Amr bin Al-‘As and ‘Imarah bin Al-Waleed^[1] with the gift and they travelled across the sea. Then when they entered the Negus’s presence, they prostrated before him and greeted him with salutations of peace and said: “Our people are sincere advisers to you and they have sent us to you to warn you about these people who have come to you, because they are people who have followed a man who is a liar he has come forward from among us claiming that he is the Messenger of Allāh and none have followed him except the stupid people. We have put pressure on them and expelled them to a ravine in our land where none was allowed to join them and none was allowed to leave them and hunger and thirst have killed them. And when things became hard for them, he sent his cousin to you in order to spread corruption in your religion and in your Kingdom. So beware of them and send them to us and we will deal with them for you. And a sign of (the truth of) this (what we have told you) is that when they enter your presence, they do not prostrate to you, nor do they greet you as you should be greeted, because they reject your religion.”

^[1] According to Ibn Hisham, they sent with them ‘Abdullah bin Abi Rabee’ah.

So the Negus sent for them and when they arrived, Ja'far bin Abi Talib called out at the door: "The Party of Allāh seek your permission to enter." The Negus said: "Go to this caller and tell him to repeat his words." This he did and the Negus said: "Yes. Let them enter by Allāh's Permission and under His Protection." So they entered and they did not prostrate to him. He asked: "What prevents you from prostrating to me?" They said: "We only prostrate to Allāh, Who created you and your Kingdom and we only used to use that salutation when we worshipped idols, then Allāh sent among us a truthful Prophet and he ordered us to greet each other with the salutation which is pleasing to Allāh and that is "*As-Salam*", the salutation of the people of Paradise.

The Negus recognized that this was true and that it was in the Torah and the *Injeel* ^[1] He said: "Which of you was the announcer who sought permission to enter?" Ja'far ﷺ said: "It was I." The Negus said: "Then speak." He said: "You are a King and you accept neither excessive speech nor injustice and I would like to answer on behalf of my companions, so order that one of these two men speak and then hear our argument."

'Amr said to Ja'far: "Speak." So Ja'far said to the Negus: "As him if we are slaves, or free men, and if we are slaves who have fled from their masters, then return us to them." 'Amr said: "No, they are honourable freemen." He asked: "Have we spilled blood unlawfully that we should be punished?" 'Amr said: "Not a drop." He asked: "Have we taken the people's wealth unlawfully and are thus required to compensate for it?" 'Amr said: "Not a single *qeerat*." The Negus asked: "Then what do you want from them?" He said: "We and they were united upon the same thing, the religion of our forefathers and they abandoned that and followed something else." The Negus asked: "What is it that you used to follow and what is it that you have followed? Speak and tell me the truth." Ja'far replied: "As for what we used to follow, we have abandoned it and it is the religion of Satan. We used to disbelieve in Allāh and we worshipped stones. As for what we have changed

[1] *Injeel*: The Revelation given to Jesus (ʿĪsā ﷺ).

to, it is the religion of Allāh, Islam. A Messenger came to us from Allāh with it and with a Book like the Book of the son of Mary, confirming it.” He said: “You have spoken of a great matter, so go slowly.” Then he ordered that the bell be rung and all of the priests and monks gathered to him. Then he said to them: “I implore you by Allāh, who revealed the *Injeel* to Jesus (‘Īsa عليه السلام), do you find (anything in it) about a Prophet between Jesus (‘Īsa عليه السلام) and the Day of Resurrection?” They said: “By Allāh, yes; Jesus has informed us of him and he said: “Whoever believed in him has believed in me and whoever disbelieved in him has disbelieved in me.”

The Negus said to Ja‘far عليه السلام: “What does this man say to you and what does he order you to do and what does he forbid you from doing?” Ja‘far عليه السلام replied: “He recites to us the Book of Allāh and he enjoins *Al-Ma‘rūf* (Islamic Monotheism and all good deeds) upon us and he forbids *Al-Munkar* (*Shirk* and all evil deeds) to us. He orders us to be faithful to our agreements of protection, to maintain family ties and to be charitable to the orphans and he orders us to worship Allāh, Alone, without ascribing partners to Him.”

The Negus said: “Recite something of what he recites to you and so he recited *Sûrah Al-Ankabût* and *Sûrah Ar-Rûm*, upon which the Negus’s eyes were filled with tears and he said: “Recite for us some more of this beautiful speech.” And so he recited to them *Sûrah Al-Kahf*.

‘Amr wished to make the Negus angry and so he said: “They slander Jesus and his mother.” He asked: “What do you say about Jesus and his mother?” So he recited to them *Sûrah Maryam* and when he came to the part where Jesus and his mother are mentioned, the Negus raised a splinter from his *Siwak* ^[1] of the size of which might get into the eye and he said: “By Allāh, The Messiah did not exceed what you have said by one dot.”

And regarding the Negus, Allāh, Most High revealed:

^[1] *Siwak*: A stick from the root of the *Arak* tree used as a toothbrush.

﴿وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ﴾

“And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: “Our Lord! We believe; so write us down among the witnesses. “And why should we not believe in Allāh and in that which has come to us of the truth (Islāmic Monotheism).”^[1]

Then the Negus approached Ja'far ؑ, then he said: “Go, for you are *Suyûm* in my land (*Suyûm* means safe) and whoever maligns you will pay for it. So there is no license today for anyone against the party of Abraham.”

The Death of the Negus

When the Negus died, the Messenger of Allāh ﷺ went out and offered prayer over him as one offers funeral prayer over a dead person. The hypocrites said: “He is praying over an infidel who died in Abyssinia.” So Allāh, Most High revealed:

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ﴾

“And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.”^[2]

It was also said that Quraish sent messengers to request their return before the *Hijrah* to Al-Madinah.

^[1] *Sūrah Al-Ma'idah* 5:83-84

^[2] *Sūrah Āl 'Imrân* 3:199

And in the fifth year of Prophethood, the Messenger of Allāh hid in the house of Al-Arqam Ibn Abi Al-Arqam.

Hamzah bin ‘Abdil Muttalib ﷺ Embraces Islam:

In the sixth year, Hamzah bin ‘Abdil Muttalib and ‘Umar ﷺ embraced Islam.

Ibn Ishaq said: “Abu Jahl passed by the Messenger of Allāh ﷺ at As-Safa and he attacked him and caused harm to him, but the Messenger of Allāh ﷺ remained silent, then he stood up and entered the Mosque. A slave-woman belonging to ‘Abdullah bin Jud’an was in her house at As-Safa and she heard what Abu Jahl said. Then Hamzah arrived from a hunting trip wearing his bow on his shoulder – and he was known as: *A’azzu Quraish* (the Mightiest of Quraish) – and when Ibn Jud’an’s slave-woman informed him of what she had heard from Abu Jahl and he became angry and entered the Mosque and finding Abu Jahl sitting in the meeting place of his people, he said to him: “O you yellow back! “Would you slander my nephew when I follow his religion?” Then he struck him with his bow and cut his head to make his point. Some of Banu Makhzûm stood up to defend him and some of Banu Hashim also stood up, but Abu Jahl said: “Leave him Abu ‘Imarah, for I maligned his nephew in the ugliest manner.” Thereafter, Quraish came to know that the Messenger of Allāh ﷺ had been strengthened and they desisted from harming him as they had done before.

‘Umar ﷺ Embraces Islam:

It is reported on the authority of Ibn ‘Umar ﷺ that the Messenger of Allāh ﷺ said:

«اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ الرَّجُلَيْنِ إِلَيْكَ: إِمَّا عُمَرُ بْنُ الْخَطَّابِ، أَوْ أَبِي جَهْلٍ بْنُ هِشَامٍ»

“O Allāh! Strengthen Islam by whichever of these two men is the most beloved to You: Either ‘Umar bin Al-Khattab or Abu Jahl bin Hisham.”

And the more beloved of the two to Allāh was ‘Umar ؓ. ^[1]

It was also narrated on the authority of Ibn ‘Abbas ؓ that he said to ‘Umar ؓ: “Why were you called *Al-Farûq*?” He replied: “Hamzah embraced Islam three days before me, then Allāh opened my heart to Islam and the first thing which I heard from the Qur’ân was:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾

“Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names”. ^[2]

Now there is no soul on earth more beloved to me than that of the Messenger of Allāh ﷺ. I inquired about him and it was said to me: “He is in Dar Al-Arqam.” ^[3] So I went to the house and Hamzah was sitting with his companions and with the Messenger of Allāh ﷺ therein. I knocked on the door and the people listened and Hamzah said: “What is it?” They said: “It is ‘Umar.” Then the Messenger of Allāh ﷺ came out and he seized me by the lapels of my garment, then he wrestled me forcefully in a manner which I could not resist, until he forced me to my knees, then he said to me: “Will you not cease, ‘Umar?” He said: “I testify that none has the right to be worshipped except Allāh and that you are the Messenger of Allāh.” And the people in the house said: “*Allāhu Akbar!*” (Allāh is Most Great) so loud that the people in the Mosque heard it. Then I said: “O Messenger of Allāh! Are we not following the truth, whether we live or die?” He replied: “Yes.” So I said: “Then what is the reason for hiding? By Him Who sent you with the truth, we shall go out.” So we went out in two rows, Hamzah in one row and I in the other – and he had a heavy step, like the sound of a flour grinder – and we entered the Mosque and when Quraish saw me they were afflicted by

^[1] Reported by Ahmad in his ‘*Musnad*’ and by At-Tirmidhi and bin Sa’d Al-Baihaqi in a *Marfû’* form, as mentioned in *Kash Al-Khafa*.

^[2] *Sûrah Tâ Hâ* 20:8

^[3] Dar Al-Arqam: A house in Makkah belonging to Al-Arqam bin Abi Arqam, which functioned as a mosque, school and meeting place for the Muslims.

depression the like of which had not seized them before. And so the Messenger of Allāh ﷺ named me *Al-Farûq*.”

Suhaib ؓ said: “When ‘Umar embraced Islam, we sat around the House in a circle and we circumambulated (the House) and we even retaliated against those who treated us harshly.”

Abu Talib’s Protection of the Messenger of Allah ﷺ

When Quraish saw that the religion of the Messenger of Allāh ﷺ was spreading and gaining in strength and they observed what Abu Talib did for him, they went to him with ‘Imarah bin Al-Waleed and they said: “O Abu Talib! This is the smartest boy in Quraish and the best looking, so take him and turn over this man who has gone against your religion and the religion of your forefathers and we shall kill him, for it is only one man in exchange for another.” He replied: “It is a bad bargain which you offer me: You give me your son that I may bring him up and I give you my son that you may kill him!” Al-Mut’im bin ‘Adiyy bin Nawfal said: “O Abu Talib! Your people have been fair to you and striven to free you (from him) in every way possible.” He said: “By Allāh, you have not been just with me, but you have united in order to abandon me, so do whatever appears good to you.”

The notables of Makkah said to Abu Talib: “Either you leave him to us and we will deal with him for you, in which case you will be following that which we follow, or prepare for war with us, for we will not allow your brother’s son to continue in this way, until we kill him or he stops what he is doing against us, for we have sought every way we could think of to avoid war with you.”

So Abu Talib sent for the Messenger of Allāh ﷺ and he said to him: “O son of my brother! Your people have come to me and said such-and-such... so spare me and yourself and do not burden me with more than either I or you can bear: Desist from saying those things which your people dislike to hear.” The Prophet ﷺ replied:

«وَاللّٰهُ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي وَالْقَمَرَ فِي يَسَارِي، مَا تَرَكْتُ هَذَا

الْأَمْرَ حَتَّى يُظْهِرَهُ اللَّهُ، أَوْ أَهْلِكَ فِي طَلَبِهِ»

“By Allāh, even if they were to place the sun in my right hand and the moon in my left hand, I would not stop preaching this religion until Allāh makes it manifest over all religions, or I die in the process.” ^[1]

So he said: “Continue with your mission, for by Allāh, I will never hand you over (to Quraish).

Then Abu Talib called upon his kin to support him and Banu Hashim and Banu Al-Muttalib responded, except Abu Lahab. Abu Talib said:

*By Allāh , never will they reach you with all their numbers,
Until I am buried and sealed in my grave.
Proceed with your mission unblamed,
Of that I give you the good news, rest assured of that,
You have invited me, and surely, I know you are advising me,
You told the truth and you were then trustworthy,
And you presented to me a religion which I know for sure, Is the
best one revealed to mankind,
Were it not that I would face censure or abuse,
You would have found me openly accepting it.*

The Boycott of Banu Hashim in the Canyon:

When they – both Believer and disbeliever – agreed to protect the Messenger of Allāh ﷺ, Quraish gathered and agreed that they would not sit with them, nor would they make contracts with them, nor enter their houses until they delivered the Messenger of Allāh ﷺ to be killed, and they wrote a document to this effect in which there were contracts and covenants never to accept any

^[1] Translator’s note: According to Shaikh Muhammad Nasir Ad-Deen Al-Albani (may Allāh have mercy on him), this is a weak *Hadeeth* narrated by Ibn Ishaq (who is weak) and Ibn Jareer. The reporter was Ya’qūb bin ‘Utbah, who never met any of the Companions ﷺ; rather, he was a student of the *Tabi’ūn*.

peace agreement with Banu Hashim, nor to show them any kindness or compassion until they handed him over to be killed. So Abu Talib ordered them to go to a canyon belonging to him and they remained there for three years, while the hardships they suffered increased in severity: They closed the markets to them and they would not food to enter Makkah nor to be sold therein unless they bought it and they would not allow anything of it to reach Banu Hashim, so that the voices of their women could be heard from beyond the canyon crying out in hunger. And they increased their persecution of those who had embraced Islam and had not entered the canyon and kept them prisoner. The trial was a great one and they were severely distressed thereby. And when the people took their places to sleep at night, Abu Talib would order the Messenger of Allāh ﷺ to sleep on his mattress, so that it would be seen by anyone who intended to assassinate him. Then once the people had slept, he would order one of his sons, his brothers or his nephews to sleep on the mattress of the Messenger of Allāh ﷺ and he would order him to sleep on one of their mattresses.

Regarding this, Abu Talib composed some poetic verses known as 'Qaseedah Al-Lamiyyah' which are well known:

*When I saw the people without love
And they had cut off all means of communication,
And declared hostility and harm
And obeyed the commands of the enemy,
I was patient with them and kindhearted and white hearted as
required by our culture,
I brought my family close to the House of Allāh,
And held fast the covering (of the Ka'bah) in order to connect (with
Allāh),
I seek refuge with the Lord of mankind from every evil slanderer,
And every person who would pester us with evil suggestions,
And from one who displays hatred and fury towards us,
And from one who attributes to the religion that which is not part of it,
By (Mount) Thaur and Him Who fixed (Mount) Thabeer in its place,
And by him who ascended and descended from Hira',*

And by the House (of Allāh) – by the right of the House in the center of Makkah,
And I swear by Allāh, Allāh is not unmindful,
And (I swear) by the Black Stone when they wipe it,
And surround it in the forenoon and in the afternoon,
And (I swear) by the footprints of Abraham in the mud,
Which he made standing barefoot, unshod,
And (I swear) by the circuits between As-Safa and Al-Marwah,
And the images and idols therein,
And by the farthest station when they turn towards it,
And by every pilgrim to the House of Allāh,
Including every rider, every person fulfilling a vow and every pedestrian,
And by the night of gathering and the way stations in Mina,
Is there anything more sacred and of higher status?
And after (swearing by) these things,
Is there any greater refuge than through these things?
And is one who seeks refuge and fears Allāh just?
You (O Quraish) have lied, by the House of Allāh, we will not leave Makkah,
And depart, for your affairs are in confusion,
You have lied, we swear by the House of Allāh, we will not abandon Muhammad,
We will protect him and fight for him,
And we will not submit him to you until we die surrounding him,
Forgetting even our children and our wives,
Our people will fight you with iron (swords etc.),
Raising the banners (of war) over clanking (armour),



And we promise by Allāh that if what I expect occurs,
We will mix our swords with those of our enemies,
In the hands of a youth a shooting star...
My brother is truthful, protects the truth and is courageous,
No nation abandons a leader

Who protects honour except those who cut him off or are indifferent,



*Blameless and honourable seeking rainclouds by his countenance,
Friend of the orphans and protector of the widows,
The fearful and weak from the family of Hashim flee to him,
In his sight, they are esteemed and virtuous,*



*'Utbah, do not listen to the words of our enemy about us,
Envious, untruthful, hateful and perfidious,
Abu Sufyan passed on from me in disdain,
As did the leader from among the major disputers,
You flee to Najd and its cold waters,
And you think that I do not know about you,
Mut'im, the people told you of their plan,
But if I am devoured, you will not eat of the repast,
May Allāh recompense 'Abdu Shams and Nawfal
For what they did against us, with an evil punishment sooner
rather than later,
'Abdu Manaf, you are the best of your people,
So do not associate every interloper as partner in your religion,
Until recently, you were the fuel for the pot,
And now you are the bearers of fuel for pots and cauldrons,
From every friend and relative we expected help,
But in the end, we found it was of no avail,
Except that a group from Kilab bin Murrah,
Declared themselves innocent of those who abandoned us,*



*What an excellent man is nephew of the tribe, who does not lie,
 Zuhair, a unique sword from among...
 By my life, I was given a difficult responsibility in caring
 For Ahmad and his brothers (in faith),
 (He is) they way of love which maintains close relations,
 Who is there like him in whom we may place our hopes,
 If the judges were to compare him with others?
 (He is) gentle, noble and just – not fickle,
 He believes in a God Who is not unmindful,
 By Allāh, if it were not that I would suffer slander,
 From our elders in the meeting places,
 I would have followed him in all circumstances,
 At all times in all seriousness,
 They know that our son is held by us to be truthful,
 And he does not concern himself with the sayings of the false people,
 I turned towards him and I protected him,
 And defended him with my family and our lives.*

The Annulment of the Document:

After that, Hisham bin ‘Amr from the tribe of Banu ‘Amir bin Lu’ayy – who used to meet with Banu Hashim in the canyon in secret at night with food – went to Zuhair bin Abi Umayyah Al-Makhzûmi – whose mother was ‘Atikah bint ‘Abdul Muttalib – and said: “O Zuhair! Are you happy to eat food and drink beverages while your uncles are in the circumstances of which you are aware?” He said: “Shame on you! What can I do when I am only one man? But by Allāh, if there was another man with me and I would move to have it annulled.” He (i.e. Hisham) said: “I (will be the second).” He said: “We need a third.” Hisham said: “(What about) Abul Bakhtari bin Hisham?” He said: “We need a fourth.” Hisham said: “Zam’ah bin Al-Aswad.” Zuhair insisted: “We need a fifth.” Hisham suggested: “Al-Mut’im bin ‘Adiyy.” He said: “So gather at Al-Hajûn^[1] and make an agreement to advocate the annulment of the document.”

^[1] One of the entrances to Makkah

Zuhair said: "I will start it." So they went to the Ka'bah and found Quraish sitting around it and Zuhair called: "O people of Makkah, we eat our food, and drink our beverages and wear our clothes while Banu Hashim are dying; by Allāh, I will not rest until this unjust boycott document is torn up."

Abu Jahl replied: "You lie! By Allāh it will not be torn up!" Zam'ah said: "You, by Allāh, are a bigger liar! We did not agree to its being written at the time it was drawn up."

Abul Bakhtari said: "Zam'ah has spoken the truth. We do not accept its provisions nor do we acknowledge it."

Al-Mut'im bin 'Adiyy said: "You (i.e. Zam'ah and Abul Bakhtari) have spoken the truth and whoever said otherwise has lied. We declare our innocence of it and its contents to Allāh." And Hisham bin 'Amr said likewise.

Abu Jahl replied: "This matter was decided after a night of consultation in a place other than this."

Then Allāh sent termites to eat their document and they ate all of Allāh's Names leaving nothing uneaten except words of *Shirk*, injustice and boycott. Then Allāh informed His Messenger ﷺ of what had befallen their document and he mentioned that to his uncle, who said: "No, by the stars, you have not lied to me."

So he left with a group from Banu 'Abdil Muttalib and proceeded to the Mosque and found that it was filled with Quraish; when they saw them, they thought that they had abandoned the suffering of the boycott and come to deliver the Messenger of Allāh ﷺ to them. Then Abu Talib spoke, saying: "Something has occurred which may bring about a settlement between us and you, so bring your document." He said this fearful that they might look at it before bringing it and thus not bring it. So they brought it out proudly and arrogantly, not doubting that the Messenger of Allāh ﷺ would be delivered to them and they said: "The time has come for you to return for there is a danger that your people will perish." Abu Talib said: "I will make you a fair proposal: My son (i.e. the Prophet ﷺ) has informed me – and he has never lied to me – that Allāh, the Almighty, the All-Powerful is Innocent of this

document which is in your hands and that He has effaced all of His Names from it and He has left only the words of your treachery and boycott. So if what he says is true, by Allāh, we will not deliver him to you until the last of us dies. But if what he says is false, we will send him to you and you may kill him or let him live.”

They said: “We accept.” Then when they opened the document, they found it to be as he had informed them and they said: “This is sorcery from your companion (i.e. Muhammad ﷺ).” They suffered a setback due to this, but soon returned to their evil ways.^[1]

Then those who had made the agreement (to annul the document) spoke – as mentioned previously – and Abu Talib recited some poetry praising those who had made the agreement to annul the document and praising the Negus:

*May Allāh reward the group in Al-Hajûn,
Who followed one after another,
Until they faced the people,
Guided by determination,
They sat by Al-Hajûn,
As though they were in conference,
But in fact, they were involved in something,
Greater and more praiseworthy than that.*

So Banu Hashim left their canyon and mixed freely with the people; their departure therefrom was in the tenth year of Prophethood and Abu Talib died six months after that.

The Death of Khadeejah and Abu Talib:

Khadeejah, the Mother of the Believers ؓ died a few days after Abu Talib and the tribulations inflicted on the Messenger of Allāh ﷺ by his people increased after their deaths and they acted insolently towards him and demonstrated violence against him and they tried to kill him, but Allāh prevented them from doing so.

^[1] According to scholars of *Hadeeth*, the story of the termites eating the boycott document is based on a weak narration.

‘Abdullah bin ‘Amr bin Al-‘As ؓ said: “I came to them and found that the notables among them had already gathered in *Al-Hijr* and they mentioned the Messenger of Allāh ﷺ and they said: “Our patience with him has been without parallel: He has disdained our patience and forbearance, insulted our forefathers and divided our society...” and while they were saying this, he approached and touched the (Yemeni) Corner and when he passed by them, they began to wink at him.”

And it is reported in a *Hadeeth* that he said to them in the second circuit: “I warn you of death.” They said to him: “O Abul Qasim! You are not an ignorant person (to say what you have just said), so depart respectfully.” ^[1]

On the following day they gathered and said: “You said what you said until he came to you with that which you hate and then you stopped.” While they were thus engaged, he appeared before them and they said: “Go to him as one man for I have seen ‘Uqbah bin Abi ‘Uqbah bin Abi Mu‘ait gathering up his lower garment...” and Abu Bakr stood next to him and he was crying and saying: “Would you kill a man for saying: My Lord is Allāh?” ^[2]

And in the *Hadeeth* of Asma' ؓ, it was said: “The people shouted to Abu Bakr ؓ: “Go to your companion!” So he left us and he had four plaits in his hair. He left and he was saying: “Woe to you! Would you kill a man for saying: “My Lord is Allāh”? So they left him and came towards Abu Bakr, who returned to us vowing that he would not touch his plaits until he came back with him.”

On another occasion, he was praying near the House when a group of their notables saw him and one of them came to him with the intestines of a slaughtered animal and threw them on his back.

They knew his truthfulness and his honesty and that what he

^[1] Reported by Al-Baihaqi, on the authority of Al-Hakim, on the authority of Al-Asamm, on the authority of Ahmad bin ‘Abdil Jabbar, on the authority of Muhammad bin Ishaq.

^[2] Reported by Al-Bukhari, on the authority of ‘Urwah bin Az-Zubair ؓ.

brought was the truth but as Allāh Most High says:

﴿فَأَنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ إِنَاءَتْ إِلَهُ يَحْمَدُونَ﴾

“It is not you that they deny, but it is the Verses (the Qur’ān) of Allāh that the Zālimūn (polytheists and wrongdoers) deny.”^[1]

Az-Zuhri has reported that Abu Jahl and a group of his supporters – including Al-Akhnas bin Shareef – heard the recitation of Allāh’s Messenger ﷺ one night and Al-Akhnas said to Abu Jahl: “O Abul Hakam! What is your opinion regarding what you have heard from Muhammad?” He said: “We and Banu ‘Abdi Manaf Ash-Sharaf competed against each other: We fed and they fed, we helped and they helped, we gave and they gave until we fell on our knees and we were like two horses in a race and they said: “There is among us a Prophet to whom Revelation comes from the heaven!” How can we compete with this? By Allāh, we will never listen to him and we will never believe him!”

In another narration, it was said: “Verily, I know that what he says is the truth, but Banu Qusai said: “Do we not have (*Dar*) *An-Nadwah*?” We said: “Yes.” They said: “And do we not have *Al-Hijabah*?” We said: Yes.” They said: “And do we not have *As-Saqayah*?” We said: “Yes.” and he mentioned the rest of the *Hadeeth*.

Their Question Regarding the Soul and the Companions of the Cave:

They used to send questions to the People of the Scripture asking about his religion:

Ibn Ishaq reported on the authority of bin ‘Abbas ؓ: “Quraish sent An-Nadr bin Al-Harith and ‘Uqbah bin Abi Mu‘ait to the Jewish Rabbis in Al-Madinah and they (i.e. Quraish) said to them: “Ask them about Muhammad and describe his attributes to them, for they are People of the Scripture and they possess knowledge

^[1] *Sûrah Al-An‘ām* 6:33

of the Prophets which we do not have.”

So they departed and when they reached Al-Madinah, they asked them about him and described his religion to them. The Jewish rabbis said to them: ‘Ask him about (these) three things; if he informs you about them, then he is a Prophet sent (by Allāh) and if he does not, then he is a man pretending (to be a Prophet). Ask him about three young men who went in the earliest time; what was their affair? For there is an amazing story attached to them. And ask them about a man who journeyed throughout the earth from east to west and what was his story? And ask him about the soul, what is it?’”

So they traveled until they reached Makkah and they said: “We have brought you something by which the matter between you and Muhammad may be decided: The Jewish rabbis told us that we should ask him about things of which they have informed us.” So they went to the Messenger of Allāh ﷺ and they asked him about the things of which the Jewish rabbis had informed them; and Gabriel (Ibrāhīm عليه السلام) came to him with *Sûrah Al-Kahf* which contains the information they sought regarding the three young men and the man who traveled and he brought to him the Words of Allāh, Most High:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

“And they ask you (O Muhammad ﷺ) concerning the Rûh (the spirit). Say: “The Rûh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”^[1]

Ibn Ishaq said: “The *Sûrah* opens with praise of Him and mentioned of the Prophethood of His Messenger when they denied it; and He said:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ﴾

“All praise and thanks are Allāh’s, Who has sent down to His slave

^[1] *Sûrah Al-Isra’* 17:85

(Muhammad ﷺ) the Book (the Qur'ān)."

All praise and thanks be to Allāh, Who has sent down to His slave (Muhammad ﷺ) the Book

﴿وَلَمْ يَجْعَلْ لَّهُمْ عِوَجًا﴾

"And has not placed therein any crookedness." [1]

This means that you (O Muhammad) are a Messenger from Me, i.e. it is conformation of what they asked you regarding your Prophethood ? and has not placed therein any crookedness ? i.e. He has sent it down balanced and straight and there is no contradiction therein." Ibn Ishaq continued to explain the *Sûrah* up to the Words:

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

"Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?" [2]

i.e. that which they saw was from My *Qudrah* [3] in the affairs of the created beings; and among the proofs which I have produced against My slaves there are those which are greater and more amazing than that."

And it is narrated on the authority of Ibn 'Abbas ؓ that he said (that it means): "The Qur'ān and *Sunnah* which I have given to you are greater than the affair of the People of the Cave." Ibn 'Abbas ؓ said: "And the matter is as they have stated, for their remaining asleep for three hundred years is a Sign which proves Allāh's Ability and His Will and it is a Sign which proves that the bodies (of mankind) will be returned to them, as He Most High says:

﴿وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا﴾

"And thus We made their case known (to the people), that they

[1] *Sûrah Al-Kahf* 18:1

[2] *Sûrah Al-Kahf* 18:9

[3] *Qudrah*: Allāh's Ability to do all things.

might know that the Promise of Allāh is true, and that there can be no doubt about the Hour."^[1]

And in their time the people had disputed as to whether the souls would be returned alone, or with their bodies. So Allāh gave them a Sign which proves that the bodies will be returned and He informed the Prophet ﷺ of their story without any human being teaching it to him, which is a Sign that proves his Prophethood, for their story was a signs which proves the three fundamental principles: Belief in Allāh, His Messenger and the Last Day. But in spite of all this, there among the Signs of Allāh those which are greater than this."

And Allāh, Most Glorified, Most High has mentioned the question which they asked him regarding these Signs in order to know whether or not he was a true Prophet or a liar, in His Words:

﴿وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا﴾

"And they ask you about Dhul-Qarnain. Say: 'I shall recite to you something of his story.'"^[2]

– and His Words:

﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلْمُتَسَاءِلِينَ﴾

"Verily, in Yūsuf (Joseph) and his brethren, there were Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask."

– up to His Words:

﴿إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَكُفِّرُونَ﴾

"When they arranged their plan together, and (while) they were plotting."^[3]

^[1] Sûrah Al-Kahf 18:21

^[2] Sûrah Al-Kahf 18:83

^[3] Sûrah Yūsuf 12:7-102

And the Qur'ân is full of information from Allāh regarding matters of the unseen from the past, of which no human being knows anything, except through the Prophets ﷺ, not through the *Awliya'*, nor through any others. They knew that he ﷺ did not learn this from any human being and in that there is a Sign and an indisputable evidence of his truthfulness and his Prophet-hood.

What Al-Waleed bin Al-Mugheerah Said Regarding the Qur'ân Being Magic:

It is narrated on the authority of Ibn 'Abbas ؓ that he said: "Al-Waleed bin Al-Mugheerah came to the Prophet ﷺ and said: "Recite to me." So he recited to him:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ﴾

"Verily, Allāh enjoins Al-'Adl (i.e. justice and worshipping none but Allāh Alone — Islāmic Monotheism) and Al-Ihsān [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allāh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help)."^[1]

And he said: "Repeat it." So the Prophet ﷺ repeated it and he said: "By Allāh, verily, it has sweetness and grace, for verily the first part of it is meaningful and influential and the last part of it is noble and it is exalted and nothing surpasses it and it shatters that which is beneath it and it is not the speech of any human being."

In another narration it was reported that news of this reached Abu Jahl and he came to him and said: "O my uncle! Your people wish to collect some money for you." He said: "And why?" He replied: "You went to Muhammad to compensate for that which is with him." He said: "Quraish know that I am one of the

^[1] Sûrah An-Nahl 16:90

wealthiest of them.” Abu Jahl said: “Say something that will reach your people to show them that you deny him.” He said: “What should I say, for by Allāh there is none who knows more about poetry than I...etc.”

In another narration, it is reported that Al-Waleed bin Al-Mugheerah said while he was attending the festival of *Hajj*: “Groups from among the Arabs will come to you from every direction and they will have heard about your companion (i.e. the Prophet ﷺ) so let us agree on our opinion of him and do not contradict one another so that some belie others.” They said: “You say (what we should say).” He said: “No, you speak and I will listen.” They said: “We will say that he is a soothsayer.” He said: “He does not have the speech or the rhyming verse of the soothsayers.” They said: “We will say that he is mad.” He said: “He is not mad; we have seen madness and we know what it looks like; he is not behaving as a mad person does, nor is he whispering to himself, nor is his mind preoccupied.” They said: “We will say that he is a poet.” He replied: “He is not a poet; we know poetry, whether it be in the *Rajaz* meter or the *Hazaj* meter, *Qareed*, *Maqbûd* or *Mabsût*.”^[1] They said: We will say that he is a sorcerer.” He said: “He is not a sorcerer, we have seen sorcerers and their sorcery and he does not tie their knots, nor does he blow on them.” They said: “Then what shall we say, O Abu ‘Abd Shams?” Whichever of these things we say, it will be known that is false, but the most plausible thing you can say is that he is a sorcerer who causes separation between a man and his brother and between a man and his wife and between a man and his family – and by this they will disperse from him. So they began to sit and wait for the people and none would pass by them except that they would warn him against the Messenger of Allāh ﷺ. Then Allāh revealed concerning Al-Waleed bin Al-Mugheerah:

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا﴾

“Leave Me Alone (to deal) with whom I created lonely (without any

^[1] *Qareed*, *Maqbûd* and *Mabsût*: Types of poetry.

wealth or children, etc., i.e., Al-Walīd bin Al-Mughīrah Al-Makhzūmī).”

- up to His Words:

﴿سَأُلْقِيهِ مَفْرً﴾

“I will cast him into Hell-fire.”^[1]

And regarding those people who were with him, who divided into parts what was said about the Messenger of Allāh ﷺ and what he had brought from his Lord it was revealed:

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾

“Who have made the Qur’ān into parts (i.e. believed in one part and disbelieved in the other).”^[2]

And they used to ask the Messenger of Allāh ﷺ for Signs and some of them Allāh provided for some wisdom which He, Most Glorified desired.

The Splitting of the Moon

These included their asking him to show them a Sign and so He showed them the splitting of the moon and He revealed His Words:

﴿أَفْتَرَبِ السَّاعَةَ وَأَنْشَقَّ الْقَمَرُ﴾

“The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon).”

- up to His Words:

﴿وَكُلُّ أَمْرٍ مُسْتَقَرٌّ﴾

“And every matter will be settled (according to the kind of deeds, good deeds will take their doers to Paradise, and similarly evil

[1] Sūrah Al-Muddaththir 11-26

[2] Sūrah Al-Hijr 15:91

deeds will take their doers to Hell)."^[1]

Then they said: "He has bewitched you. Look at the travelers and if they saw what you saw, then he has spoken the truth." And they came from every direction and said: "We saw it."

It is possible that the Messenger of Allāh ﷺ sought these Signs which they demanded due to a desire on his part that they should believe and his prayers were answered due to the fact that they do not necessitate guidance; rather they necessitate the punishment of destruction for those who belie them.

Their Request for Signs:

Allāh, Most Glorified has shown many Signs, at the same time sealing the hearts of the disbelievers, such as Pharaoh; Allāh, Most High says:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنَنَّ بِهَا﴾

"And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein."

– up to His Words:

﴿وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾

"But most of them behave ignorantly."^[2]

– and He, Most High says:

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ﴾

"And nothing stops Us from sending the Ayāt (proofs, evidences, signs) but that the people of old denied them."^[3]

Allāh, Most High has explained that nothing prevents Him from sending them except that the people of old denied them. And if they also denied them, they would be deserving of the punish-

^[1] Sûrah Al-Qamar 54:1-3

^[2] Sûrah Al-An'âm 6:109-111

^[3] Sûrah Al-Isra' 17:59

ment of destruction.

The scholars of *Tafseer* and the scholars of *Hadeeth* have narrated on the authority of Ibn ‘Abbas ؓ that he said: “The people of Makkah asked him (i.e. the Prophet ﷺ) to turn As-Safa into gold and to remove the mountains from them so that they might farm and it was said to him: “If you wish, we will give them a respite, or if you wish we will give them what they ask and if they disbelieve, they will be destroyed as those before them were destroyed.” He said: “No, I will give them a respite.” Then Allāh revealed:

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ﴾

“And nothing stops Us from sending the Ayāt (proofs, evidences, signs) but that the people of old denied them.”^[1]

Ibn Abi Hatim narrated on the authority of Al-Hasan (Al-Basri) regarding this Verse that he said: “As a mercy to you, oh nation (of Muslims) if We sent these Signs and you disbelieved in them, that which befell those before you would also befall you. The Signs came to them one after another and they did not believe in them. Allāh, Most High says:

﴿وَمَا تَأْنِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾

“And never an Ayah (sign) comes to them from the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.”^[2]

Allāh, Most Glorified informed them that the Signs came to them, but they turned away from them and that they shall see the truth of that which was brought by the Messengers ﷺ when He destroys them as He destroyed those before them due to their sin which was denial of the Messengers ﷺ, for Allāh, Most Glorified, Most High says:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا﴾

^[1] *Sûrah Al-Isra’* 17:59

^[2] *Sûrah Al-An‘âm* 6:4

“And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger.”^[1]

And He informed them that so great was their disbelief that even if a Book had descended written on paper and they touched it with their own hands, they would deny it. And He, Most Glorified made clear that even if He had made the Messenger ﷺ an angel, He would have made him (appear as) a man, since they were unable to see the angels in the form in which they were created and thus their contradiction is made apparent, since they believed that the Messenger ﷺ was a human being and not an angel. Allāh, Most High says:

﴿وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا﴾

“And they say: ‘We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us.’”^[2]

And if these Signs were given to them and they did not believe in them, the punishment of destruction would befall them – and they do not necessitate belief, only the establishment of the evidence (against them) and that evidence is established by things other than them; and they are also not fitting, for their words “until you break open for us from the ground a spring” necessitate its being broken open in Makkah and the appearance of a river from which cultivation arises and Allāh, Most Glorified, Most High has previously ordained in His Wisdom that His House would be situated in a dry valley, in order that there should be nothing there which would attract people for worldly reasons, thus causing their pilgrimage to be undertaken for some material benefit.

And if it had a garden of dates and grapes, it would entail ease and comfort in the life of this world, which would necessitate a diminution of its status. The same applies if there was therein a palace of *Zukhruf*, i.e. gold.

^[1] *Sûrah Al-Qasas* 28:59

^[2] *Sûrah Al-Isra* 17:90

As for causing the sky to fall in shattered pieces, this will not happen until the Day of Resurrection.

And as for bringing Allāh and the angels before them, when the people of Moses (Mūsā عليه السلام) asked him less than this they were seized by a thunderbolt and Allāh, Most High says:

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ﴾

“The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven.”^[1]

He, Most Glorified has made clear that the polytheists and the People of the Scripture asked him that a Book been sent down from the Heaven and He made clear that neither group would believe if it came to them and that they only asked him in order to vex him and disturb him. And Allāh said concerning the polytheists

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرَاطٍ فَلَمَسُوهُ﴾

“And even if We had sent down unto you (O Muhammad ﷺ) a Message written on paper so that they could touch it.”^[2]

And regarding the People of the Scripture, He said

﴿فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ﴾

“Indeed, they asked Mūsā (Moses) for even greater than that”,

- up to His Words:

﴿وَيَسْتَفِئُ غُلَيَّا﴾

“A firm covenant.” ^[3]

But in spite of this, they broke their covenant, disbelieved in the Signs of Allāh and killed the Prophets. In this there is a warning, which is that when Signs which they demand come to those who

[1] Sûrah An-Nisa' 4:153

[2] Sûrah Al-An'âm 6:7

[3] Sûrah An-Nisa' 4:153-154

are not guided, there is no benefit in their coming to them; in fact, they necessitate the punishment of destruction if they do not believe in them and the matter is made worse for them, as Allāh, Most High says:

﴿فَيُظَلِّمُونَ الَّذِينَ هَادُوا﴾

“For the wrongdoing of the Jews.”^[1]

And when the disciples requested from the Messiah (‘Isā عليه السلام) the table spread with food, it was one of the Signs which necessitated that those who disbelieved in it would receive a punishment the like of which no one in all the worlds had been given by Allāh. Before the Torah was revealed, those who disbelieved in the Messengers were immediately destroyed by the punishment of destruction. He showed many Signs when He sent Moses (Mūsā عليه السلام), that remembrance of them might remain in the earth, for after the Torah was revealed, He did not destroy a nation with the punishment of destruction, as He, Most High says:

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى﴾

“And indeed We gave Mūsā (Moses) — after We had destroyed the generations of old — the Scripture.”^[2]

Indeed, when Banu Isra’eel committed sins such as they had done – including disbelief and acts of disobedience – Allāh punished some of them and he allowed some of them to remain, because they did not all agree upon disbelief and there continued to be in the earth those who remained on the path of righteousness. Allāh, Most High says:

﴿وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ﴾

“And We have broken them (i.e. the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that.”^[3]

[1] Sûrah An-Nisa’ 4:160

[2] Sûrah Al-Qasās 28:43

[3] Sûrah Al-A’raf 7:168

- and He, Most High says:

﴿مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ﴾

"A party of the people of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night, prostrating themselves in prayer." ^[1]

And it was a part of the Wisdom and Mercy of Allāh, Most High that when He sent Muhammad ﷺ, the Seal of the Messengers, He did not destroy his people with the punishment of destruction; rather, He punished some of them with different types of punishments, such as those who mocked, of whom Allāh said:

﴿إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ﴾

"Truly, We will suffice you against the scoffers." ^[2]

And the person against whom the Prophet ﷺ supplicated that Allāh might set one of His dogs on him was torn to pieces by a lion, as Allāh, Most High says:

﴿قُلْ هَلْ تَرْتَضُونَ إِنَّا إِلَآءُ أَحَدَى الْحُسَيْنَيْنِ وَنَحْنُ نَرْتَضُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ﴾

"Say: 'Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allāh will afflict you with a punishment from Himself.'" ^[3]

Allāh informs us that He punishes the disbelievers sometimes at the hands of the believers in *Jihād* and by lawful punishments and sometimes in other ways. And this was necessitated by their beliefs, such as what happened to Quraish and others. For if He had destroyed them, they would have ceased to exist and the benefit of them would have ceased and none would have remained from their offspring who believed, as opposed to

^[1] *Sūrah Al 'Imran* 3:113

^[2] *Sūrah Al-Hijr* 15:95

^[3] *Sūrah Bara'a (At-Tawbah)* 9:52

punishing them by humiliation and subjugating them, because that causes them to become weak and when people are able to achieve all of their needs, they become preoccupied with them, as opposed to when they are unable to achieve them, for this calls them to repent to Allāh, as in the saying: "Being weak and unable is a protection (against sin and disobedience)." This is why the majority of them believed.

And Allāh said to Moses (Mūsā عليه السلام) in the Torah: "I will harden the heart of Pharaoh so that he will not believe in you, in order that My Signs and My Wonders may be seen."

He has made clear that in that there is Wisdom: The spreading of His Signs which prove the truthfulness of His Prophets ﷺ, since Moses (Mūsā عليه السلام) informed the people that Allāh had spoken to him and that He had written the Torah for him and made manifest for him His Signs, the mention of which remained in the land. And implicit in this and in the hardening of Pharaoh's heart there was that which necessitated his destruction and the destruction of his people.

Pharaoh rejected the existence of the Creator, which is why Moses (Mūsā عليه السلام) brought him Signs which were suitable for his circumstances.

As for Banu Isra'eel's behaviour towards the Messiah ('Isā عليه السلام), they acknowledged the first Book (of Allāh) and so they did not require that which Moses required and he did not require any proof of Prophethood, since the Messengers who came before him had brought proof of it. He only required confirmation of his Prophethood.

But in spite of this, Allāh manifested in his hands the Signs like the signs of those before him and greater than them. And in spite of this, he did not bring Signs of destruction. In fact, Allāh made it clear in the Qura'n that they would not benefit them; rather, they would harm them, because He knew that their hearts were like those of the first generations, as He, Most High says:

﴿كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ۝ أَنْتَوَصَّوْا بِهِ﴾

“Likewise, no Messenger came to those before them but they said: ‘A sorcerer or a madman!’ Have they (the people of the past) transmitted this saying to these (Quraish pagans).”^[1]

- and He, Most High says:

﴿كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ﴾

“So said the people before them words of similar.”^[2]

- and He, Most High says:

﴿أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَ﴾

“Are your disbelievers (O Quraish!) better than these [nations of Nūh (Noah), Lūt (Lot), Sālih, and the people of Fir’aun (Pharaoh), who were destroyed].”^[3]

- and it was Sûrah Iqtarabat (i.e. Al-Qamar) in which the splitting of the moon was mentioned, their denial of the Signs and their saying: “This is continuous magic” and in it He said:

﴿وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ﴾

“And indeed there has come to them news (in this Qur’ān) wherein there is (enough warning) to check (them from evil).”^[4]

i.e. to decisively check them from committing disbelief, since in this news there was (evidence of) the truthfulness of the Prophets and a warning of the punishment which befell the earlier peoples. This is why He says after every story:

﴿كَفَيْكَ كَانَ عَذَابِي وَنُذْرٌ﴾

“Then how (terrible) was My torment and My Warnings.”^[5]

i.e. My punishment for those who belied My Messengers and My Warning to them of it before it came.

^[1] Sûrah Adh-Dhāriyāt 51:52-53

^[2] Sûrah Al-Baqarah 2:118

^[3] Sûrah Al-Qamar 54:43

^[4] Sûrah Al-Qamar 54:4

^[5] Sûrah Al-Qamar 54:16

Then He said: "Are your disbelievers" - O nation (of Quraish) "better than those" - who disbelieved in the Messengers who came before you

﴿أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ۝ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ﴾

"Or have you an immunity (against Our torment) in the Divine Scriptures? Or say they: "We are a great multitude, victorious?"^[1]

That is that you are not being punished like them is either because you do not deserve what they deserved or because Allāh has announced that He will not punish you. This is with regard to the Action of Allāh, and as regards the strength of the Messenger ﷺ and his followers, they say: "We are an assembly victorious" - because they are greater in number and stronger, as they said:

﴿أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا﴾

"Which of the two groups (i.e. believers or disbelievers) is best in (point of) position and as regards station (place of council for consultation)."

- up to His Words:

﴿أَتْنَانًا وَرَعِيًّا﴾

"Goods and outward appearance."^[2]

- in wealth and in appearance. Allāh says:

﴿سَيُهْرَجُونَ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾

"Their multitude will be put to flight, and they will show their backs."^[3]

Allāh informs His Messenger ﷺ that they will be put to flight and this is a Makkan Sûrah when there were few followers and they were weak. And naturally, no one thought before his migration to Al-Madinah that his situation would be elevated and that he

[1] Sûrah Al-Qamar 54:43-44

[2] Sûrah Maryam 19:73-74

[3] Sûrah Al-Qamar 54:45

would fight them, but it was as Allāh had informed them it would be and this was in Badr and it was the Way of Allāh, as He, Most High says:

﴿سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ﴾

"That has been the way of Allāh already with those who passed away before."^[1]

And when the disbelievers are victorious, it is only because of the sins of the believers which caused a deficiency in their faith and if they repent, Allāh will help them, as He, Most High says:

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers."^[2]

And if it is a part of the perfection of His Wisdom and Mercy that they should not be killed by the punishment of destruction as were those before them, Allāh, Most High says:

﴿أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ﴾

"Are your disbelievers (O Quraish!) better than these [nations of Nūh (Noah), Lūt (Lot), Sālih, and the people of Fir'aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our torment) in the Divine Scriptures?"^[3]

He did not destroy them, in spite of the fact that He, Most Glorified had established the proof against them, yet He displayed the most perfect Wisdom and Mercy thereby, since the religion which He conveyed to them brought about perfect guidance and proof. And His restraining Himself from delivering the punishment of destruction to them, resulted in the majority of the nation remaining until they were guided and believed. And in the sending of the Seal of the Messengers ﷺ there is great

[1] *Sûrah Al-Fath* 48:23

[2] *Sûrah Al 'Imrân* 3:139

[3] *Sûrah Al-Qamar* 54:43

wisdom and abundant blessings which were not present in the Messages of the other Prophets – may the blessings, peace and mercy of Allāh be upon all of them.

We return to the *Seerah* of the Prophet ﷺ:

The Departure of the Prophet ﷺ for At-Ta'if:

When the tribulation inflicted by Quraish on the Messenger of Allāh ﷺ increased in severity after the death of his uncle, he set out for At-Ta'if, hoping that they would provide a refuge for him, support him against his people and protect him from them, so that he might convey the Message of his Lord and call them to Allāh, the Almighty, the All-Powerful, but he found none to give him refuge, nor did he find any supporter; instead, they inflicted the severest of harm on him and treated him as his own people had never treated him. With him was Zaid bin Harithah, his slave.

He remained among them for ten days, not leaving any of their notables without speaking to him, but they said: "Leave our city." And they set their foolish people on him and they stood in wait for him and stoned him and maligned him with words which were more hurtful to him than the stones and they continued until his feet were bleeding and Zaid bin Harithah protected him with his body until he was struck. He sustained an injury to the head and returned to Makkah saddened.

On his return journey, he supplicated Allāh with these famous words:

«اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي، وَهَوَانِي عَلَى النَّاسِ، أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ، وَأَنْتَ رَبِّي، إِلَى مَنْ تَكَلِّفِي؟ إِلَى بَعِيدٍ يَتَجَهَّمُنِي، أَوْ إِلَى عَدُوٍّ مَلَكَتْهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي، غَيْرَ أَنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي. أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ، وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ: أَنْ يَجِلَّ عَلَيَّ غَضَبُكَ أَوْ يَنْزِلَ بِي سَخَطُكَ. لَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ»

"O Allāh! I complain to You of my weakness and my limited means

and my insignificance before the people. You are the Lord of the weak and You are my Lord; into whose hands would you leave me? A distant relative who sullenly frown at me, or to an enemy who has taken control of my affairs? But if Your Wrath does not fall on me, then I do not care. Your Favour is sufficient for me. I seek refuge in the Light of Your Countenance by which the darkness is illumined and the affairs of this world and the Hereafter are set aright, that You send not upon me your Wrath or Your Displeasure. It is Your right to scold until You are pleased and there is no strength and no power save in You.” [1]

Then his Lord sent the angel of the mountains to him who sought his permission to bury Makkah beneath Al-Akhshaban – and they are the two mountains between which it is situated – but he said:

«بَلِ اسْتَأْنِي بِهِمْ، لَعَلَّ اللَّهَ أَنْ يَخْرُجَ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُهُ، وَلَا يُشْرِكْ بِهِ شَيْئًا»

“No, I will give them a respite, that haply Allāh might bring forth from their progeny those who worship Him and do not associate any partners with Him.”

When he stopped in Nakhlah on the return journey, he stood in prayer at night for as long as Allāh willed and Allāh sent to him a number of the Jinn and they heard his recitation while the Messenger of Allāh ﷺ remained unaware of their presence until it was revealed to him:

﴿وَاذْ صَرْفًا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ﴾

“And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the Jinn,”

[1] As-Suyûti attributed it to At-Tabarani in Al-Jami‘ in Al-Kabeer, on the authority of ‘Abdullah bin Ja‘far. (Translator’s note: According to Shaikh Nasir Ad-Deen Al-Albani [may Allāh have mercy on him], this story is weak [Mursal] and the whole of the supplication starting: “O Allāh! I complain to You of my weakness...” is weak. Al-Haithami said: “In the chain bin Ishaq who is a fraud.” Thus the *Hadeeth* is weak.)

- up to His Words:

﴿أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ﴾

"Those are in manifest error."^[1]

He remained in Nakhlah for a number of days and Zaid bin Harithah said: "How can you enter their presence when they have expelled you?" – meaning Quraish – and he replied: "O Zaid! Verily Allāh will provide a release from what you see and Allāh will support His religion and make His Prophet victorious."

Then he arrived at Makkah and he sent a man from Khuza'ah to Al-Mut'im bin 'Adiyy with the message: "May enter under your protection?" And Al-Mut'im replied: "Yes." Then he called his sons and his tribe and said: "Don your weapons and station yourselves at the corners of the House, for I have granted protection to Muhammad, so let none of you accost him." Then the Messenger of Allāh ﷺ went to the (Yemeni) Corner and touched it, then he offered two *Rak'ahs* of prayer, after which he proceeded to his house while Al-Mut'im and his sons guarded him with their weapons until he had entered his house.

Al-Isra' and Al-Mi'raj

Then the Messenger of Allāh ﷺ was taken on a journey by night to Bait Al-Maqdis riding on Al-Buraq, accompanied by Gabriel (Jibrā'il عليه السلام) and he descended there and led the Prophets in prayer, having tied Al-Buraq to the door of the Mosque. Then he was taken up to the lowest heaven where he saw Adam عليه السلام and he saw the souls of the blessed on his right and the souls of the wretched on his left. Then he was taken to the second heaven and therein he saw Jesus and John ('Īsā and Yahyā عليه السلام), then to the third heaven, where he saw Joseph (Yūsuf عليه السلام), then to the fourth heaven, where he saw Enoch (Idrīs عليه السلام), then to the fifth heaven, where he saw Aaron (Hārūn عليه السلام), then to the sixth heaven, where he saw Moses (Mūsā عليه السلام), and when he passed by him, he cried and it was said to him: "What makes you cry?" He said: "I cry

^[1] *Sûrah Al-Ahqāf* 46:29-32

because more members of the nation of a youth sent after me will enter Paradise than will enter from my nation.” Then he was taken up to the seventh heaven and there he met Abraham (Ibrāhīm ؑ), then to *Sidrah Al-Muntaha*,^[1] then he was raised to *Al-Bait Al-Ma'mûr*^[2] and there he saw Gabriel (Jibrā'îl ؑ) in his true form and he had six hundred wings and that is (the meaning of) the Words of Allāh, Most High:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ﴾

“And indeed he (Muhammad ﷺ) saw him [Jibrā'îl (Gabriel)] at a second descent (i.e. another time). Near Sidrat-ul-Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass).”^[3]

And his Lord spoke to him and gave him whatever He gave him and He gave him the prayer, which was the delight of the Messenger of Allāh's eye.^[4]

When the Messenger of Allāh ﷺ returned to his people, he informed them (of what had taken place) and they vigorously belied him and they asked him to describe *Bait Al-Maqdis* and Allāh disclosed it to him so that he could see it with his own eyes and he began to describe it to them and they could not reject anything of what he said. And he formed them of their caravan which he saw on his night journey and on his return and he informed them of the time of its arrival and of the camel that was leading it and it was as he had said.^[5] But this did not increase them in aught save destruction and the disbelievers rejected (the truth) and (accepted naught) save disbelief.

[1] *Sidrah Al-Muntaha*: The Lote Tree of the utmost boundary over the seventh heaven.

[2] *Al-Bait Al-Ma'mûr*: Allāh's House, wherein the angels worship Him.

[3] *Sûrah An-Najm* 53:13-14

[4] This story was reported by Al-Bukhari, on the authority of Malik bin Sa'sa'ah ؓ.

[5] Reported by Al-Bukhari, Muslim, Ibn Hibban and others.

Chapter: Regarding the Hijrah

We have already mentioned that the Prophet ﷺ used to attend the *Hajj* season every year, following the pilgrims in their stopping places and in 'Ukaz and other festivals and he would call them to Allāh, but none of them responded to his call, nor did they give him shelter.

One of the favours which Allāh bestowed on His Messenger ﷺ was that Al-Aws and Al-Khazraj used to hear from their allies the Jews in Al-Madinah that a Prophet would be sent in that time and that they would follow him and he and they would kill the Arabs as 'Ad were killed.

The *Ansar* used to perform the pilgrimage as others among the Arabs did, without the Jews. And when the *Ansar* saw the Messenger of Allāh ﷺ calling the people to Allāh, they observed his circumstances and one of them said to the others: "O my people! By Allāh, you know that this is the man with whom the Jews threatened you, so do not let them come to him before you." After that, Allāh ordained that the Jews would reject him, as mentioned in the Words of Him, Most High:

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

"And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injīl (Gospel)], although aforetime they had invoked Allāh (for coming of Muhammad ﷺ) 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 Allāh be on the disbelievers."

And the Verse following it.^[1]

^[1] *Sûrah Al-Baqarah* 2:89- 90

The First Pledge of Al-‘Aqabah

During the *Hajj* season, the Messenger of Allāh ﷺ met with six persons from the *Ansar*, all of them from the tribe of Al-Khazraj; they included: As‘ad bin Zurarah and Jabir bin ‘Abdillāh bin Ri‘ab As-Sulami and he called them to Islam. Islam spread among them until there was not a house in Al-Madinah that it had not entered, then in the following year, twelve men from among them came – the first six, a part from Jabir – and with them were ‘Ubadah bin As-Samit, Abul Haitham bin At-Tayyihan and others. Altogether, they numbered twelve men.

The first six had said to him when they embraced Islam: “There exists enmity and evil between our people and we hope that Allāh will unite them through you. We shall call them to your religion, for if Allāh unites them through you, there is no man more beloved than you.” Al-Aws and Al-Khazraj were brothers by mother and father and they were originally from Saba’ in Yemen and their mother was Qailah bint Kahil, a woman from Quda‘ah, which is why they were known as sons of Qailah. The poet said:

...from the sons of Qailah,

Anyone who mixes with them will not find any defect in them.

Enmity had broken out between them because of killing and war continued between them for a hundred and twenty years, until Allāh extinguished it by Islam and united them through the Messenger of Allāh ﷺ, which is spoken of in the Words of Allāh:

﴿وَاذْكُرُوا اللَّهَ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

“And remember Allāh’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islāmic Faith).”^[1]

And when the twelve men came to him in the following year – those whom we have mentioned – and with them two men from

^[1] *Sûrah Al ‘Imran* 3:103

Al-Aws: Abul Haitham and 'Uwaim bin Sa'idah, while the remainder were from Al-Khazraj.

When they left, the Messenger of Allāh ﷺ sent with them Mus'ab bin 'Umayr ؓ, whose mission it was to teach the Qur'ân to them and to instruct them in Islam; he stayed with Abu Umamah – As'ad bin Zurarah – and he left with Mus'ab on one of his trips and entered a garden with him belonging to Banu Zafar and they sat therein and men from among those who had embraced Islam gathered around them.

Sa'd bin Mu'adh and Usaid bin Hudair Embrace Islam:

Sa'd bin Mu'adh – the leader of Al-Aws – said to Usaid bin Hudair: “Go to those two men who have come to befool the weak among us and drive them away, for As'ad bin Zurarah is my maternal aunt's son; were it not for that, I would have done it myself.” Sa'd and Usaid were the leaders of their peoples, so Usaid took his spear, then he approached them, and when As'ad bin Zurarah saw him, he said to Mus'ab: “This is the leader of his tribe who has come to you, so speak frankly to him.” Mus'ab said: “If he speaks to me, I shall speak to him.” He stood over them and said: “What has brought you to us?” You are befooling the weak among us! Go away, if you are harbouring something (bad) within you.” Mus'ab said: “Or you may sit and listen; if you are pleased with what we say, you may accept it and if you dislike it, you may hold back from that which you dislike.” He said: “You have spoken fairly.” Then he stuck his spear in the ground and sat and Mus'ab spoke to him about Islam and recited the Qur'ân to him and he said: “And by Allāh, we could see Islam in his face before he spoke due to the radiant and joyful look on it.” Then he said: “How excellent is this and how beautiful is it! What do you do if you want to embrace this religion?” Mus'ab said to him: “Bathe and then purify your garment, then bear witness to the truth (i.e. pronounce the '*Shahadatan*') and offer a two *Rak'ah* prayer.” Usaid said: “There is a man behind me who, if he followed you, his people will not hang back, so I will guide him to you now – (his name is) Sa'd bin Mu'adh.” Then he took his spear

and left to go to Sa'd and he found him and his people sitting in their meeting place.

Sa'd said: "I swear by Allāh that he has come to you with a face different from that which he had when he left you." When he stood before the meeting, Sa'd said to him: "What did you do?" He said: "I spoke to the two men and by Allāh, I found nothing objectionable in them. I forbade them from preaching and they said: "We will do as you like." And I have been informed that Banu Harithah went out to As'ad bin Zurarah in order to kill him, because they knew that he is your aunt's son – in order to protect you." At this Sa'd stood up angry at what he had heard and he took his spear with him. But when he saw them both sitting calmly, he realized that Usaid had only wanted him to hear from them and so he stood before them uttering imprecations, then he said to As'ad bin Zurarah: "By Allāh, O Abu Umamah, were it not for the relationship between us, you would not receive this (consideration) from me! Would you come to us in our own dwelling place bringing something which we hate?" As'ad had already said to Mus'ab: "By Allāh, the leader of his tribe has come to you; if he follows you, none of them will hold back."

Mus'ab said: "Or perhaps you would sit and listen and if you are pleased with it, you may accept it, but if you dislike it, we will go withdraw from you with what you dislike." He said: "You have spoken fairly." Then he stuck his spear in the ground and sat.

Mus'ab presented Islam to him and recited the Qur'ân to him and he said: "By Allāh, we could see Islam in his face before he spoke, due to the radiant and joyful look on it." Then he said: "What do you do when want to embrace Islam?" They said: "Bathe and purify your garment, then bear witness to the truth (i.e. pronounce the '*Shahadatan*'), then offer a two *Rak'ah* prayer." This he did, then he took his spear and returned to the meeting place of his people. When they saw him, they said: "By Allāh, he has returned with a face different from that with which he left." He said: "O Banu 'Abdil Ashhal! What is my position among you?" They said: "You are our leader, the son of our leader and the wisest of us and the most trustworthy in character." He said:

“The speech of your men and your women is forbidden to me until you believe in Allāh and His Messenger.” By the evening of that day, every single man and woman among them had accepted Islam except Al-Usairim, who did not embrace Islam until the day of the Battle of Uhud. On that day, he embraced Islam and fought and was killed, having never prostrated even once to Allāh. The Prophet ﷺ said of him:

«عَمِلَ قَلِيلًا وَأُجِرَ كَثِيرًا»

“His deeds were few, but his reward is great.”

Mus‘ab remained in the house of As‘ad calling the people to Islam until there remained not a single house among the houses of the *Ansar* which did not contain Muslim men and women, except the houses of Banu Umayyah bIn Zaid, Khatmah, Wa’il and Waqif.

This was because among them was Qais Ibn Al-Aslat, the poet and they used to listen to him and he held them back from Islam until the year of the Battle of the Trench, after the Messenger of Allāh ﷺ had migrated to Al-Madinah.

In the following year, when the *Hajj* season came, those who had embraced Islam among the *Ansar* said: “Until when shall we leave the Messenger of Allāh ﷺ exiled in the mountains of Makkah and opposed?!” So they departed with the polytheists among their people as *Hajj* pilgrims.

The Second Pledge of Allegiance at Al-‘Aqabah:

When they arrived, they agreed to meet the Prophet ﷺ clandestinely at Al-‘Aqabah in the middle of the Days of *Tashreeq*^[1] in order to pledge their allegiance to him, after they had completed their *Hajj* and Al-‘Abbas ؓ said to him: “I do not know these people who have come to you. I am well acquainted with the people of Yathrib.”^[2] Then when it was nightfall, they

[1] Days of *Tashreeq*: The three days following the Day of Sacrifice.

[2] Yathrib: The old name of Al-Madinah.

stole silently away from their camp and with them was 'Abdullah bin 'Amr bin Haram – Abu Jabir – who was a polytheist. They had kept the matter secret from him, then when it was the night on which they had agreed to meet the Messenger of Allāh ﷺ, they said to him: "O Abu Jabir! You are one of our nobles and we do not wish that you should be fuel for the Fire in the future." He said: "And what is that (matter of which you speak)?" So they informed him about Islam and he embraced the faith and attended the meeting at Al-'Aqabah and he was one of the leaders (of his people).

When a third of the night had passed, they departed for the rendezvous and met with him ﷺ, arriving one or two at a time. With the Prophet ﷺ was his uncle, Al-'Abbas ؑ – who was at that time still following the religion of his people – but he desired to attend in order to take care of the affairs of his nephew and to make certain of his safety.

When Al-'Abbas ؑ looked into the faces, he said: "These are people whom we do not know; they are new." He was the first of them to speak and he said: "O people of Khazraj!" – the Arabs used to refer to both Madinan tribes as Khazraj – "You all know the position that Muhammad holds among us. We have protected him from our people as much as we could. He is honoured and respected in his land, but he refuses except to leave them and to join you. If you think that you can carry out your promise to invite him (to your hometown) and to protect him against those who oppose him, then assume the burden which you have accepted. But if you think that you may surrender him and forsake him after he has gone to you, then leave him now, for he is well loved and protected."

They said: "We have heard what you said, so speak, O Messenger of Allāh! And take from us the pledge regarding yourself and your Lord as you wish."

Then the Messenger of Allāh ﷺ spoke and he said:

«أَبَايِعُكُمْ عَلَى أَنْ تَمْنَعُونِي - إِذَا قَدِمْتُ عَلَيْكُمْ - مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ»

وَأَبْنَاءُكُمْ. وَلَكُمْ الْجَنَّةُ»

“I take your pledge that you will protect me – if I come to you – from anything you would protect your wives and children from and you will attain Paradise.”^[1]

The first to pledge allegiance to him was Al-Bara' bin Ma'rûr, who said: “By Him Who sent you with the truth, we will protect you from whatever we protect our wives from, so take the pledge of allegiance from us, O Messenger of Allāh!, for we are warriors and are armed, having inherited it from our forefathers.” Abul Haitham bin At-Taihan interrupted him and said: “There are treaties between us and the people and we are going to annul them; is it possible that if we do so and Allāh grants you victory, you will return to your people and abandon us?” At this, the Messenger of Allāh ﷺ smiled and said:

«لَا وَاللَّهِ، بَلِ الدَّمُ الدَّمُ، وَالْهَذْمُ الْهَذْمُ، أَنْتُمْ مِنِّي. وَأَنَا مِنْكُمْ. أُحَارِبُ مَنْ حَارَبْتُمْ. وَأَسَالِمُ مَنْ سَالَمْتُمْ»

“No, by Allāh, blood is blood and death is death. You are from me and I am from you. I will make war against those who make war on you and I will make peace with those who make peace with you.”

Then when they stood up to give their pledges of allegiance to him, the youngest of them - As'ad bin Zurarah – took him by the hand and said: “Let us not be hasty, O people of Yathrib! We did not travel to him knowing that he is the Messenger of Allāh and that removing him will cause a split from all of the Arabs and the killing of the best of you and that you will be struck by swords. As for you, be patient in the face of that, so take him and your reward is with Allāh. But if you fear for yourselves, then leave him now and you will have more excuse before Allāh.” But they said: “Take your hand away from us, for by Allāh, we shall not abandon this pledge, nor shall we retire from it.

^[1] Reported by Imam Ahmad and Al-Baihaqi with an authentic chain of narrators.

Then they stood before him one at a time and he took from them their pledges and gave them thereby Paradise. Then the noise and clamour increased and Al-'Abbas ؓ said: "Go slowly, for there are eyes upon us."

Then the Messenger of Allāh ﷺ said:

«أَخْرِجُوا إِلَيَّ مِنْكُمْ اثْنِي عَشَرَ نَقِيًّا كُفَلَاءَ عَلَى قَوْمِهِمْ، كَكَفَالَةِ الْحَوَارِيِّنَ لِعِيسَى ابْنِ مَرْيَمَ، وَأَنَا كَفِيلٌ عَلَى قَوْمِي»

"Send to me from among you twelve representatives of their people, like the representation of the disciples of Jesus, the son of Mary and I am the representative of my people."

In another narration, it is reported that he said: "Just as Moses appointed twelve persons as leaders from among his people."^[1]

The leader of Banu An-Najjar was As'ad bin Zurarah; the leaders of Banu Salamah were Al-Bara' bin Ma'rûr and 'Abdullah bin 'Amr bin Haram; the leaders of Banu Sa'idah were Sa'd bin 'Ubadah and Al-Munzir bin 'Amr; the leader of Banu Zuraiq was Rafi' bin Malik bin 'Ajlan; the leaders of Banul Harith bin Al-Khazraj were 'Abdullah bin Ruwahah and Sa'd bin Ar-Rabee'; the leader of Al-Qawaqil was 'Ubadah bin As-Samit; the leaders of Al-Aws were Usaid bin Hudhair and Abul Haitham bin At-Tayyhan; and the leader of Banu 'Awf was Sa'd bin Khaithamah.

The total number of persons at Al-'Aqabah was seventy men and two women.

When they pledged their allegiance to him, the devil shouted out in the most piercing voice ever heard: "O people of the camps! Beware! Muhammad and his converts have gathered to wage war on you!" The Messenger of Allāh ﷺ said:

«ارْفُضُوا إِلَى رِحَالِكُمْ»

"Disperse to your camps."

[1] Reported by Imam Ahmad and Al-Baihaqi with a sound chain of narrators.

Then Al-'Abbas bin 'Ubadah bin Nadlah said: "By Him Who sent you with the Truth, we will attack the people of Mina tomorrow with our swords." But the Messenger of Allāh ﷺ replied:

«لَمْ نُؤْمَرْ بِذَلِكَ، وَلَكِنْ ارجِعُوا إِلَى رَحَالِكُمْ»

"We have not been ordered to do that. Return to your camps."

When they awoke in the morning, the leaders of Quraish came to them and said: "We have been informed that you came to our companion (i.e. Muhammad ﷺ), in order to remove him from our midst and that you have pledged to make war on us. By Allāh! There is no Arab tribe with whom we should hate to be at war more than you." Then some men who did not know of the pledge came forward and swore to them by Allāh that there was no truth in this, while those who had attended the night meeting exchanged glances with one another. 'Abdullah bin Ubayy bin Salūl said: "This is false! It did not take place; my people would not undermine my authority by doing something like this. If I were in Yathrib, my people would not do this without consulting me."

Then the people stood up, including Al-Harith Hisham – and he was wearing new shoes – and Ka'b bin Malik said something – as if he desired to associate it with what the people had said – he said: "O Abu Jabir! Are you unable to assume the like of the shoes of this youth, when you are a leader from among our leaders? Al-Harith heard his words and removed them from his feet, then threw them at him and said: "By Allāh, you will surely wear them!" Abu Jabir said: "Enough! You have offended this young boy, so return his shoes to him!" He replied: "I will not return his shoes to him; by Allāh, it is a good omen. If it proves to be true, I will keep possession of them." ^[1]

When the *Ansar* left Makkah, it was confirmed to Quraish that the story was true and so they set out in pursuit of them and they caught Sa'd bin 'Ubadah and Al-Munzir bin 'Amr. Al-Munzir

^[1] Translator's note: This was narrated by Imam Ahmad, on the authority of Ka'b bin Malik ؓ, but it contains Muhammad bin Ishaq in its chain of narrators, who is weak.

escaped them. As for Sa'd, they said to him: "Do you follow the religion of Muhammad?" He said: "Yes." So they tied his hands to his neck with the saddle belt of his camel and they dragged him by his hair and beat him – and he was a very haired man – until they entered Makkah. Then Al-Mut'im bin 'Adiyy and Harith bin Al-Harb bin Umayyah freed him from their hands. They *Ansar* were consulting one another as to whether or not they should go back for him when he arrived and they continued on to Al-Madinah.

The man who captured him was Dhirar bin Al-Khattab Al-Fihri, who said:

*I seized Sa'd by force and took him prisoner,
And I would be most gratified if I could seize Munzir,
And if I caught him, I would make him bleed as he deserves,
In order to humiliate him.*

Hassan bin Thabit ؓ answered him saying:

*You were proud about Sa'd when you took him prisoner,
And you said: "I would be most gratified if I could seize Munzir,"
And verily, there is a man who gives to us poetic verses,
Like one who trades dates to the people of Khaibar,
So be not like the sheep that digs its own grave with its feet,
But is not pleased that the hole should be for it,
Nor be like the sleeper who dreams that
He is in the city of Khosrau or the city of Caesar,
Nor be like the bereaved woman who grieves for her lost child,
As if by remembrance the heart may bring him back,
Nor be like the howling animal who faces his death,
And fears it not from arrows due to his hunger,
Are you proud of the linen when you wear it,
While the Nabateans wear a single, short piece of cloth?
Were it not for Abu Wahb, the verses would have passed,
Over the hills of the desert, *^[1] tumbling weakly.*

[1] * According to Ibn Hisham, it says: "Over the *Barqa*' (rough, rocky ground).

And Quraish heard someone saying at night on (Mount) Abu Qubais:
And if the two Sa'ds embraced Islam, Muhammad
In Makkah would not fear the opposition of any opponent.

They asked: "Who are they?" Abu Sufyan said: "As'ad bin Bakr, or Sa'd bin Huzaim?" And on the following night, they heard him saying:

O Sa'd – Sa'd Al- Aws – be you a helper,
And O Sa'd – Sa'd Al-Khazrajain – the nobleman,
Answer my call to guidance and you may hope,
That Allāh will grant you Al-Firdaws,
For verily, the Reward of Allāh is for him who seeks guidance,
Gardens of Firdaws which contain all manner of splendour."

Abu Sufyan said: "By Allāh, this refers to Sa'd bin 'Ubadah and Sa'd bin Mu'adh."

The Migration (Hijrah) to Al-Madinah:

The Messenger of Allāh ﷺ permitted the Muslims to migrate to Al-Madinah and they rushed to do so. The first of them to leave was Abu Salamah bin 'Abdil Asad and his wife, Umm Salamah, but she was held back from him for a year and she was separated from her son. Then she left with her son for Al-Madinah.

Then they left in groups, one after another and none of them remained in Makkah except the Messenger of Allāh ﷺ, Abu Bakr and 'Ali ؑ, who both remained by order of the Messenger of Allāh ﷺ. Other than them, none remained except those who were forcibly prevented from leaving by the polytheists.

The Messenger of Allāh ﷺ made his preparations, waiting for the command to leave and Abu Bakr ؓ made his preparations.

Quraish Plot to Murder the Messenger of Allah ﷺ in Dar An-Nadwah:

When the polytheists observed that the Companions of the Messenger of Allāh ﷺ had made their preparations and left with their families for Al-Madinah, they knew it was a place of

protection and that the people were armed and strong and they feared that the Messenger of Allāh ﷺ would leave and that dealing with him would become more difficult, so they gathered in *Dar An-Nadwah* and Satan came to them in the form of a *Shaikh* from the people of Najd and they discussed the matter of the Messenger of Allāh ﷺ. Each of them gave his opinion, but the *Shaikh* rejected them and nothing pleased him until Abu Jahl said: "I have a different idea, which none of you has thought of." They asked: "What is it?" He said: "It is my opinion that we take a strong young man from each tribe, then give him a sharp sword, then let each of them strike him once and then his blood will be shared among the tribes and Banu 'Abd Manaf will not know what to do after that and they will not be able to make war against all of the tribes; then we will share in the payment of the blood money." Upon this, the *Shaikh* said: "How excellent is this man! By Allāh, this is the right opinion!" Then they dispersed, having decided upon this plan.^[1]

But Gabriel (Jibrāil عليه السلام) came to the Messenger of Allāh ﷺ and informed him of their plan and ordered him not to sleep on his mattress that night.

Then the Messenger of Allāh ﷺ went to Abu Bakr ؓ in the middle of the day, at a time when he had not previously visited him and with his face covered and he said: "Remove whomever you have with you." Abu Bakr ؓ replied: "They are only your family, O Messenger of Allāh!" So the Messenger of Allāh ﷺ said to him:

«إِنَّ اللَّهَ قَدْ أَذِنَ لِي فِي الْخُرُوجِ»

"Allāh has permitted me to leave."

Abu Bakr ؓ asked: "Shall I accompany you, O Messenger of Allāh?" He replied: "Yes." Abu Bakr ؓ said: "Then take one of

[1] Translator's note: This story was narrated by Ibn Hisham, on the authority of Ibn Ishaq, but it is a weak narration, since the person from whom Ibn Ishaq reported is unknown, as Ibn Ishaq says only: "I was informed by one in whom I have trust...". In addition, Ibn Ishaq himself is weak.

these two mounts of mine.” The Prophet ﷺ said: “I will pay for it.” Then he ordered ‘Ali ؓ to spend that night sleeping on his mattress.

The assassins gathered and waited outside, peering through a gap in the door and lying in wait, trying to see the sleeper therein and conferring among themselves as to who would be the criminal who struck the fatal blow.

Then the Messenger of Allāh ﷺ came out to them and he took a handful of dust and threw it on their heads, while he recited:

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ﴾

“And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.”^[1]

- and Allāh revealed:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

“And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.”^[2]

The Messenger of Allāh ﷺ then proceeded to the house of Abu Bakr ؓ and they left by night via an aperture in Abu Bakr’s house. Then a man came and saw the plotters waiting at his door and he said: “What are you waiting for?” They said: “Muhammad.” He said: “You have failed and lost! By Allāh, he has passed by you and thrown dust on your heads.” They said: “By Allāh, we did not see him!” And they stood and shook the dust from their heads.

In the morning, ‘Ali ؓ got up from the mattress and they asked him about Muhammad ﷺ and he said: “I have no knowledge of him.”^[3]

[1] *Sûrah Yā Sîn* 36:9

[2] *Sûrah Al-Anfāl* 8:30

[3] Translator’s note: The story of the Prophet ﷺ throwing sand on the heads of the would-be assassins is weak, according to scholars of *Hadeeth*. It was

Meanwhile, the Messenger of Allāh ﷺ and Abu Bakr ؓ proceeded to a cave known as Ghar Thawr and the spider spun a web across its entrance. ^[1]

They had hired 'Abdullah bin Uraiqit Al-Laithi, who was an expert guide and he followed the religion of his people, but they trusted him in spite of that and they surrendered their mounts to and arranged to meet him at Ghar Thawr after three days.

Meanwhile, Quraish strove hard to find them and they brought with them a tracker and reached the entrance of the cave and stood there. Abu Bakr ؓ said: "O Messenger of Allāh! Were one of them to look down towards his feet, he would see us." The Messenger of Allāh ﷺ replied:

«مَا ظَنُّكَ بِأَنْتَيْنِ اللَّهُ تَالِثُهُمَا؟ لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا»

"What is this thought of two, when Allāh is the third of them? Do not be sad, for verily, Allāh is with us." ^[2]

They could hear the searchers' words, but Allāh made them blind to their presence.

'Amir bin Fuhairah used to herd sheep for Abu Bakr ؓ and he would listen to what was being said about them in Makkah, then the news to them at night, then during the day, he would go out with the people.

'A'ishah ؓ said: "We prepared their baggage and put their journey food in a leather bag. And Asma' bint Abi Bakr ؓ cut a piece of her girdle and tied the mouth of the leather bag with it. That is why she was called *Zat An-Nitaqain* (Owner of the Two Girdles)." ^[3]

narrated by Ibn Sa'd, by way of Al-Waqidi, who is weak and by Ibn Hisham, on the authority of Ibn Ishaq, who used to commit *Tadlees* and by Ahmad, by way of 'Uthman bin 'Amr bin Saj, who is weak, according to bin Hajr.

^[1] According to scholars of *Hadeeth*, the story of the spider has not been narrated from any authentic source, nor has the story of the pigeons laying eggs in front of the cave.

^[2] Reported by Al-Bukhari, on the authority of Abu Bakr ؓ.

^[3] Reported by Al-Bukhari, on the authority of 'A'ishah bint Abi Bakr ؓ.

They remained in the cave for three days, until the heat of the chase had died down, then Ibn Uraiqit came to them with their mounts and the left, Abu Bakr ﷺ seating 'Amir bin Fuhairah behind him.

The Story of Suraqah bin Malik:

When Quraish had given up hope of finding them, they fixed a reward for them payable to anyone who captured one or both of them and the people exerted themselves to find them, but Allāh is Master of His Affair.

When they passed by an area of Mudlij, ascending from Quda'id, a man saw them and he stopped and said: "I have just seen a group of men near the coast and I think that they are none but Muhammad and his companions."

Suraqah bin Malik realized the situation and he desired the reward for himself, but (in the end) he received a reward which he had never expected.^[1] He said: "No, they are so-and-so and so-and-so, looking for something belonging to them." He remained for a while, then he stood up and entered his tent and said to his slave-girl: "Go out with my horse from the back of the tent and meet me behind the hill." Then he took his spear and lowered its point, making a line in the dirt and then he mounted his horse. When he was near to them, he heard the recitation of the Prophet ﷺ and observed Abu Bakr ﷺ repeatedly looking around, while the Messenger of Allāh ﷺ did not look around and Abu Bakr ﷺ said: "O Messenger of Allāh! That is Suraqah bin Malik who has overtaken us." Upon this, the Messenger of Allāh ﷺ invoked Allāh against him and the forelegs of his horse sank in the ground. He said: "I realize that what has befallen me is due to your supplication, so supplicate Allāh for me and I will divert the people away from you." So the Messenger of Allāh ﷺ supplicated for him and his horse's forelegs were released and he was free.

^[1] That is, that he embraced Islam and on the day of the Conquest of Makkah the promissory note which he took from the Messenger of Allāh ﷺ was fulfilled handsomely.

Then he asked the Messenger of Allāh ﷺ to write a (promissory) note for him and so Abu Bakr ؓ wrote it by his order on a piece of tanned leather.^[1] He kept this note with him until the day of the Conquest of Makkah, when he brought it to the Messenger of Allāh ﷺ and he fulfilled it.

Then he returned and found the people searching and so he said: "I have already checked this way." At the start of the day, he was hunting for them and at the end of the day, he was protecting them.

The Story of Umm Ma'bad:

Then they continued on their way and passed by the tents of Umm Ma'bad of the tribe of Banu Khuza'ah. She used to invite people who passed by her to sit, as she sat cross-legged at the opening to her tent, then she would feed them and give them drink. They asked her if she had anything which they could buy from her, but she said: "By Allāh, if we had anything, I would not be lacking in hospitality to you, but the sheep are giving no milk." – And it was the year of the drought – so the Messenger of Allāh ﷺ looked at a sheep in the corner of the tent and said:

«مَا هَذِهِ الشَّاةُ؟»

"What is this sheep?"

She said: "It has been left behind by the other sheep." He asked:

«هَلْ بِهَا مِنْ لَبَنٍ؟»

"Does it have any milk?"

She said: "It is too exhausted for that." He asked:

«أَتَأْذِنِينَ لِي أَنْ أَحْلِيَهَا؟»

"Will you permit me to milk it?"

She replied: "Yes, may my father and mother be sacrificed for you, if you think there is milk in her, then milk her."

^[1] Reported by Al-Bukhari and Al-Hakim, on the authority of Suraqah ؓ.

The Messenger of Allāh ﷺ then touched its udders with his hand and said: “*Bismillah*” (in the Name of Allāh) and supplicated, upon which the milk poured abundantly and copiously, then he called for a vessel for it sufficient for the group and he milked into it until it was full and he gave her to drink and she drank until her thirst was quenched and he gave his companions to drink until their thirst was quenched, then he drank himself. Then he milked it a second time and filled the vessel, then he left it with her and they departed.

She had not remained for long when her husband arrived driving emaciated goats, having hardly any milk in their udders. When he saw the milk, he said; “From where is this, when the sheep are dry and there is no animal giving milk in the house?” She said: “No, by Allāh, (there was not) until a blessed man passed by who said such-and-such...” He said: “By Allāh, I believe he is no other than the man who is being searched for by Quraish; describe him to me, O Umm Ma’bad!” She said: Describing the Messenger of Allāh ﷺ who passed by her tent on his journey of migration, Umm Ma’bad Al-Khuza’iyah said to her husband: He was innocently bright and had a broad countenance. His manners were fine. Neither was his belly bulging out nor was his head deprived of hair. He had black attractive eyes finely arched by continuous eyebrows. His hair glossy and black and inclined to curl, he wore long. His voice was extremely commanding. His head was large, well formed and set on a slender neck. His expression was pensive and contemplative, serene and sublime. The stranger was fascinated from the distance, but no sooner one became intimate with him than this fascination was changed into attachment and respect. His expression was very sweet and distinct. His speech was well set and free from the use of superfluous words, as if it were a string of pearls. His stature was neither too high nor too small to look repulsive. He was the middle twig of three, singularly bright and fresh. He was always surrounded by his Companions. Whenever he uttered something, the listeners would listen attentively and whenever he issued any command, they vied with each other in carrying it out. He was a

master and a commander. His utterances were marked by truth and sincerity, free from all kinds of falsehoods and lies.

*May Allāh, the Lord of Mankind reward with the best of rewards,
The two companions who sat in the tents of Umm Ma'bad,
They stayed with kindness and they departed with it,
And successful is he who becomes Muhammad's companion,
O sons of Qusai! Allāh has granted you much glory,
For which we cannot reward you enough,
And leadership (in Makkah),
Ask your sister about her ewe and her container (of milk),
For if you were to ask the ewe, it would testify,^[1]
He called for an ewe which was not giving milk,
And it gave much milk for him, like that of a feeding mother,
A Prophet sees that which those around him do not see,
And he recites the Book of Allāh in every place,
And if he says something one day, belonging to the knowledge of the
unseen,
You will see it fulfilled today or tomorrow,
He left a people and they lost their minds,
And he came to a people with the light of renewal,
Their Lord guided them thereby after they had been lost,
The most righteous of them is he who follows the truth and is
successful,
Let Abu Bakr rejoice at the reward of his efforts,
For his accompanying the Prophet ﷺ,
For whomsoever Allāh ordains happiness, he will be happy,
And let Banu Ka'b rejoice for the place of their daughter,
Who prepared the place of rest for the believers.*

Asma' ؓ said: "We remained for three nights, not knowing in which direction the Messenger of Allāh ﷺ was going, then a man from among the Jinn came up from lower Makkah chanting these verses and the people were following him, hearing his voice, but

^[1] Reported by Al-Hakim and Al-Haithami, who attributed it to At-Tabarani. The remaining verses are not mentioned in the complete version of Zad Al-Ma'ad

not seeing him until he went out from upper Makkah.” She said: “When we heard what he said, we knew in which direction the Messenger of Allāh ﷺ was coming.” [1]

She said: “And when Abu Bakr ؓ left, he took with him all of his money and my grandfather, Abu Quhafah, who was blind entered the house and said: “By Allāh, I think that he has put you in difficulty by taking all of his money with him.” I said: “By Allāh, He has left us well provided.” And I took some stones and I placed them in a niche in the house and said: “Place your hand on the money and he placed his hand on the stones and said: “There is nothing to worry about, if he has left you this, he has done well.” She said: “By Allāh, he did not leave us anything, but I wanted to set the old man’s mind at ease.”

The Messenger of Allāh ﷺ Entering in Al-Madinah

When the *Ansar* were informed that the Messenger of Allāh ﷺ had left Makkah, they would go out every day to the lava flats to wait for him, then when the sun became too hot, they would return to their homes. Then, on Monday, the twelfth of Rabee‘ Al-Awwal, at the start of the thirteenth year of his Prophethood, they went out as usual and when the sun became too hot, they returned. After that, a Jewish man climbed one of the hills of Al-Madinah (for some purpose of his own) and sighted the Messenger of Allāh ﷺ and his Companions, clad in white, standing out clearly from the heat haze and he called out in his loudest voice: “O Banu Qailah! Here is your companion! Here is your grandfather whom you are awaiting! The *Ansar* hastened to fetch their weapons in order to meet the Messenger of Allāh ﷺ.

The roaring and shouts of “*Allāhu Akbar*” were heard among Banu ‘Amr bin ‘Awf. The Muslims made *Takbeer* out of joy at his arrival and went out to meet him and they received him and

[1] According to Shaikh Nasir Ad-Deen Al-Albani (may Allāh have mercy on him), this is a weak narration, having a mixed up *Sanad*, however, Ibn Katheer says that there are two other chains which support it. And Allāh knows better.

greeted him with the greeting of Prophethood, surrounding him and circling him.

Then when he arrived in Al-Madinah, he proceeded until he stopped at Quba' among the tribe of Banu 'Amr bin 'Awf and he stayed with Kulthûm bin Al-Hadm and it was said with Sa'd bin Khaithamah and he stayed with them for fourteen nights and built there Quba' Mosque, which was the first mosque built after the start of the Prophethood.^[1]

Then on Friday, he mounted his camel by Allâh's Command and Friday found him among Banu Salim bin 'Awf and so he performed the Friday prayer in the mosque which is in the bottom of the valley, then he mounted his camel and they took it by its halter, (saying): "Come to where there are many men, weapons and protection," but he said: "Let her go where she will, for she is under (Divine) Command." The camel continued to go on with him and it did not pass by any house from among the houses of the *Ansar* without them wishing for him to descend, but he said: "Leave her be, for she is under (Divine) Command." The camel continued until it reached the place where his mosque stands today and there it knelt down and he did not descend from it until it had risen and gone on a little, then it turned and went back to its original place and knelt down again and he descended from it; and that was on the land of Banu An-Najjar, his maternal uncles. It was good fortune from Allâh that made the camel kneel there, for the Prophet ﷺ desired to alight there, in order to honour them thereby. They began to solicit him to enter their abodes, but Abu Ayyûb ؓ stepped forward to his saddle and took it into his house; the Prophet ﷺ said: "A man goes with his saddle." Then As'ad bin Zurarah ؓ came and took his camel and it stayed with him.^[2] He became as Qais bin Sirmah Al-Ansari said – and Ibn 'Abbas ؓ used to visit him frequently and memorized these verses from him - :

[1] Reported by Ibn Sa'd in *At-Tabaqat* and Al-Bukhari reported something similar, on the authority of 'Urwah bin Az-Zubair ؓ.

[2] Reported by Al-Bukhari and Muslim.

*He remained among Quraish for thirteen years,
 Reminding them (of Allāh) and hoping to find someone,
 Who would be a friend to him and support him,
 Presenting himself to the people in the festivals,
 But he found none who would give him a home,
 And he found none who would invite him,
 Then when he came to us, having made up his mind,
 And he became happy and pleased with Taibah (Al-Madinah),
 And he no longer feared the oppression of a far off tyrant,
 Nor feared a rebel from among mankind,
 We sacrificed our lawful wealth for him,
 And (we sacrificed) ourselves in times of war,
 And we shared with him our worldly goods,
 Opposing all of those people who opposed him,
 Even though they had been beloved to us,
 And we know that there is no lord besides Allāh,
 And the Book of Allāh became our only guide.*

– and as Hassan bin Thabit رضي الله عنه said:

*My people who gave shelter to their Prophet,
 And believed him while the people of the earth were disbelievers,
 Except a few select people who followed the righteous folk,
 With the Ansar, Ansar who rejoiced at the apportionment from Allāh,
 When there came to them a chosen one of noble antecedents,
 They said: "Be with family and be at ease, in safety and comfort,
 The best of Prophets, the best of portions and neighbours,
 So they put him up in an abode wherein he feared not,
 Those who were his neighbours – a house which was truly a home,
 And therein they shared what they had when the Muhajirūn came,
 And the portion of the rejecter is the Fire*

– and as he said:

*We helped and sheltered the Prophet Muhammad,
 Willingly against enemies and those who were reluctant*

Ibn 'Abbas رضي الله عنه said: "The Prophet ﷺ was in Makkah and he ordered the *Hijrah* and Allāh revealed:

﴿وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا﴾

“And say (O Muhammad ﷺ): ‘My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).’”^[1]

And the Prophet ﷺ knew that he had no ability in this matter except by Authority and so he asked Allāh for an Authority to help him and He gave it to him.

Al-Bara' ؓ said: “The first person to come to us from among the Companions of the Messenger of Allāh ﷺ was Mus'ab bin 'Umar and bin Umm Maktûm ؓ and they began to teach the people the Qur'ân, then 'Ammar bin Yasir arrived with Bilal and Sa'd, then 'Umar bin Al-Khattab came among twenty riders, then the Messenger of Allāh ﷺ arrived and I have never seen the people as happy as they were when he came; I even saw women, children and slave girls saying: “This is the Messenger of Allāh ﷺ who has come.”

Anas ؓ said: “I was present on the day when he entered Al-Madinah and I have never seen a better or brighter day than the day on which he came to us in Al-Madinah; and I was present on the day he died and I have never seen a worse or darker day than the day on which he died.” ^[2]

He stayed in the house of Abu Ayyûb ؓ until his rooms and his mosque were built. While he was in Abu Ayyûb's ؓ house, he sent Zaid bin Harithah and Abu Rafi' ؓ to Makkah with two camels and five hundred Dirhams and they returned to him with Fatimah and Umm Kulthûm, his daughters, Sawdah, his wife, Usamah bin Zaid and his mother, Umm Ayman ؓ.

^[1] *Sûrah Al-Isra'* 17:80

^[2] Reported by Ahmad and Ad-Darimi, on the authority of Anas bin Malik ؓ.

As for Zainab ؓ, her husband, Abul 'As, did not allow her to leave. 'Abdullah, the son of Abu Bakr ؓ left with them, bringing Abu Bakr's family, including 'A'ishah ؓ.

The Building of the Mosque:

Az-Zuhri said: "His she-camel knelt down at the place where his mosque was to be built and today men from among the Muslims pray therein. It was a place for drying dates owned by two orphans in the care of As'ad bin Zurarah ؓ. The Messenger of Allāh ﷺ bargained with them over the price, but they said: "No, we will give it to you." But he refused and purchased it from them for ten dinars.

And it is authentically reported that he ﷺ said: "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied: "No, by Allāh, we do not demand its price except from Allāh." Anas ؓ said: "There were graves of pagans in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down . (So all that was done). They aligned these cut date-palm trees towards the *Qiblah* of the mosque (as a wall) and they made its length from the direction of the *Qiblah* to the back a hundred cubits and in the sides, the same or less than that. Its foundation was approximately three cubits. Then they built it with adobe bricks and the Messenger of Allāh ﷺ built with them, moving the bricks and the stones himself and saying:

*O Allāh! There is no goodness except that of the Hereafter,
So please forgive the Ansar and the Muhajiroon.*^[1]

– and he said:

*This work is not the work of Khaibar,
This is more righteous, O our Lord and purer.*

[1] Reported by Al-Bukhari.

And they began to recite poetic verses and one of them said in his recitation:

*Were we to sit while the Messenger works,
That would indeed be an act of misguidance on our part.*

He made its *Qiblah* face towards *Bait Al-Maqdis* and he made three doors for it” One at the back and a door known as *Bab Ar-Rahmah* (the Door of Mercy) and a door from which he ﷺ used to enter. Its pillars he made from date-palm trunks and its roof of palm leaves. He was asked: “Will not put a roof over it?” But he replied: “It is a trellis like the trellis of Moses.” He also built houses for his wives on the two sides of it and the rooms of the houses were of adobe brick and their roofs were of date-palm trunks and palm-leaves.

The Consummation of His Marriage to ‘A’ishah:

When he had finished building the houses, he consummated his marriage with ‘A’ishah ؓ in the house which he had built for her on the eastern side of the Mosque. He consummated the marriage with her in the month of Shawwal, in the first year (after the *Hijrah*). Some people disliked the consummation of marriage in Shawwal. It was said that the origin of this was that pestilence broke out during the *Jahiliyyah* (during this month) and ‘A’ishah ؓ was intent on her women having their marriages consummated in the month of Shawwal in order to be different from them. And he made another house for Sawdah ؓ.

The Brotherhood Between the *Ansar* and the *Muhajirûn*:

Then the Prophet ﷺ declared brotherhood between the *Muhajirûn* and the *Ansar*; and they were ninety men – half of them from the *Muhajirûn* and half of them from the *Ansar* – that they might share their worldly goods and inherit each other after death, until the Battle of Badr took place. Then when the Verse:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾

“But kindred by blood are nearer to one another (regarding

inheritance) in the decree ordained by Allāh."^[1]

was revealed, the rights of inheritance were returned to the close relatives. It was also said that he declared another brotherhood between members of the *Muhajirûn* and that he took 'Ali ؓ as a brother, ^[2] but the first report is more strongly confirmed.

And it is authentically reported that 'A'ishah ؓ said: "When the Messenger of Allāh ﷺ arrived in Al-Madinah, Abu Bakr ؓ became ill; when the fever seized him, he would say:

*Every man who awakes in the morning among his family,
Finds that death is nearer to him than his shoelace.*

And when the fever abated from Bilal, he would say:

*Would that I could stay overnight in a valley wherein I would be,
Surrounded by Izkhir and Jaleel (two kinds of good smelling
grass), Would that one day I would drink of the water of
Majinnah?*

*And would that Shamah and Tafeel (two mountains in Makkah)
would appear to me?*

O Allāh! Curse 'Utbah bin Rabee'ah, Umayyah bin Khalaf and Shaibah bin Rabee'ah, As they expelled us from our land to a land of disease."

Then I went and informed the Messenger of Allāh ﷺ about that, whereupon he said: "O Allāh! Make us love Al-Madinah as much or more than we love Makkah. O Allāh! Make it healthy and bless its *Mudd* and *Sa'* for us, and take away its fever and put it in Al-Juhfah." 'A'ishah ؓ said: "Thereafter, whenever a child was born in Al-Juhfah, it would not reach puberty without being struck down by fever."^[3]

[1] *Sûrah Al-Anfâl* 8:75

[2] All of the *Ahadeeth* in which it is claimed that the Prophet ﷺ took 'Ali ؓ as a brother are weak, according to Shu'aib and 'Abdul Qadir Al-Arna'ût, who authenticated the *Ahadiith* in *Zad Al-Ma'ad* by Imam Ibn Al-Qayyim.

[3] Reported by Ahmad, on the authority of 'A'ishah ؓ.

The events of the First Year:

In the first year, the prayers for the resident were increased by two *Rak'ahs* and so became four *Rak'ahs*.^[1]

Also in that year, *Ahl As-Suffah* ^[2] came to the Mosque and there was a place in the Mosque in which the poor and needy from among the emigrants who had no family and no property were housed and when nighttime came, the Messenger of Allāh ﷺ would distribute them between his Companions ﷺ and a group of them would eat their dinner with him, until Allāh brought wealth to them.

This was the fourteenth year of the Prophethood and it was the first year following the *Hijrah*, as mentioned previously and it is from this year that the (Islamic) calendar begins.

Among the well known personalities who died in that year were: As'ad bin Zurarah – before the Messenger of Allāh ﷺ had completed the building of the Mosque – Al-Bara' bin Ma'rûr in the month of Safar, before the arrival of the Messenger of Allāh ﷺ in Al-Madinah and he was the first of those who died from among the leaders appointed by the Prophet ﷺ on the day of the second pledge of allegiance at Al-'Aqabah.

Also in that year, Damrah bin Jundub died; he had become ill in Makkah and he said to his sons: "Take me with you from Makkah." So they took him with them, as he desired to migrate, but when they reached Adah Bani 'Affar – or At-Tan'eem – he died and Allāh, Most High revealed:

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

"And whosoever leaves his home as an emigrant unto Allāh and His Messenger (ﷺ), and death overtakes him, his reward is then

[1] That is, the *Zuhr*, *'Asr* and *'Isha'* prayers.

[2] *Ahl As-Suffah*: Poor people with neither income nor abode who were housed in the Prophet's Mosque.

surely incumbent upon Allāh.^[1]

And Kalthûm bin Al-Hadm with whom the Messenger of Allāh ﷺ stayed.

And in that year, the Messenger of Allāh ﷺ made a treaty with the Jews in Al-Madinah and he wrote an agreement between him and them.

‘Abdullah bin Salam Embraces Islam:

The scholar and rabbi of the Jews, ‘Abdullah bin Salam was an early convert to Islam, but the majority of them refused but to disbelieve.

They were three tribes: Qainuqa’, An-Nadeer and Quraizah and all three of them broke the agreement and he ﷺ made war against them; he pardoned Banu Qainuqa’, banished Banu An-Nadeer and killed (the men of) Banu Quraizah. And regarding Banu An-Nadeer *Sûrah Al-Hashr* was revealed, while regarding Banu Quraizah *Sûrah Al-Ahzâb* was revealed.

The Events of the Second Year:

In the second year, ‘Abdullah bin Zaid bin ‘Abd Rabbih ؓ saw the *Adhan* (in a dream) and the Messenger of Allāh ﷺ ordered him to recite it to Bilal ؓ.

Also in that year, fasting was made compulsory and the obligation to fast on the day of ‘Ashûra’ was abrogated, but it continued to be a recommended fast.

And in that year, the Messenger of Allāh ﷺ gave his daughter Fatimah in marriage to ‘Ali ؓ.

And in that year, Allāh changed the *Qiblah* from *Bait Al-Maqdis* to the Ka’bah.

^[1] *Sûrah An-Nisa’* 4:100

The Changing of the *Qiblah*:

When the Messenger of Allāh ﷺ arrived in Al-Madinah, he prayed towards *Bait Al-Maqdis* – the direction towards which the Jews prayed – for sixteen months. He desired that Allāh should change it to the Ka'bah and he said this to Gabriel (Jibrā'il عليه السلام). Gabriel replied: "I am only a slave, so call upon your Lord and ask Him." And so he turned his face towards the heaven and continued to request that until Allāh revealed to him:

﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

"Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harām (at Makkah)."^[1]

And in that there was great wisdom and a trial for the people, both the Muslims among them and the disbelievers: As for the Muslims, they said:

﴿إِٰمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

"We believe in it; the whole of it (clear and unclear Verses) are from our Lord."^[2]

And it is they whom Allāh guided and so it was not hard upon them. (As for the polytheists, they said: "Just as he has turned towards our *Qiblah*, so soon will he turn back to our religion." As for the Jews, they said:)^[3]

﴿مَا وَلَنَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا﴾

"What has turned them (Muslims) from their Qiblah [prayer

[1] *Sûrah Al-Baqarah* 2:144

[2] *Sûrah Āl 'Imrân* 3:7

[3] What is in brackets is not in the printed version, but in the two manuscripts.

direction (towards Jerusalem)] to which they used to face in prayer."^[1]

As for the hypocrites, they said: "If the first *Qiblah* was correct, then they have abandoned it. And if the second was correct, then he was (previously) following something false."

And because this was such a momentous matter, Allāh, Most Glorified prepared the way before ordering the abrogation (i.e. of facing towards *Bait Al-Maqdis* in prayer) by replacing it with something better (i.e. facing towards the Ka'bah in prayer) and He affirmed His Ability to do so and He informed us that He, Most High replaces that which is abrogated with something better or its like. Then He followed that with a rebuke of those who argue with the Messenger of Allāh ﷺ and did not obey him. After that, He mentioned the disagreement between the Jews and the Christians and the testimony of some of them against others that they do not follow anything. Then He mentioned their association of partners with Allāh in their saying: Allāh has taken a son.*^[2]

Then He informed us that the east and the west belong to Allāh and that wheresoever the slave turns his face, there is His Countenance.

And He informed His Messenger ﷺ that the People of the Scripture will not be happy with him until he follows their religion.

Then He mentioned His *Khaleel*, Abraham and his building of the House, with the help of his son, Ishmael (Ismâ'il ﷺ) and that He

[1] *Sûrah Al-Baqarah* 2:142

[2] * In this, they imitate the words of other disbelievers, such as the Buddhists, the Brahmins, the ancient Egyptians and every polytheist, whose *Shirk* is based upon the belief that Allāh has taken a son. And they did not say that it was like the birth of a human child; rather, they said that their deity, he whom they revere and their protector from among mankind is the first light which emanated and proceeded from Allāh and that he acquired all of the Attributes and Qualities of Allāh. And this is the belief of every polytheist, even if he does not say so in words. Read *Sûrah Al-An'âm* and other Makkan *Sûrahs* and you will understand this.

made Abraham (Ibrâhîm ؑ) an *Imam* for the people and that none rejects his religion except one who befools himself.

Then He commanded His slaves to follow his example and to believe in what He revealed to His Messenger ﷺ and what He sent down to them and to all of the Prophets. And He informed us that Allâh – Who guides whom He wills to the Straight Path – it is He Who guided them to this *Qiblah* which is the most central of *Qiblahs* and they are the middle nation, as He has chosen for them the best of Messengers and the best of Books.

And He informed us that He did this in order that the people should have no argument against them (i.e. the Muslims), except the wrongdoers, for they will remonstrate against them with these weak and invalid arguments, the like of which should not be raised against the Messengers and (He did it also) in order to complete His Favour upon them and to guide them.

Then He mentioned His Favour upon them which was the sending of the Seal of the Messengers and the revelation of the Book and He commanded them to remember Him and thank Him and He encouraged them to do so (by mentioning) that He remembers whoever remembers Him and extols and whoever thanks Him.

And He commanded them to do something without which that will not be achieved and that is seeking Help through patient perseverance and prayer and He informed them that He is with those who patiently persevere.

Chapter

When the Messenger of Allāh ﷺ settled in Al-Madinah and Allāh supported him with His Help and with the believers and He united their hearts after their previous enmity and the *Ansar* protected him against all mankind, the Arabs and the Jews attacked him as one man and prepared to oppose and fight against him, but Allāh commanded them to hold back and to pardon and forgive until their strength had increased. At that point, He permitted them to fight, but He did not enjoin it upon them; He, Most High said:

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

"Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is Able to give them (believers) victory."^[1]

- and this was the first Verse revealed regarding fighting.

Then fighting was enjoined upon them against those who fought them, as Allāh, Most High said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ﴾

"And fight in the way of Allāh those who fight you."^[2]

The fighting all of the polytheists was enjoined upon them, as He said:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

"And fight against the Mushrikūn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) collectively as they fight against you collectively."^[3]

^[1] Sûrah Al-Hajj 22:39

^[2] Sûrah Al-Baqarah 2:190

^[3] Sûrah Bara'ah (At-Taûbah) 9:37

Some of the Qualities of the Messenger of Allah:

The Messenger of Allāh ﷺ would take a pledge from his Companions ﷺ in war that they would not run away; and he might take a pledge from them that they would fight to the death; and he might take a pledge from them to undertake *Jihād*; and he might take a pledge from them to; and he might take a pledge from them to submit to Allāh (Islam); and he took a pledge from them to migrate to Al-Madinah before the conquest of Makkah; and he took a pledge from them to affirm Allāh's Oneness (*Tauheed*) and the obligation to obey Allāh and His Messenger ﷺ.

And he took a pledge from some of his Companions ﷺ that they would not ask the people for anything and (as a result of this), a whip would fall from the hand of one of them, he would get down and pick it up and he would not ask anyone to pass it to him.

He would send out expeditions and they would come to him with news of the enemy and he would send out the advance parties and he would disperse guards and spies, so that nothing of the affairs of his enemy was unknown to him.

And when he encountered the enemy, he would supplicate Allāh and seek His Help against them and he and his Companions ﷺ would mention Allāh's Name and implore Him much.

He used to frequently consult his Companions ﷺ during *Jihād*.

He would hang back with the rearguard and urge on the weak and seat behind him the one who had become separated from the main force.

When he intended to fight a particular foe, he would pretend that he was going somewhere else.

He would organize the troops and the fighters, appointing an able leader in charge of each flank.

Soldiers would fight in single combat in front of him by his command. And he would wear his armour and weapons for war and sometimes, he might wear two coats of chain-mail, as he did on the day of the Battle of Badr.

He had brigades and when he defeated a people, he would stay in

their area for three days, then he would return home.

When he wanted to raid a people, he would wait and if he heard the call of a *Mu'adhdhin*, he would not attack, but if he did not, he would attack.

He used to like to set out on a Thursday early in the morning.

When the situation became difficult, they would protect him and he was always the closest of them to the enemy.

He liked to show pride and confidence in battle and he forbade the killing of women and children and he prohibited traveling with the Qur'ân into the land of the enemy.

The First Platoon Sent Out by the Messenger of Allah:

The first platoon sent out by the Messenger of Allāh ﷺ, according to Mûsa bin 'Uqbah, was that of Hamzah bin 'Abdil Muttalib ؓ, in the month of Ramadan, in the first year. He sent him out at the head of thirty men from among the *Muhajirûn* only, to intercept a caravan belonging to Quraish which came from Ash-Sham and consisted of three hundred men, led by Abu Jahl. When the caravan reached Saif Al-Bahr from the direction of Al-'Ees, they met and prepared to do battle, but Majdi bin 'Amr Al-Juhani interceded between them and he was on good terms with both sides and so they did not fight.

The Expedition of 'Ubaidah bin Al-Harith:

Then he ﷺ sent 'Ubaidah bin Al-Harith bin Al-Muttalib bin 'Abdu Manaf ؓ in the month of Shawwal in that year at the head of an expedition to Batn Rabigh, in charge of sixty men from among the *Muhajirûn* only. He encountered Abu Sufyan at Rabigh and an exchange of arrows took place between them, but they did not draw swords. It was only a skirmish. Sa'd bin Abi Waqqas was the first to fire an arrow in Allāh's Cause. Then the two sides parted. According to bin Ishaq, the expedition of Hamzah took place first.

The Expedition of Sa'd bin Abi Waqqas:

Then he ﷺ sent out Sa'd bin Abi Waqqas ؓ in the month of Dhul Qa'dah in that year, to Al-Kharrar in the land of Al-Hijaz and they were twenty men. They went out on foot, traveling by night and hiding during the day, until they reached Al-Kharrar, where they learned that the caravan had passed by the previous day.

The Battle of Al-Abwa':

The Prophet ﷺ took part himself in the Battle of Al-Abwa' and it was the first battle in which the Messenger of Allāh ﷺ participated personally. He went out at the head of a party from among the *Muhajirūn* only to intercept a caravan belonging to Quraish, but he did not find it. In the course of this expedition, he made a treaty with Banu Damrah that he would not fight them and they would not fight him, nor would they support anyone against him.

The Battle of Buwat:

Then he ﷺ fought the Battle of Buwat in the month of Rabee' Al-Awwal. He set out to intercept a caravan belonging to Quraish which consisted of a hundred men from among the pagans, headed by Umayyah bin Khalaf. He reached Buwat – which is one of the mountains of Juhainah – and he returned without finding it.

His Departure in Pursuit of Karz bin Jabir:

Then he ﷺ set out in pursuit of Karz bin Jabir Al-Fihri, who had raided the pastures of Al-Madinah and looted them. The Messenger of Allāh ﷺ pursued him until he reached Safwan, near Badr, but Karz eluded him.

The Battle of Al-'Ushairah:

In the month of Jumada Al-Akhirah, he ﷺ went out at the head

of a hundred and fifty men from among the *Muhajirûn* to intercept a caravan belonging to Quraish which was heading for Ash-Sham. He set out with thirty camels, which they took turns to ride and they reached Dhu Al-'Ushairah from the direction of Yanbu', but he found that they had missed the caravan by a number of days. And it was this caravan which they set out to intercept on the day of the Battle of Badr, as it returned from Ash-Sham. During this expedition, he made a treaty with Banu Mudlij and their allies.

The Expedition of 'Abdullah bin Jahsh:

Then he ﷺ sent 'Abdullah Ibn Jahsh ﷺ to Nakhlah in the month of Rajab, at the head of twelve men from among the *Muhajirûn* who were mounted on camels. They reached Nakhlah and waited in ambush for a caravan belonging to Quraish. The Messenger of Allāh ﷺ had written them a letter which he ordered 'Abdullah not to read until two days had passed. When he opened the letter, he read: "When you read this letter of mine, proceed until you reach Nakhlah, which lies between Makkah and At-Ta'if and wait in ambush for Quraish and learn for us whatever information they have."

When he informed his companions of this and told them that he would not force them to do so, they said: "To hear is to obey."

Then while they were on the road, Sa'd bin Abi Waqqas and 'Utbah bin Ghazwan lost their camels and so they stayed behind to search for them, and they (i.e. the raiding party) continued on until they reached Nakhlah.

The Killing of 'Amr bin Al-Hadrami:

The caravan of Quraish passed by them, carrying raisins and trading goods; with them was 'Amr bin Al-Hadrami and the Muslims killed him and they took 'Uthman and Nawfal, the sons of 'Abdullah bin Al-Mugheerah prisoner, along with Al-Hakam bin Keesan, the slave of Banu Al-Mugheerah.

The Muslims said: “We are in the last day of Rajab and if we fight them, we will have violated the Sacred Month, whereas, if we leave them until the night, they will have entered the Sacred Precincts.” So they agreed to engage them and one of them fired an arrow at ‘Amr bin Al-Hadrami and killed him. They took ‘Uthman and Al-Hakam prisoner and Nawfal escaped. Then they arrived with the camels and the two prisoners and set aside one fifth of the war booty (*Al-Khums*) and it was the first *Khums* in Islam, the first killing in Islam and the first taking of prisoners. The Messenger of Allāh ﷺ criticized what they had done. And Quraish’s condemnation of their action was fierce, for they claimed that they had found something to say (against the Muslims) for they said: “Muhammad has made fighting permissible in a forbidden month. This became increasingly difficult for the Muslims, until Allāh revealed:

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ﴾

“They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islāmic calendar). Say, “Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants.”^[1]

Allāh, Most Glorified says: This thing which you have condemned – even though it be a major sin – still, the sins which you have committed, such as disbelieving in Allāh and averting people from the Way of Allāh and from His House and the expulsion of the Muslims therefrom are greater sins in the Sight of Allāh.

The Meaning of *Al-Fitnah*:

The word “*Al-fitnah*” here means associating partners with Allāh, as in His Words:

^[1] *Sūrah Al-Baqarah* 2:217

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾

"And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh)" [1]

- and His Words:

﴿ثُمَّ لَوْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

"There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh." [2]

That is, the end result of their *Shirk* and their final situation was naught but that they denied it and declared themselves innocent of it.

And the reality of it is: The *Shirk* to which the polytheist calls and for which he punishes those who are not led astray by it, which is why Allāh, Most High says:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا﴾

"Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allāh)." [3]

(It was explained as meaning the torture of the believers and burning them by fire, in order to force them to recant their religion).

And "*Al-fitnah*" might also meaning disobedience, such as in the Words of Allāh, Most High:

﴿وَمِنْهُمْ مَنْ يَقُولُ أَتَذُنْ لِي وَلَا نَفَعِيَ﴾

"And among them is he who says: "Grant me leave (to be exempted from Jihād) and put me not into trial." [4]

[1] *Sûrah Al-Baqarah* 2:193

[2] *Sûrah Al-An'âm* 6:23

[3] *Sûrah Al-Burûj* 85:10

[4] *Sûrah At-Taubah* 9:49

- and such as the *Fitnah* (trial) of a man by his family, his wealth, his father and his neighbour or the *Fitan* which occurred between the Muslims.

As for that which Allāh attributes to Himself, its meaning is a test, an affliction or an examination.

The Great Battle of Badr on the Day of Al-Furqan:

In the month of Ramadan, news of a caravan approaching from Ash-Sham reached the Messenger of Allāh ﷺ with Abu Sufyan which contained wealth belonging to Quraish and so the Messenger of Allāh ﷺ appointed some people to go out after it and he set out hurriedly with more than three hundred and ten men, but they did not have any horses except two – one belonging to Az-Zubair and one belonging to Al-Miqdad bin Al-Aswad. They had with them seventy camels and two or three men would take turns to mount each camel. The Prophet ﷺ left 'Abdullah bin Umm Maktûm in charge of Al-Madinah.

When he reached Ar-Rawha', he sent Abu Lubabah bin Al-Munzir back and placed him in charge of Al-Madinah. He gave the standard to Mus'ab bin 'Umair to bear and to 'Ali he gave the flag. The flag of the *Ansar* he gave to Sa'd bin Mu'adh.

When they approached As-Safra', he sent Basban bin 'Amr and 'Adiyy bin Abi Az-Zaghba' to Badr to obtain news of the caravan.

News of the departure of the Messenger of Allāh ﷺ reached Abu Sufyan and so he hired Damdam bin 'Amr Al-Ghifari and dispatched him to Makkah and he ordered him to proceed rapidly, in order to call for troops to help their caravan. They set off in haste and none of their notables stayed behind – save Abu Lahab, who sent in his place a man who was paid to fight for him – and they mobilized the Arab tribes who lived around them. None of the tribes of Quraish stayed behind except Banu 'Adiyy, none of whom took part in the battle. They departed from their abodes, as Allāh, Most High says:

﴿بَطْرًا وَرِشَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ﴾

"Boastfully and to be seen of men, and hinder (men) from the path of Allāh,"^[1]

- and Allāh joined them without any mutual appointment, as He says:

﴿وَلَوْ تَوَاعَدْتُمْ لَأَخْلَفْتُمْ فِي الْيَعْدِ﴾

"Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment."^[2]

When the Messenger of Allāh ﷺ was informed that Quraish had set out, he consulted his Companions ؓ; the *Muhajirūn* spoke and they spoke well. Then he sought their advice a second time and the *Muhajirūn* spoke again and they spoke well. Then he sought their advice a third time and the *Ansar* understood that the Messenger of Allāh meant them only. Sa'd bin Mu'adh said: "I feel as if you want us to speak, O Messenger of Allāh?" The reason why he meant only them was because they had pledged that they would protect him in their abodes (i.e. within Al-Madinah). "And it is as if you fear that the *Ansar* will not protect you except in their abodes." I speak on behalf on the *Ansar* and I answer for them; so take us where you will, establish relations with whom you will, cut off relations with whom you will, take from our wealth what you will and give us from it what you will – whatever you take from it is more beloved by us than what you leave. By Allāh, if you went with us until you reached the sea from Ghamdan, we would go with you and if you were to proceed to the sea, we would plunge into it with you."

And Al-Miqdad bin Al-Aswad ؓ said: "Then we will not say as the people of Moses (Mûsa عليه السلام) said to him:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

"So go you and your Lord and fight you two, we are sitting right here."^[3]

[1] *Sûrah Al-Anfāl* 8:47

[2] *Sûrah Al-Anfāl* 8:42

[3] *Sûrah Al-Ma'idah* 5:24

but we will fight those before you, those behind you, those on your right and those on your left.

The face of the Messenger of Allāh ﷺ brightened upon hearing this from them and he said: "Go forth and rejoice at the glad tidings, for Allāh has promised me one of two things (either booty or striving in the Cause of Allāh) and by Allāh, it is as if I now see the destruction of the people."

Some of the Companions ❁ disliked to meet the (enemy) troops and they said: "We are not ready for them." And that is mentioned in the Words of Allāh, Most High:

– up to His Words:

❁ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ ❁ إِلَى قَوْلِهِ ❁ وَلَوْ كَرِهَ الْمُجْرِمُونَ ❁

"As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it, Disputing with you concerning the truth after it was made manifest,". Up to "even though the Mujrimūn (disbelievers, polytheists, sinners, criminals) hate it."^[1]

So the Messenger of Allāh ﷺ set out for Badr.

Meanwhile, Abu Sufyan inclined his caravan towards the sea and he wrote to Quraish telling them that they should return because they had only set out to protect their caravan. When this news reached them, they intended to return, but Abu Jahl said: "By Allāh, we will not turn back until we reach Badr and stay there and feed those who come to us and give them wine to drink and the singing girls make music for us and the Arabs hear of us and they continue to dread us and fear us always.

Al-Akhnas bin Shuraiq advised them to return, but they did not do so and so he and Banu Zahrah returned. After that, Al-Akhnas continued to be obeyed by Banu Zahrah.

Banu Hashim wanted to return, but Abu Jahl said: "This troop

^[1] *Sūrah Al-Anfāl* 8:5-8

will not leave us until we return and so they went on, except Talib bin Abi Talib, who returned.

The Messenger of Allāh ﷺ proceeded until he reached the nearest well of Badr and Al-Hubab bin Al-Munzir said: "What do you think if we go to some wells which we know and which have abundant fresh water and camp there, then fill in the other wells?" And on that night, Allāh, Most High sent down rain which hardened the sand, made their feet firm and united their hearts.

The Messenger of Allāh ﷺ marched to the place of battle and he began to point with his hand and declaim: "This is the spot where so-and-so will fall and this is the place where so-and-so will fall and this is the place where so-and-so will fall – if Allāh wills." And not a single one of them went beyond the place he had indicated ﷺ.

When the pagans came into view, the Messenger of Allāh ﷺ said:

«اللَّهُمَّ هَذِهِ قُرَيْشٌ جَاءَتْ بِخِيَلَيْهَا وَفَخْرِهَا، جَاءَتْ تُحَادُّكَ، وَتُكَذِّبُ رَسُولَكَ، اللَّهُمَّ فَتَصْرِكِ الَّذِي وَعَدْتَنِي، اللَّهُمَّ أَجْنَهُمُ الْغَدَاةُ»

"O Allāh! Quraish have come with their conceit and arrogance, rejecting You and belying Your Messenger! O Allāh! Give the Help which You promised! O Allāh! destroy them this morning!"

And he stood and raised his hands and sought help from his Lord. He beseeched Allāh at great length and raised his hands until his garment fell and he said:

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ، اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ لَنْ تُعْبَدَ فِي الْأَرْضِ بَعْدُ»

"O Allāh! Fulfill Your Promise to me! O Allāh! I await Your Fulfillment! O Allāh! If this band (of Muslims) is destroyed, You will not be worshipped in the land afterwards."^[1]

^[1] This *Hadeeth* was reported by Muslim and At-Tirmidhi, as mentioned in *Jami' Al-Uṣūl*.

Abu Bakr ؓ stood close behind him and said: "You have implored your Lord sufficiently, O Messenger of Allāh! For by Him in Whose Hand is my soul, Allāh will fulfill the Promise He has made to you." [1]

And the Muslims called upon Allāh to grant them victory and to help them. Then Allāh informed the angels:

﴿إِنِّي مَعَكُمْ فَتَيْتُوْا الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

"Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."[2]

And Allāh informed His Messenger ﷺ:

﴿إِنِّي مُيِّدُكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾

"I will help you with a thousand of the angels each behind the other (following one another) in succession."[3]

It was said that it means "following behind you" and it was said that it means: "...they follow each other and they do not all come at one time."

In the morning, the battalions of Quraish advanced and Allāh made the Muslims appear small in numbers to them, until Abu Jahl said, when 'Utba bin Rabee'ah suggested that they retreat, due to fear that Quraish would become divided and break off relations with each other if they killed their close kin: "That is not the reason; he (meaning 'Utba) knows that Muhammad and his Companions are few in number and his son is among them and so he has made you fear due to consideration for him."

Allāh also made the pagans appear less in the eyes of the Muslims, in order that He might accomplish a matter already

[1] Reported by Muslim and Ahmad on the authority of 'Umar bin Al-Khattab ؓ.

[2] *Sûrah Al-Anfâl* 8:12

[3] *Sûrah Al-Anfâl* 8:9

ordained.

Abu Jahl commanded 'Amr bin Al-Hadhrami, the brother of 'Amr bin Al-Hadhrami to seek revenge for the killing of his brother and so he shouted, revealing his buttocks and crying: "Alas for 'Amr! Alas for 'Amr!" In this way, the people were incited and the fighting broke out.

The Messenger of Allāh ﷺ arranged the ranks, then he left them and he dozed for a while and the Muslims became drowsy. Abu Bakr As-Siddeeq ؓ was with the Messenger of Allāh ﷺ guarding him and with him were Sa'd bin Mu'adh and a number of the *Ansar* at the entrance to the hut (which they had constructed for him). Then the Messenger of Allāh ﷺ emerged from it, walking lightly in his armour and reciting this Verse:

﴿سَيَرَوُكَ الْجَمْعُ وَيَوَلُونَ الدُّبُرَ﴾

"Their multitude will be put to flight, and they will show their backs."^[1]

Allāh granted victory to the Muslims over the pagans and they killed them and took them captive; they killed seventy and they took seventy prisoner.

'Utbah and Shaibah (the sons of Rabee'ah) and Al-Waleed bin 'Utbah went forth, desiring single combat and so three of the *Ansar* went out to meet them, but they said: "We want people of equal status to us; we have nothing to do with you. We only want our cousins." And so Hamzah, 'Ubaidah bin Al-Harith and 'Ali bin Abi Talib stepped forward: 'Ali killed his opponent, Al-Waleed and Hamzah killed his opponent, Shaibah. 'Ubaidah and 'Utbah exchanged blows and each of them struck the other, then Hamzah and 'Ali fell upon 'Ubaidah's opponent and killed him and they carried 'Ubaidah, whose leg had been cut off. He said: "If Abu Talib were alive, he would know that I am more worthy of his statement:

We will protect him though we may die in the effort,

^[1] *Sûrah Al-Qamar* 54:45

Though we may neglect our children and wives

He died at As-Safra' and regarding them the following Verse was revealed:

﴿هَذَانِ خَصِمَانِ اٰخَصَمُوْا فِيْ رَیْبٍ﴾

"These two opponents (believers and disbelievers) dispute with each other about their Lord."^[1]

'Ali ؑ used to say: "I will be the first to kneel before Allāh regarding the dispute on the Day of Resurrection."

When Quraish were determined to attack, they remembered the war between them and Banu Kinanah and Satan appeared to them in the form of Suraqah bin Malik and said:

﴿لَا غَالِبَ لَكُمْ اَلْیَوْمَ مِنَ النَّاسِ وَاِنِّیْ جَارٌ لَّكُمْ﴾

"No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbour (for every help)."^[2]

Then when they prepared to fight, he saw the angels and he turned on his heels fled. They said: "Where are you going, Suraqah?" He said:

﴿اِنِّیْ اَرٰی مَا لَا تَرَوْنَ اِنِّیْ اَخَافُ اِلٰهَ وَاللهُ شَدِيْدُ الْعِقَابِ﴾

"Verily, I see what you see not. Verily, I fear Allāh for Allāh is Severe in punishment."^[3]

The hypocrites and those in whose hearts there is a disease thought that victory would be achieved by strength of numbers and they said:

﴿عَرَّ هٰؤُلَاءِ دِیْنَهُمْ﴾

"These people (Muslims) are deceived by their religion."^[4] -

[1] *Sûrah Al-Hâjj* 22:19

[2] *Sûrah Al-Anfâl* 8:48

[3] *Sûrah Al-Anfâl* 8:48

[4] *Sûrah Al-Anfâl* 8:49

but Allāh, Most Glorified informed them that victory is only attained by trust in Allāh, Alone (*Tawakkul*).

When the enemy came near, the Messenger of Allāh ﷺ stood up and reminded them of the victory that would be theirs if they patiently persevered and stood firm and he informed them that Allāh had ordained Paradise for those who were martyred in His Cause. 'Umar bin Al-Hamam bin Al-Jumūh ؓ took out some dates from his horn and began eating them, then he said: "If I live until I eat these dates of mine,, it will be a long life." So he threw them away and fought until he was killed and he was the first to be killed.

The Messenger of Allāh ﷺ took a handful of dust and threw it towards the faces of the people and there was not a single man of them whose eyes were not filled with it; and this is the meaning of the Words of Allāh, Most High

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ﴾

'And you (Muhammad ﷺ) threw not when you did throw, but Allāh threw, ^[1]

Abu Jahl sought help from Allāh, saying: "O Allāh! He has cut off family ties and brought us something which we know not, so destroy him this morning."

When the Muslims came into close combat with the enemy, killing them and taking them prisoner, Sa'd bin Mu'adh ؓ was standing next to the Messenger of Allāh ﷺ among some men from the *Ansar* in the hut and the Messenger of Allāh ﷺ saw in Sa'd's face some expression of disapproval and so he said:

﴿كَأَنَّكَ تَكْرَهُ مَا يَصْنَعُ النَّاسُ﴾

"It seems as if you disapprove of what the people are doing?"

He replied: "Yes." By Allāh, O Messenger of Allāh! It is the first battle which Allāh has made against the pagans and the killing of them all is preferable to me than sparing the men."

^[1] *Sûrah Al-Anfâl* 8:17

As the fighting cooled down, the enemy were routed and the Messenger of Allāh ﷺ said:

«مَنْ يَنْظُرُ لَنَا مَا صَنَعَ أَبُو جَهْلٍ؟»

“Who will go and see what has befallen Abu Jahl?”^[1]

So Ibn Mas‘ūd ؓ went and he found him having been struck by Mu‘awwidh and ‘Awf, the sons of ‘Afra’ and he was close to death. Ibn Mas‘ūd took him by his beard and said: “Are you Abu Jahl?” He said: “Whose is the victory today?” Ibn Mas‘ūd replied: ؓ: “Allāh’s and His Messenger’s.” Then he said to him: “Has Allāh disgraced you, O enemy of Allāh?” Abu Jahl replied: “Am I anything more than a man who has been killed by his own people?” Then ‘Abdullah bin Mas‘ūd ؓ cut off his head and went to the Prophet ﷺ and said: “I have killed him.” The Prophet ﷺ exclaimed: “Allāh, besides Whom none is worthy of worship!” – three times. Then he said: “All praise and thanks be to Allāh, Who kept His Promise and Helped His slave and routed the tribes Alone. Go and show him to me.” (Ibn Mas‘ūd ؓ said:) “So we went and I showed him to him and when he stood over him, he said: “This is the Pharaoh of this nation.”

‘Abdur-Rahman bin ‘Awf ؓ took Umayyah bin Khalaf and his son, ‘Ali prisoner and Bilal ؓ saw him (i.e. Umayyah) and Umayyah used to torture him in Makkah and he exclaimed: “Umayyah, the head of disbelief? Woe to me if he escapes!” Upon hearing this, Umayyah sought protection from a number of the *Ansar*. ‘Abdur-Rahman ؓ took the two of them by force and attempted to stand between them and the *Ansar*, but they caught them, so he left Umayyah’s son to keep them occupied, but they killed him, then they caught them both. ‘Abdur-Rahman ؓ said to him: “Kneel,” and he knelt and ‘Abdur-Rahman ؓ threw himself on him (to protect him), but they struck him with their swords from beneath him and killed him and one of the swords injured ‘Abdur-Rahman’s leg.^[2]

[1] Reported by Al-Bukhari.

[2] This story is reported by Al-Bukhari, on the authority of ‘Abdur-Rahman Ibn ‘Awf ؓ.

Umayyah had earlier asked: "Who is the man who is distinguished by the ostrich feathers on his chest?" And it was said to him: "That is Hamzah bin 'Abdil Muttalib." He said: "It is he who is responsible for these machinations against us."

On that day, the sword of 'Ukashah bin Mihsan ؓ broke and so the Prophet ﷺ gave him a log of wood which he took and when he shook it, it turned into a long sword in his hand and he continued to fight with it until he was killed on the day of the Battle of *Ar-Riddah*.

When the battle was over, the Prophet ﷺ went forward and stood over the dead and said:

«يَسَّ عَشِيرَةُ النَّبِيِّ كُتِّمْ، كَذَبْتُمُونِي، وَصَدَّقَنِي النَّاسُ، وَخَذَلْتُمُونِي،
وَنَصَرَنِي النَّاسُ، وَأَخْرَجْتُمُونِي وَأَوَانِي النَّاسُ»

"What evil kinfolk you were towards your Prophet! You belied me, but the (other) people believed me and you forsook me, while the (other) people supported me and you expelled me while the (other) people sheltered me."

Then he ordered that they be dragged to the well and thrown into it – the well of Badr – and then he stood over them and said: "O 'Utbah bin Rabee'ah, O Shaibah, O so-and-so and so-and-so! Have you found what your Lord promised you to be true? For I have found what my Lord promised me to be true." 'Umar ؓ said: "O Messenger of Allāh! What are you saying to people who have become decaying corpses?" The Prophet ﷺ replied:

«مَا أَنْتَ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ»

"You do not hear my words any better than they do."

Then he departed on that day, victorious and delighted and with him were the prisoners and the spoils.

When they reached As-Safra', he divided the spoils and cut off the head of An-Nadr bin Al-Harith. Then when they stopped at 'Irq Az-Zabiyah, he cut off the head of 'Uqbah bin Abi Mu'eet. Then he entered Al-Madinah in triumph and 'Abdullah bin Ubayy, the

chief of the hypocrites and his companions entered the fold of Islam.

The number of those who participated in the Battle of Badr was a little over three hundred and ten men and of them, fourteen men were martyred.

Ibn Ishaq said: "There were some people who had embraced Islam and when the Messenger of Allāh ﷺ migrated to Al-Madinah, their families detained them and subjected them to trials and they were seduced thereby and so they went with their people to Badr and were killed; and Allāh revealed concerning them:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِبِينَ ظَالِمِينَ أَنْفُسِهِمْ﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them)."^[1]

The Division of the Spoils:

Then the Messenger of Allāh ﷺ called for the spoils of war to be brought and they were collected, but the people fell into disagreement. Those who had collected them said: "They are ours." While those who had vanquished the enemy said: "If it had not been for us, you would not have obtained them." And those who had guarded the Messenger of Allāh ﷺ said: "You do not have a greater right to them than we." Ubadah bin As-Samit ؓ said: "Then Allāh, Most High removed them from our hands and gave them to the Messenger of Allāh ﷺ and he distributed them among the Muslims and Allāh, Most High revealed:

﴿يَسْأَلُونَكَ عَنِ الْغَنَائِلِ قُلِ الْغَنَائِلُ لِلَّهِ وَالرَّسُولِ﴾

"They ask you (O Muhammad ﷺ) about the spoils of war. Say: 'The spoils are for Allāh and the Messenger (ﷺ).'"^[2]

[1] Sūrah An-Nisa' 4:97

[2] Sūrah Al-Anfāl 8:1

Ibn Ishaq ؓ reported from Nubaih bin Wahb ؓ that he said: "The Messenger of Allāh ﷺ divided the captives among his Companions ؓ and he said:

«اَسْتَوْصُوا بِالْأَسْرَى خَيْرًا»

"Treat the captives with kindness."

Abu 'Azeez bin 'Umais was with a man from among the *Ansar* and his brother Mus'ab ؓ said: "Hold on firmly to him, for his sister is wealthy." Abu 'Azeez said: "I was with a group of the *Ansar* when they returned home and in accordance with the advice of the Messenger of Allāh ﷺ to them regarding us, they would give their bread to me and eat the dates. Whenever a piece of bread fell into the hand of any of them, he would give it to me, but I would be embarrassed and return it to one of them and he would return it to me without touching it.

The Captives of Badr:

The Messenger of Allāh ﷺ consulted his Companions ؓ regarding the captives – and they were seventy in number, as were those who were killed. The advice of As-Siddeeq ؓ was that ransom be taken from them, which would give the Muslims strength and free them, that haply Allāh might guide them to Islam. But 'Umar ؓ said: "No, by Allāh! I do not agree to that. I think that you should permit us to cut off their heads, for these people are the leaders of disbelief and the ringleaders of *Shirk*. But the Messenger of Allāh ﷺ was inclined to accept Abu Bakr's opinion and he said: "Verily, Allāh, the Almighty, the All-Powerful will surely soften the hearts of men thereby until they are softer than milk and verily, Allāh, the Almighty, the All-powerful will harden hearts thereby until they are harder than stone. And verily, the likeness of you, O Abu Bakr is as the likeness of Abraham (Ibrāhīm ؑ) when he said: "Whosoever follows me, he is verily of me; and whosoever disobeys me, still You are indeed Oft-forgiving, Most Merciful" and also the likeness of you, O Abu Bakr, is as the likeness of 'Jesus, when he

said: "If you punish them, they are your slaves and if you forgive them, verily, You only are the Almighty, the Most Wise", while the likeness of you, O 'Umar is as the likeness of Moses (Mûsa عليه السلام) when he said: "Our Lord! Destroy their wealth and harden their hearts, so that they will not believe until they see the painful torment" and also the likeness of you, O 'Umar, is as the likeness of Noah (Nûh عليه السلام) who said: "My Lord! Leave not (a single) one of the disbelievers on the earth." Then he said: "You today are poor, so do not release any of them from captivity except by ransom or by cutting off his head." Then Allāh, Most High revealed:

﴿مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يَتَخَرَّبَ فِي الْأَرْضِ﴾

"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."^[1]

'Umar ؓ said: "The next day, I went to the Messenger of Allāh ﷺ and found him sitting with Abu Bakr ؓ and they were both weeping. I said: "O Messenger of Allāh! Tell me what has made you and your Companion weep and if I see any reason to weep, I shall do so too; and if I do not, I will feign it due to your weeping." He said: "I am weeping because the suggestion of your companions to me to take ransom was almost the cause of them being punished and it came closer than this tree (indicating a nearby tree)." And he said: "If the punishment had descended, none would have been spared it except 'Umar." ^[2]

The Ansar said to the Prophet ﷺ: "We wish to leave the ransom of Al-'Abbas's nephew," but he said:

«لَا تَدْعُوا مِنْهُ دِرْهَمًا»

"Do not leave even a Dirham of it."^[3]

[1] Sûrah Al-Anfâl 8:67-68

[2] The Hadeeth was reported by Ahmad and Muslim, as mentioned in Muntaqa Al-Akhbar.

[3] Narrated by Al-Bukhari, on the authority of Anas bin Malik ؓ.

Then the third year following the *Hijrah* began.

The Battle of Banu Qainuqa':

In that year, the Battle of Banu Qainuqa' took place; they were from among the Jews of Al-Madinah and they invalidated their treaty (with the Muslims) and so the Messenger of Allāh ﷺ besieged them for fifteen nights and then they descended (from their forts) and submitted themselves to his judgement. 'Abdullah bin Ubayy bin Sulūl interceded on their behalf and implored the Messenger of Allāh ﷺ insistently regarding them and so he freed them for him. They were seven hundred men and they were the people of 'Abdullah bin Salam.

The Battle of Uhud:

In this year also the Battle of Uhud took place in the month of Shawwal.

This was because when Allāh, Most Blessed, Most High caused Quraish to fall on the day of the Battle of Badr and Abu Sufyan was left in charge of them, due to the departure of their leaders and he began to rally the people against the Muslims and gather troops; and he gathered approximately three thousand members of Quraish, their allies and Abyssinians. They brought their women so that they would not flee. Then he set out with them towards Al-Madinah and stopped near to Mount Uhud.

The Messenger of Allāh ﷺ consulted his Companions ؓ as to whether they should go out to meet them; his view was that they should not do so and that if they entered, the Muslims would fight them at the mouths of the lanes and the women would support them from the rooftops." 'Abdullah bin Ubayy – the chief of the hypocrites – agreed to this plan. But a number of the most honourable Companions ؓ who had missed the Battle of Badr hastened forward and voiced their opinion to the Messenger of Allāh ﷺ that they should go out and fight and they convinced him to do so. The Messenger of Allāh ﷺ then stood up and went into his house and donned his sword, then came out to them and

they said: "We have coerced the Messenger of Allāh ﷺ into going out to fight." Then said: "If you prefer to remain in Al-Madinah, then do so." He said:

«مَا يَنْبَغِي لِنَبِيِّ إِذَا لَيْسَ لَأَمَّتُهُ: أَنْ يَضَعَهَا حَتَّى يَحْكُمَ اللَّهُ بَيْنَهُ وَبَيْنَ عَدُوِّهِ»

"It does not befit a Prophet once he has put on his sword to remove it until Allāh judges between him and his enemies."^[1]

So he went out at the head of a thousand of his Companions ﷺ and left 'Abdullah bin Ummi Maktûm in charge of Al-Madinah.

The Messenger of Allāh ﷺ had seen in a vision that there was a groove at the end of his sword and that cows were being slaughtered and that he was inserting his hand into impenetrable armour. He interpreted the groove in his sword as meaning that a member of his family would be struck, the cows as meaning that some of his Companions ﷺ would be killed and the armour as referring to Al-Madinah.^[2] So he set out and he said to his Companions ﷺ:

«عَلَيْكُمْ بِتَقْوَى اللَّهِ، وَالصَّبْرِ عِنْدَ الْبَأْسِ إِذَا لَقِيتُمُ الْعَدُوَّ، وَانْظُرُوا مَاذَا أَمَرَكُمُ اللَّهُ بِهِ فَافْعَلُوا»

"It is incumbent upon you to fear Allāh, to patiently persevere in the face of hardship when you encounter the enemy and see what Allāh has commanded you to do and do it."

When he reached Ash-Shawt – which lies between Al-Madinah and Uhud – 'Abdullah bin Ubayy broke away with almost a third of the army, saying: "They have disobeyed me and listened to another; we do not know, for what reason should we kill ourselves here, O people?" And he returned and 'Abdullah bin 'Amr, the father of Jabir ﷺ followed him in order to encourage him to return, saying: "Fight in Allāh's Cause, or (at least) defend." They

^[1] Reported by Al-Bukhari, Abu Dawûd, Ahmad and Ad-Darimi.

^[2] Reported by Ahmad and Ad-Darimi.

said: "If we knew that you would fight, we would not return." So he turned away from them and cursed them.

Some of the *Ansar* asked the Messenger of Allāh ﷺ for permission to seek help from their allies among the Jews, but he refused. And he said:

«مَنْ يَخْرُجْ بِنَا عَلَى الْقَوْمِ مِنْ كَثَبٍ؟»

"Who will go out with us to the (disbelieving) people along a track that does not pass by them?"

So some of the *Ansar* went out with him until they reached a garden belonging to Marba' bin Qaizi, one of the hypocrites who was blind. And he began to throw dust in the faces of the Muslims and he said: "I do not permit you to enter my garden, if you are the Messenger of Allāh." They rushed to kill him, but the Messenger of Allāh ﷺ said:

«لَا تَقْتُلُوهُ فَهَذَا أَعْمَى الْقَلْبِ أَعْمَى الْبَصَرِ»

"Do not kill him, for he is blind in his heart and blind in his sight."

He proceeded until he descended the mountain path from Uhud into the nearest slope of the valley and placed his back towards Mount Uhud and prohibited the people from fighting until he gave the order.

On Saturday morning, they prepared to fight and he had seven hundred men with him, including fifty horsemen. He placed 'Abdullah bin Jubair in charge of the archers – who were fifty in number – and he ordered them not to leave their station, even though they saw the enemy in flight and he ordered them to shower the pagans with arrows so that they should not attack the Muslims from the rear.

The Messenger of Allāh ﷺ wore two coats of chain mail.

He gave the standard to Mus'ab bin 'Umair ؓ and he placed Az-Zubair bin Al-'Awwam in charge of one of the flanks and Munzir bin 'Amr ؓ in charge of the other. He reviewed the young men on that day and rejected those who were too young to fight, such as bin 'Umar, Usamah bin Zaid, Al-Bara', Zaid bin Arqam, Zaid

bin Thabit and 'Urabah Al-Awsi ؓ and he permitted those whom he considered able.

Quraish also prepared for battle and they were three thousand in number, including two hundred horsemen. They placed Khalid bin Al-Waleed in charge of their right flank and 'Ikrimah bin Abi Jahl in charge of their left flank.

The Messenger of Allāh ﷺ gave his sword to Abu Dujanah ؓ.

The first of the polytheists to come forward was Abu 'Amir – 'Abdu 'Amr bin Saifi – the sinful transgressor and he was known as Ar-Rahib.^[1] He was the chief of Al-Aws during the *Jahiliyyah*, then when Islam came, he rejected it and revealed his enmity: He went to Quraish to incite them against the Messenger of Allāh ﷺ and he promised them that if his people saw him, they would obey him. Then when he called upon them and met with them, they said: "May Allāh not console any eye by seeing you, O transgressor!" He said: "My people have been afflicted by evil after me." Then he fought the Muslims fiercely and he cast stones at them.

On that day, Abu Dujanah, Talhah, Hamzah, 'Ali, An-Nadr bin Anas and Sa'd bin Ar-Rabee' ؓ showed outstanding bravery.

The tide was in the Muslims' favour at the start of the day and the enemies of Allāh were defeated and they turned and fled until they reached their women. When the archers saw that, they said: "The spoils! The spoils!" Their leader reminded them of their promise to the Messenger of Allāh ﷺ, but they did not listen and they opened up the way and the pagan cavalry attacked via it and found it open and they attacked the Muslims from the rear until they surrounded them and Allāh blessed some of them with martyrdom – seventy of them – and the Companions fled.

The pagans actually reached the Messenger of Allāh ﷺ and inflicted a number of injuries on him and broke his molar tooth. Mus'ab bin 'Umair ؓ was killed in front of him and so he gave the standard to 'Ali bin Abi Talib ؓ.

[1] Ar-Rahib: The Monk.

The polytheists reached him and tried to kill him, but ten men interposed in between them and fought until they were killed, then Talhah bin ‘Ubaidillah ؓ fought them until he drove them away from him ﷺ and Abu Dujanah ؓ shielded him with his back while the arrows struck him, but he did not move.

On that day, the eye of Qatadah bin An-Nu‘man ؓ was cut out and the Messenger of Allāh ﷺ retrieved it and replaced it with his hand and (thenceforth) it was the better of his two eyes.

Satan cried out: “Muhammad has been killed!” – and this fell like a blow in the hearts of many of the Muslims.

Then Anas bin An-Nadr ؓ passed by some people from among the Muslims and who had given up, saying: “The Messenger of Allāh ﷺ has been killed.” He asked them: “What will you do with life after him? Die following that which he followed!” Then he faced the people and encountered Sa’d bin Mu‘adh ؓ and he said to him: “O Sa’d! I smell the aroma of Paradise coming from behind Uhud and he fought until he was killed and seventy wounds were found on him.

Wahshi the Abyssinian killed Hamzah bin ‘Abdul Muttalib ؓ by hurling his spear at him in the Abyssinian manner.

The Messenger of Allāh ﷺ faced towards the Muslims and the first to recognize him under his helmet was Ka‘b bin Malik ؓ and he cried out in his loudest voice: “O Muslims! This is the Messenger of Allāh!” But he indicated to him to be silent and the Muslims gathered to him and retreated with him to the mountain pass by which he had descended.

When they were near to the mountain, Ubayy bin Khalaf caught up with him riding his horse – and he had claimed in Makkah that he would kill him ﷺ. Then when he came close to him, the Messenger of Allāh ﷺ stabbed him in his collarbone and he fled in panic. The pagans said to him: “What ails you?” He said: “By Allāh, if what ails me had afflicted the people of Al-Majaz, they would have all died.” Then he died in Sarif.

The time for prayer came and the Messenger of Allāh ﷺ led them in prayer in a sitting position.

Hanzalah bin Abi ‘Amir ؓ forced his way to Abu Sufyan, but just when he had overpowered him, he was attacked and killed by Shidad bin Al-Aswad. Hanzalah was *Junub*^[1] because when he heard the call to arms, he was in bed with his bride and he stood up immediately to wage *Jihād*. The Messenger of Allāh ﷺ was informed of this and he said:

«هُوَ مِنْ أَهْلِ الْجَنَّةِ»

“He is one of the people of Paradise.”

This was in spite of the fact that he had never even offered on prostration of prayer.

When the fighting was over, Abu Sufyan looked over the mountain and called: “Is Muhammad among you?” But they did not answer him. He then asked: “Is Ibn Abi Quhafah (i.e. Abu Bakr) among you?” But they did not answer him. He then asked: “Is Ibn Al-Khattab among you?” But they did not answer him. He then declared: “As for them, you have been relieved of them.” At this point, ‘Umar ؓ was unable to restrain himself from saying: “O enemy of Allāh! Verily, those whom you have mentioned are alive and Allāh has preserved that which you hate.” Then Abu Sufyan said: “*Hail Hubal!*” The Messenger of Allāh ﷺ replied:

«أَلَا تُجِيبُوهُ؟»

“Will you not answer him?”

They said: “What shall we say?” He ﷺ said:

«قُولُوا: اللَّهُ أَعْلَى وَأَجَلُّ»

“Say: ‘Allāh is Higher and More Powerful.’”

He said: “We have Al-‘Uzza, but you do not have any ‘Uzza.” The Prophet ﷺ said:

«أَلَا تُجِيبُوهُ؟»

“Answer him.”

[1] *Junub*: In a state of major ritual impurity due to sexual intercourse.

They said: "What shall we say?" He ﷺ said:

«قُولُوا: اللَّهُ مَوْلَانَا، وَلَا مَوْلَى لَكُمْ»

"Say: Allāh is our Protector and you have no protector."

Abu Sufyan said: "Today is vengeance for the Day of Badr; and war is a matter of alternate success." 'Umar ؓ answered him, saying: "They are not the same; our dead are in Paradise and your dead are in the Fire."

And Allāh sent down upon them drowsiness both in Badr and the Battle and in Uhud. And drowsiness in war is from Allāh, while in prayer and in meetings where remembrance of Allāh takes place it is from Satan.

The angels fought on the Day of Uhud on the side of the Messenger of Allāh ﷺ.

It is reported in the *Ṣaḥīḥayan*, on the authority of Sa'd ؓ that he said: "I saw the Messenger of Allāh ﷺ on the day of Uhud and there were two men fighting along with him and they were wearing garments of white and fighting as bravely as possible. I have never seen them before or since."

And a man from among the *Muhajirûn* passed by a man from among the *Ansar* who was smeared with his own blood and he said: "O so-and-so! Have you heard that Muhammad has been killed?" The man from the *Ansar* replied: "If he has been killed, then he has conveyed the Message, so fight in defence of your religion!" Then it was revealed:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him."^[1]

The day of Uhud was a day of trial and test, by which Allāh examined the believers and by which He exposed the hypocrites and on which He honoured those who desired to be honoured by Him with martyrdom.

^[1] *Sûrah Āl 'Imran* 3:144

Among the Verses revealed concerning Uhud in the Qur'ân are sixty Verses in *Sûrah Âl 'Imran*, the first of which is:

﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ﴾

"And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud)".^[1]

When Quraish left, they began to reproach one another and they said: "You have done nothing; you have killed the best of them, then you left him (i.e. the Prophet ﷺ) while there remain among them chiefs who will gather their forces against you, so return so that we may wipe out the rest of them."

The Messenger of Allâh ﷺ was informed of this, so he called upon the people to go out to them and he said: "None shall go out with us except those who took part in the fighting." Ibn Ubayy said: "May I ride with you?" But he said: "No."

The Muslims responded to his call – in spite of the severe injuries they had suffered – and they said: "To hear is to obey."

Jabir ؓ said: "O Messenger of Allâh! I hate that you should go into battle when I am not with you, but my father left me in charge of his daughters, so permit me to go with you." And he permitted him to do so.

So the Messenger of Allâh ﷺ set out and the Muslims went with him and they traveled until they reached Hamra' Al-Asad. News of this reached Abu Sufyan and those with him and they returned to Makkah, but Abu Sufyan imposed a condition on one of the pagans to the effect that if he passed by the Prophet ﷺ and his Companions ؓ that he would make them fear and say to them that Quraish had gathered in order to attack them and wipe out the remainder of them. But when he informed them of that, they said: "Allâh (Alone) is Sufficient for us and He is the Best Disposer of affairs (for us)."

Then the fourth year began.

^[1] *Sûrah Âl 'Imrân* 3:121-180

In that year, in the month of Safar, the incident of Kubaib and his companions took place.

The Incident of Ma'ûnah Well:

In this same month of the aforementioned year, the incident of the people of Ma'ûnah Well took place.

And in the month of Rabee' Al-Awwal, the Battle of Banu An-Nadeer took place; with regard to it, *Sûrah Al-Hashr* was revealed. Then the fifth year began.

The Battle of Al-Muraisee':

In that year (i.e. the fifth year), ^[1] the Battle of Al-Muraisee' took place against Banu Al-Mustaliq took place. The Messenger of Allāh ﷺ attacked them because of their enmity and he ﷺ took the women captive, along with their cattle and sheep.

Among those taken captive was Juwairiyah bint Al-Harith, the chief of the tribe and she fell to the lot of Thabit bin Qais, who bound her to him until she had paid a sum of money to obtain her freedom. The Messenger of Allāh ﷺ paid it for her and married her and because of this marriage, the Muslims manumitted a hundred members of the Prophet's family from Banu Al-Mustaliq, saying: "They are the in-laws of the Messenger of Allāh ﷺ."

The Story of *Al-Ifk* (the Slander):

In this Battle, the story of *Al-Ifk* took place.

This was because the Messenger of Allāh ﷺ had set out with 'A'ishah ؓ by casting lots (among his wives to decide which of them would go with him) – and this was his custom regarding his

^[1] Translator's note: This was the date given by Al-Baihaqi, based upon the narrations of Qatadah, 'Urwah and others and it was declared to be the most authoritative by Al-Hakim, but Al-Bukhari reported on the authority of 'Abdullah bin 'Umar ؓ that it was in the year 4 A.H.

wives. Then on the return journey, they stopped for a while and 'A'ishah ﷺ left to answer the call of nature, then she returned and found that she had lost her necklace and so she returned to look for it and those who transported her howdah came and lifted it, thinking that she was in it, because she was still young. Then she returned to their place, having found her necklace, but there was no one there and so she sat in the camp, thinking that they would find she was missing and return for her. However, she was overcome by sleep and she was only awoken by the voice of Safwan bin Al-Mu'attil saying: "Truly we are for Allāh and to Him shall we return! Is it the wife of the Messenger of Allāh ﷺ?" Sawfan ﷺ had lagged behind the army because he used to sleep a lot; and when he saw her, he recognized her, for he had seen her before the Verses of the veil were revealed – and he said: "Truly we are for Allāh and to Him shall we return!" (in surprise) and he made his camel kneel down and she mounted it; and he did not speak a single word to her, nor did she hear anything from him but his exclamation: "Truly we are for Allāh and to Him shall we return!" Then he led her until they reached (the army), which had camped at Nahr Az-Zaheerah. When the people saw this, each of them began to talk in the manner according to his character. The chief of the hypocrites, 'Abdullah bin Ubayy found an opportunity for spreading gossip. He did so due to hypocrisy and envy and he began to raise the matter among the people and collect it and disseminate it and his cronies drew closer to him thereby.

When they arrived in Al-Madinah, the originators of the slander began to speak at length, while the Messenger of Allāh ﷺ remained silent, without expressing any opinion. Then he sought the advice of his Companions ﷺ as to whether or not he should part from her. 'Ali ﷺ advised him to part with her, while Usamah ﷺ advised him to keep her with him.

The complete trial necessitated that Allāh withhold Revelation regarding her case from His Messenger ﷺ for a whole month, in order that the believers increase in faith and in steadfastness upon justice and truth, while the hypocrites increased in untruth

and hypocrisy and in order to perfect the worship of *As-Siddeeqah* (i.e. 'A'ishah ؓ) and her parents and in order that Allāh's Favour upon them be completed and to cut off her hope from the creation and so that she should give up hope of receiving support or release from anyone besides Allāh.

The Messenger of Allāh ﷺ visited her in the presence of her parents and he praised Allāh and extolled Him, then he said:

«يَا عَائِشَةُ، إِنْ كُنْتَ بَرِيَّةً فَسَيِّرُكَ اللَّهُ، وَإِنْ كُنْتَ قَدْ أَلَمَمْتَ بِذَنْبٍ فَاسْتَغْفِرِي. فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ، ثُمَّ تَابَ، تَابَ اللَّهُ عَلَيْهِ»

"O 'A'ishah! If you are innocent, then Allāh will exonerate you; but if you have committed a sin, then seek forgiveness from Allāh, for when the slave acknowledges his sin, then turns to Allāh in repentance, Allāh forgives him."

She said to her father: "Answer the Messenger of Allāh on my behalf." He said: "By Allāh, I do not know what to say to the Messenger of Allāh ﷺ."

Then she said to her mother: "Answer the Messenger of Allāh on my behalf." But she said: "By Allāh, I do not know what to say to the Messenger of Allāh ﷺ."

So she said: "If I say I am innocent – and Allāh knows that I am innocent – you will not believe me; and I find no parallel to my situation except that of the father of Joseph (Yûsuf ؑ), when he said: ? So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe

﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾

"So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe."^[1]

She said: "Then the Revelation descended upon the Messenger of Allāh ﷺ. As for me, I said that Allāh will speak naught but the Truth, but as for my parents, by Him Who takes away their

^[1] *Sûrah Yûsuf* 12:18

breath, I would not leave the Messenger of Allāh ﷺ except that I feared that their souls would depart. And the first thing which the Messenger of Allāh ﷺ said was:

«أَمَّا اللَّهُ يَا عَائِشَةُ، فَقَدْ بَرَأَكَ»

“O ‘A’ishah! Allāh has exonerated you.”^[1]

My parents said: “Get up and go to the Messenger of Allāh ﷺ!” I said: “By Allāh, I will not stand up to him, nor will I praise anyone except Allāh.”

Hassan ؓ was one of those of whom it was said that he spoke with the purveyors of the slander and he said, in order to apologize to ‘A’ishah ؓ and to praise her:

*A chaste wise lady about whom nobody can have suspicion,
She gets up with an empty stomach
Because she never eats the flesh of indiscreet (ladies),
She is an intelligent woman from the family of Lu’ayy bin Ghalib,
Who are known for their generosity and striving (to do good deeds),
Their praises will continue to be sung without end,
She is well-mannered and Allāh has made her of fine antecedents,
And He has purified her from every evil and untruth,
If I truly said what has been attributed to me,
Then may my fingers not lift up my whip to me,
And how could this be, when I have devoted my life,
To loving and supporting the Messenger of Allāh,
The adornment of (any) gathering?*

And ‘A’ishah ؓ hated that anything should be said about Hassan ؓ which he would dislike and she said: “It is he who used to say:

*My father and my mother and my honor,
Are all for the protection of Muhammad’s honor from you.*

Then Allāh, Most High revealed regarding this story the beginning of *Sûrah An-Nûr*, starting from His Words:

﴿إِنَّ الَّذِينَ جَاءُوا بِآيَاتِكَ عَصَيْتَ عَنْكَ﴾

^[1] Reported by Al-Bukhari and Muslim, from the *Hadeeth* of Az-Zuhri.

“Verily, those who brought forth the slander (against ‘Āishah ؓ the wife of the Prophet ﷺ) are a group among you.”^[1]

- up to the end of the story.

The Battle of the Confederates:

In this year – the fifth year – the Battle of the Trench took place in the month of Shawwal.

The cause of it was that when the Jews saw the victory of the pagans on the day of the Battle of Uhud, their notables, such as Sallam bin Ubayy Al-Huqaiq and others went out to Quraish to incite them to make war against the Messenger of Allāh ﷺ and promised them that they would support them. Quraish responded (positively) to them and then they went to Ghatafan and they (also) responded (positively) to them. After that, they went around the Arab tribes calling upon them to join in and some of them responded (positively).

So Quraish set out with their leader, Abu Sufyan, heading four thousand men and Banu Sulaim joined up with them at Marr Az-Zahran, as did Banu Asad, Fazarah, Ashja’ and others. And the number of polytheists who took part in the Battle of the Trench was ten thousand.

When the Messenger of Allāh ﷺ heard that they were marching towards him, he consulted his Companions ؓ and Salman Al-Farisi ؓ suggested to him that they dig a trench which would come between the enemy and Al-Madinah. The Messenger of Allāh ﷺ ordered it to be dug and the Muslims hastened to do so and he worked on it himself; and during his digging of it, signs of his Prophethood which have been widely reported were seen.

The Messenger of Allāh ﷺ went out while they were digging on a cold morning and when he observed the hardship and hunger which they were suffering, he said:

*O Allāh! There is no life except the life of the Hereafter,
So forgive the Ansar and the Muhajirûn.*

^[1] *Sûrah An-Nûr* 24:10-26

- and in answer to him, they said:

*We are those who pledged allegiance to Muhammad,
To perform Jihād and we will never remain behind*

The Messenger of Allāh ﷺ went out at the head of three thousand Muslims and they fortified their position with the mountain – Mount Sala’ – behind them and the trench in front of them. And he ordered that the women and the children be taken to the hills of Al-Madinah.

Huyay bin Akhtab raced to Banu Quraizah and he approached their fort, but Ka’b bin Asad refused to open the gate for him, but he continued to talk to him until he opened up for him. When he entered, he said: “I have come to you with the honour of eternity: “I have come to you with Quraish, Ghatafan and Asad with their leaders to make war on Muhammad.” He replied: “On the contrary, you have come to me with the dishonour of eternity and you have come to me with gloomy clouds which have shed their rain and are thundering and flashing while there is nothing left in them.”

But he continued to persuade him until he abrogated the treaty which existed between him and the Messenger of Allāh ﷺ and he joined with the pagans. The pagans were pleased at this and Ka’b stipulated to Huyay that if they did not defeat Muhammad, he would come and enter their fort, so that whatever befell them would also befall him and he agreed to this.

The Messenger of Allāh ﷺ was informed of this news and he sent the two Sa’d’s – Sa’d bin Mu’adh and Sa’d bin ‘Ubadah –to them, along with Khawat bin Jubair and ‘Abdullah bin Rawahah, in order to acquaint themselves with the news.

When they approached them, they found them to be extremely offensive and they hurled opprobrium at them and reviled the Messenger of Allāh ﷺ.

So they departed and they called insults to the Messenger of Allāh ﷺ after them.

This was greatly distressing to the Muslims, but the Messenger of Allāh ﷺ said: “*Allāhu Akbar!* (Allāh is Most Great) Rejoice, O you

Muslim people!”

The tribulation increased and hypocrisy appeared and some of Banu Harithah sought permission from the Messenger of Allāh ﷺ to go to Al-Madinah and they said:

﴿إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِلَّا فِرَاقًا﴾

“Truly, our homes lie open (to the enemy). And they lay not open. They but wished to flee.”^[1]

The pagans undertook a siege of the Messenger of Allāh ﷺ which lasted for a month, but there was no fighting between them, due to the trench, except that Quraish’s cavalry – including ‘Amr bin ‘Abdi Wadd – approached the trench and when they stopped at it, they said: “This is a stratagem unknown to the Arabs.” Then they attempted to cross a narrow spot in the trench and their horses passed to the marshes (lying between the trench and Mount Sila’) and they called for single combat and ‘Ali bin Abi Talib ؓ was assigned to fight ‘Amr and he did so and Allāh killed him at the hands of ‘Ali ؓ. He had been one of the champions of the pagans and (due to his death) his companions fled.

As this situation became prolonged for the Muslims, the Messenger of Allāh ﷺ wanted to make a treaty with ‘Uyainah bin Hisn and Al-Harith bin ‘Awf, the two chiefs of Ghatafan, which would have granted them a third of the fruits of Al-Madinah, if they would depart with their people. Talks took place to that effect and the Messenger of Allāh ﷺ consulted the two Sa’d’s and they said: “If Allāh has commanded you to do this, then we hear and obey and if it is something which you love to do, then we will do it. But if it is something which you are doing for us, then no (we do not want it). We and those people were polytheists and idol worshippers and they do not have any desire to eat the fruits (of Al-Madinah) except as guests or by purchase. Now that Allāh has honoured us with Islam and strengthened us with you, should we give them our property? By Allāh, we will not give them anything except the sword.”

^[1] *Sûrah Al-Ahzâb* 33:13

Their opinion was correct and he said: "It is only something which I did for your sake when I saw that the Arabs had united against you."

Then Allāh, the Almighty, the All-Powerful – all praise and thanks be to Him – created something by which He caused the dissension of the enemy, including that a man from Ghatafan – who was known as Na'eem bin Mas'ūd – came to the Messenger of Allāh ﷺ and said: "I have embraced Islam, so order me to do whatever you will." He said: "You are only one man, so create dissension (among the enemy) for us as much as you can, for verily, war is deception."

So he went to Banu Quraizah, being a friend of theirs and entered their presence – and they were unaware that he had embraced Islam – and said: "You have declared war on Muhammad and if Quraish find the chance (to attack), they will seize it, but if they do not, they will forsake you." They said: "What shall we do?" He said: "Do not fight with them unless they give you some hostages." They said: "You have given us good advice." Then he went on to Quraish and said: "You know my love for you and my sincerity, do you not?" They said: "Yes." He said: "The Jews have regretted what they did and they have sent a message to Muhammad saying that they will take hostages from you to be given to them, then they will join forces with him against you, so if they ask you, do not give them hostages. Then he went to Ghatafan and said the same thing to them.

Then on a Saturday night^[1] in the month of Shawwal, they sent word to the Jews, saying: "We are not on our own land like you; our sheep and our camels are being consumed, so go with us in the morning to Muhammad and fight him." They answered: "Today is Saturday and you know what befell those before us when they did something on that day. In addition to this, we will not fight with you until you send us some hostages." When their

^[1] Translator's note: In Islam, the day begins from sunset, not from midnight, which is why the night before Saturday is referred to as Saturday night, not Friday night.

messengers came to them, they said: “By Allāh, Na‘eem spoke the truth.”^[1] And so the two parties fell into dissension.

Then Allāh sent an army from the wind against the pagans and it caused their camp to be demolished, overturned all their cooking pots and pulled out the ropes of their tents. And He sent an army from the angels which shook them up and cast fear into their hearts, as Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا﴾

“O you who believe! Remember Allāh’s Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzāb (the Confederates)].”^[2]

The Messenger of Allāh ﷺ then sent Hudhaifah Ibn Al-Yaman ؓ to gather information about them and he found them in this state and they were preparing to depart. So he returned to the Prophet ﷺ and informed him of their (imminent) departure.

The following morning, the Messenger of Allāh ﷺ and the Muslims left the trench and returned to Al-Madinah and put up their weapons. Then Gabriel ؑ came to him at *Zuhr* time and said: “Have you put up your weapons? Verily, the angels have not yet put up their weapons. Go and attack those people (meaning Banu Quraizah).” So the Messenger of Allāh ﷺ called:

«مَنْ كَانَ سَامِعًا مَطِيعًا فَلَا يُصَلِّينَ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»

“Whoever hears and obeys, let him not offer the ‘Asr prayer except at Banu Quraizah.”^[3]

[1] Translator’s note: This story is reported by Ibn Ishaq without a *Sanad* and from him by Ibn Hisham, but the saying of the Prophet ﷺ: “War is deception” is authentic, as it was reported by Al-Bukhari and Muslim and Ahmad, on the authority of ‘Ali bin Abi Talib ؓ.

[2] *Sûrah Al-Ahzāb* 33:9

[3] This *Hadeeth* was reported by Al-Bukhari, in the Chapter: “The Return of the Prophet From the Confederates and His Departure from Quraizah” and

So the Muslims marched on quickly until upon approaching the forts, the Messenger of Allāh ﷺ said:

«يَا إِخْوَانَ الْفِرْدَةِ، هَلْ أَخْرَأَكُمُ اللَّهُ وَأَنْزَلَ بِكُمْ نِقْمَتَهُ؟»

“O you brothers of monkeys!”^[1] Has Allāh humiliated you and sent down upon you His Punishment?”^[2]

And he ﷺ besieged them for twenty-five nights, until they siege exhausted them and Allāh cast fear into their hearts and their chief, Ka'b bin Asad said to them: “I will present to you three options and you may choose whichever of them you wish: That we believe this man and follow him, for you know that he is undoubtedly the Prophet of whom you find mention in the Tawrah.” They said: “We will never abandon the ruling of the Tawrah.” They said: “So kill your women and children and go out to him with your swords drawn until Allāh decides between you and him.” They said: “What is the necessity of living after our women and children?” He said: “Then let us descend this night and perhaps Muhammad and his Companions are feeling safe from you, because it is Saturday and possibly we may take them unawares.” They replied: “We will not spoil our Sabbath, for you know what befell those who violated the Sabbath.” He said not one of you has ever remained resolute for a single night since the time his mother gave birth to him.” Then they descended to face the judgement of the Messenger of Allāh ﷺ and he appointed Sa'd bin Mu'adh ؓ as judge over them (at their request), who ruled that the men should be killed, their property divided and their women and children taken captive.”^[3]

it was also reported by Muslim.

[1] Translator's note: This is a reference to the story told in the Qur'ān (*Sūrah Al-Baqarah* 2:65) of how Allāh turned some of the Jews into monkeys due to their disobedience.

[2] Translator's note: According to Shaikh Al-Albani (may Allāh have mercy on him), this is a weak *Hadeeth* transmitted by Ibn Ishaq, on the authority of Az-Zuhri in a *Mursal* form. It is also narrated by Al-Hakim, on the authority of Ibn 'Umar ؓ, but its chain of narrators is weak.

[3] The story of the judgement of Sa'd bin Mu'adh ؓ on Banu Quraizah was narrated by Al-Bukhari and Muslim, as mentioned in *Jami' Al-Usûl*.

And Allāh revealed the first part of *Sûrah Al-Ahzâb* regarding the Battle of the Trench, mentioning their story in His Words:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ﴾

"O you who believe! Remember Allāh's Favour to you,"

- up to His Words:

﴿وَأَوْزَكْتُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ﴾

"And He caused you to inherit their lands, and their houses, and their riches."^[1]

Then the sixth year started.

The Treaty of Al-Hudaibiyah:

In that year, the incident of Al-Hudaibiyah took place and the number of Companions ﷺ present was one thousand four hundred and they were the people of the tree and the people who took the pledge of allegiance of Ar-Ridhwan.

The Messenger of Allāh ﷺ set out with them to perform 'Umrah, not wanting to fight and when they were at Dhul Hulaifah, the Messenger of Allāh ﷺ garlanded the sacrificial animals and marked them, assumed his *Ihram* for 'Umrah and sent a scout from Khuza'ah to bring him information about Quraish. Then when they were close to 'Usfan, his scout came to him and said: "I left Ka'b bin Lu'ayy and 'Amir bin Lu'ayy gathering forces to fight you and prevent you from reaching the House."

Then some way along the road, the Prophet ﷺ said:

﴿إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِكُرَاعِ الْغَمِيمِ، فَخُذُوا ذَاتَ الْيَمِينِ﴾

"Khalid Ibn Al-Waleed is at Kura' Al-Ghameem, so take the road to the right."^[2]

^[1] *Sûrah Al-Ahzâb* 33:9-27

^[2] This is a part of the *Hadeeth* of Al-Hudaibiyah, which was reported by Ahmad and Al-Bukhari, on the authority of Al-Miswar bin Makhramah and Marwan bin Al-Hakam, as mentioned in *Muntaqa Al-Akhbar*.

Khalid remained unaware of them until he saw their dust and he raced away at a gallop in order to warn (Quraish).

The Messenger of Allāh ﷺ also raced, until he reached Al-Marar Pass, by which he would descend to them (i.e. Quraish); at this point, his camel knelt and the people said: "Move! Move!" Then they said: "Al-Qaswa' has become headstrong." But the Prophet ﷺ said:

«مَا خَلَّاتِ الْقُصُوءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ، ثُمَّ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَسْأَلُونِي خُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أَغْطِيَهُمْ إِيَّاهَا»

"Al-Qaswa' has not become headstrong; this is not her nature. She has been stopped by the One Who stopped the elephant."^[1] Then he said: "By Him in Whose Hand is the soul of Muhammad, should they ask of me to any plan by which they seek to reverence the Holy Places of Allāh, I shall give it to them."

Then he spurred his camel on and it rose up with him and he departed and continued on to the farthest end of Al-Hudai-biyyah, beside a well which contained but little water. It did not take them long to drain it and then they complained to the Messenger of Allāh ﷺ, who removed an arrow from his quiver and he ordered them to place it in the well and by Allāh, it continued to flow abundantly until they left it.

Quraish were alarmed by his arrival. The Prophet ﷺ wished to send a man to them, so he called 'Umar ؓ who said: "O Messenger of Allāh! I have no one in Makkah from Banu 'Adiyy bin Ka'b who will be angered for me if any harm befalls me. Send 'Uthman ؓ, for his clan are there (in Makkah) and he will convey what you wish." So he called him and sent him to Quraish, saying: "Inform them that we have not come to fight, that we have only come to perform 'Umrah, and invite them to Islam." And he

^[1] Translator's note: This is a reference to the attempt made by Abrahah, the Abyssinian Governor of Yemen to destroy the Ka'bah, using an elephant.

ordered him to go to believing men and women in Makkah and give them glad tidings of the liberation (of Makkah) and (to inform them) that Allāh, the Almighty, the All-Powerful will establish His religion in Makkah, so that belief no longer had to be concealed.

So ‘Uthman departed and passed by Quraish. They said: “Where are you going?” He replied: “The Messenger of Allāh ﷺ has sent me to invite you to Islam and to inform you that he has not come to fight, that we have only come to perform ‘Umrah.” They said: “We have heard what you say and if you wish to fulfill your need (i.e. to perform ‘Umrah), you may do so.” Then Aban bin Sa‘eed bin Al-‘As stood up to him and welcomed him and carried him on his horse, seating him behind him until they reached Makkah.

The Muslims said before he returned: “‘Uthman has gone from among us and reached the House.” But the Messenger of Allāh ﷺ said:

«مَا أَظُنُّهُ طَافَ بِالْبَيْتِ وَنَحْنُ مَحْضُورُونَ»

“I do not think that he will circumambulate the House while we are prevented from doing so.”

They said: “What will prevent him from doing so, having reached House, O Messenger of Allāh?” He said:

«ذَلِكَ ظَنِّي بِهِ: أَنْ لَا يَطُوفَ بِالْكَعْبَةِ حَتَّى نَطُوفَ مَعَهُ»

“That is my opinion of him, that he will not circumambulate the Ka’bah until we do so with him.”

The Muslims were infiltrated by the pagans in order to prevent any reconciliation and a man from one of the two sides fired at a man from the other side and fighting broke out and they fired arrows and threw stones at each other. The two sides cried out and each of the two sides pledged (to fight) the other.

The Messenger of Allāh ﷺ was informed that ‘Uthman ؓ had been killed and so called upon the Muslims to make a pledge of allegiance. They hastened over to him while he was standing under a tree and they took a pledge of allegiance to him that they

would not flee. The Prophet ﷺ took hold of his own hand and said:

«هَذِهِ عَنْ عُثْمَانَ»

“This is on behalf of ‘Uthman.”

When the pledge of allegiance was completed, ‘Uthman ؓ returned and they said to him: “Have you satisfied yourself performing circumambulation of the House?” He said: “What an evil opinion you have of me! By Him in Whose Hand is my soul, if I had remained for a year while the Messenger of Allāh ﷺ was in Al-Hudaibiyyah, I would not have circumambulated it until he did so. Quraish invited me to do so, but I refused.” The Muslims said: “The Messenger of Allāh ﷺ knows Allāh better and holds a better opinion (of others) than any of us.

‘Umar bin Al-Khattab ؓ took the hand of the Messenger of Allāh ﷺ to pledge allegiance to him while he was standing beneath the tree and all of the Muslims took the pledge of allegiance to him and none held back except Al-Jadd bin Qais.

Ma‘qal bin Yasar took a branch of the tree and raised it over the Messenger of Allāh ﷺ. The first to pledge allegiance to him were Abu Sinan and Wahb bin Muhsan Al-Asadi. Salamah bin Al-Akwa’ pledged allegiance to him three times: Among the first of them, in the middle of them and among the last of them.

While they were thus engaged, Budail bin Warqa’ came to them with a number of men from Khuza‘ah – and they were the advisers to the Messenger of Allāh ﷺ from among the people of Tihamah – and he said: “I left Ka‘b bin Lu‘ayy and ‘Amir bin Lu‘ayy camped at the abundant waters of Al-Hudaibiyyah and they have milk camels (or their women and children) with them; they are ready to fight you and to prevent you from going to the House.” He ﷺ said:

«إِنَّا لَمْ نَجِءْ لِقِتَالِ أَحَدٍ. وَإِنَّمَا جِئْنَا مُعْتَمِرِينَ. وَإِنْ فُرِشًا قَدْ نَهَكْتَهُمُ
الْحَرْبُ وَأَصْرَتْ بِهِمْ. فَإِنْ شَاؤُوا مَادَدْتُهُمْ، وَيُحْلُوا بَيْنِي وَبَيْنَ النَّاسِ،

فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمُّوا، وَإِنْ أَبَوْا إِلَّا الْقِتَالَ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَأَقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي، أَوْ لَيَنْفِذَنَّ اللَّهُ أَمْرَهُ

“We have not come to fight; we have only come to perform ‘Umrah and Quraish have been weakened and harmed by war and if they wish I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allāh in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allāh will definitely make His Cause victorious.”

Budail said: “I will inform them of what you have said.” So he set off till he reached Quraish and said: “We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like.” Some of the foolish people among Quraish shouted that they were not in need of this information, but the wiser among them said: “Relate what you heard him saying.” Budail said: “I heard him saying so-and-so,” and he related what the Messenger of Allāh ﷺ had told him.

‘Urwah bin Mas‘ūd said: “This man (i.e. the Prophet ﷺ) has offered you a reasonable proposal, you had better accept it and allow me to meet him.” They said: “You may meet him.” So he went to the Prophet ﷺ and started talking to him. The Prophet ﷺ told him almost the same as he had told Budail. Then ‘Urwah said: “O Muhammad! Won’t you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allāh, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone.” Hearing that, Abu Bakr ؓ said: “Suck Al-Lat’s clitoris! Do you say we would run and

leave the Prophet alone?" 'Urwah asked: "Who is that man?" They said: "He is Abu Bakr." 'Urwah said to Abu Bakr: "By Him in Whose Hands is my soul, were it not for the favor which you did to me and which I did not compensate, I would respond to you."

'Urwah then started speaking to the Prophet ﷺ and looking at the Companions of the Prophet ﷺ. By Allāh, whenever the Messenger of Allāh ﷺ spat, the spittle would fall in the hand of one of them (i.e. his Companions ﷺ) who would rub it on his face and skin; if he ordered them they would carry out his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwah returned to his people and said: "O people! By Allāh, I have been to kings and to Caesar, Kisra and the Negus, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his Companions. By Allāh, if he spat, the spittle would fall in the hand of one of them (i.e. his Companions) who would rub it on his face and skin."

A man from the tribe of Banu Kinanah said: "Allow me to go to him," and they allowed him, and when he approached the Prophet ﷺ and his Companions ﷺ, the Messenger of Allāh ﷺ said:

«هَذَا فَلَانٌ، وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ. فَابْعَثُوهَا لَهُ»

"He is so-and-so who belongs to the tribe that respects the Budn (i.e. sacrificial camels). So, bring the Budn in front of him."

So, the *Budn* were brought before him and the people received him while they were reciting *Talbiyyah*. When he saw that scene, he said: "Glorified be Allāh! It is not fair to prevent these people from visiting the Ka'bah."

While they were thus engaged, Suhail bin 'Amr arrived^[1] and the

^[1] Translator's note: According to Al-Bukhari, between the visit of the man from Banu Kinanah and that of Suhail, another pagan, named Mikraz bin

Prophet ﷺ said:

«قَدْ سَهِّلَ لَكُمْ مِنْ أَمْرِكُمْ»

“Now the matter has become easy.”^[1]

He said: “Come, let us write an agreement between you and us.” And he called for the scribe, who was ‘Ali bin Abi Talib ؓ and said: “Write: “In the Name of Allāh, the Most Beneficent, the Most Merciful.” Suhail said: “As for “the Most Beneficent”, by Allāh, I do not know what it means. So write: “In Your Name, O Allāh”, as you used to write previously.” The Muslims said: “By Allāh, we will not write except: “In the Name of Allāh, the Most Beneficent, the Most Merciful.” The Prophet ﷺ said:

«بِاسْمِكَ اللَّهُمَّ»

“Write: “In Your Name, O Allāh.”

Then he dictated: “This is the peace treaty which Muhammad, the Messenger of Allāh has concluded.” Suhail said: “By Allāh, if we knew that you were the Messenger of Allāh, we would not prevent you from visiting the Ka’bah and we would not fight with you; so write: “Muhammad bin ‘Abdullah.” The Prophet ﷺ said:

«إِنِّي رَسُولُ اللَّهِ، وَإِنْ كَذَّبْتُمُونِي اكْتُبْ: مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ. عَلَى أَنْ تَخْلُؤَا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَتَطُوفَ بِهِ»

“By Allāh, I am the Messenger of Allāh, even if you people believe me. (But anyway) I write: Muhammad bin ‘Abdullah. On the condition that you allow us to visit the House (i.e. the Ka’bah) so that we may perform Tawaf around it.”

Hafs came to negotiate with them and the Prophet ﷺ said: “This is Mikraz and he is a vicious man.” He began talking to the Prophet ﷺ and while they were thus engaged, Suhail bin ‘Amr arrived.

^[1] Translator’s note: This was because the name Suhail is derived from the Arabic verb (سَهَّلَ) meaning to become easy, i.e. easy by name, easy by nature. bin Al-Qayyim has spoken at length on this subject in *Zad Al-Ma’ad*.

Suhail said: "By Allāh, we will not (allow you this year) so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year." So that was written.

Then Suhail said: "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said: "Glorified be Allāh! How will such a person be returned to the pagans after he has become a Muslim?"

While they were thus engaged, Abu Jandal bin Suhail bin 'Amr came from the valley of Makkah, staggering with his fetters and fell down amongst the Muslims. Suhail said: "O Muhammad! This is the very first term with which we make peace with you (i.e. you shall return Abu Jandal to me)." The Prophet said:

«إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ»

"The peace treaty has not been written yet."

Suhail said: "In that case, by Allāh, I will never make a peace treaty to anything with you." So the Prophet ﷺ said:

«فَأَجِزْهُ لِي»

"Remit him to me."

He said: "I will not remit him to you." The Prophet ﷺ insisted:

«بَلَى فَاَفْعَلْ»

"Yes, remit him to us."

He replied: "I will not do so." Abu Jandal ؓ said: "O you Muslims! How shall I returned to the pagans, when I have come to you as a Muslim? Do you not see (the suffering) with which I have met?" And he had been tortured severely for the Cause of Allāh. 'Umar bin Al-Khattab ؓ said: "By Allāh, I had not doubted from the time I embraced Islam until that day; I went to the Prophet ﷺ and said: "Aren't you truly the Messenger of Allāh?" The Prophet ﷺ said: "Yes, indeed." I said: "Isn't our cause just and the cause of the enemy unjust?" He said: "Yes." I said: "Then why should we be humble in our religion?" He said: "I am the Messenger of Allāh and I do not disobey Him, and He will make

me victorious.” I said: “Didn’t you tell us that we would go to the Ka’bah and perform *Tawaf* around it?” He said:

«بَلَى، أَفَأَخْبَرْتُكَ أَنَّكَ تَأْتِيهِ الْعَامَ؟»

“Yes, but did I tell you that we would visit the Ka’bah this year?”

I said: “No.” He said: “So you will visit it and perform *Tawaf* around it?” ‘Umar ؓ further said: “Then I went to Abu Bakr and asked him the same questions which I had asked of the Messenger of Allāh ﷺ and he gave me the same answers and added: “So adhere to him until you die, for by Allāh, he is on the Truth.” ‘Umar said: “By Allāh, because of that (my importune questions), I did many good deeds (as atonement).”

When the writing of the peace treaty was concluded, the Messenger of Allāh ﷺ said to his Companions: ؓ:

«قُومُوا فَانْحَرُوا، ثُمَّ اخْلِفُوا»

“Get up and slaughter your sacrifices and shave your heads.”

By Allāh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salamah ؓ and told her of the people’s attitudes towards him. Umm Salamah ؓ said: “O Prophet of Allāh! Do you want your order to be carried out? Go out and don’t say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.” So the Prophet ﷺ went out and did not talk to anyone of them till he had done that, (i.e. slaughtered the sacrifice and called his barber who shaved his head). Seeing that, the Companions of the Prophet ﷺ got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet); and Allāh revealed the following Verses:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآؤُهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْنَهُنَّ أَجْرَهُنَّ وَلَا تُنْسِكُوا بِعَصَمِ الْكَافِرِينَ﴾

"O you who believe! When believing women come to you as emigrants, examine them; Allāh 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 Mahr) 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."^[1]

'Umar then divorced two wives of his who were disbelievers.^[2]

On his return journey ﷺ, Allāh revealed *Sûrah Al-Fath*:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ﴾

"Verily, We have given you (O Muhammad ﷺ) a manifest victory. That Allāh may forgive you your sins of the past and the future,"^[3]

and 'Umar ؓ said: "Is it victory, O Messenger of Allāh?" He said: "Yes." The Companions ؓ said: "This is for you, O Messenger of Allāh! What about us?" So Allāh revealed:

﴿هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۝ إِلَى قَوْلِهِ
﴿فَوْزًا عَظِيمًا﴾

"He it is Who sent down As-Sakīnah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. Up to - And that is with Allāh a supreme success."^[4]

When he returned to Al-Madinah, Abu Baseer, a Muslim man, came to him from Quraish and they sent two men in pursuit of him. They said: "(Abide by) the covenant which exists between

[1] *Sûrah Al-Mumtahanah* 60:10

[2] Reported by Al-Bukhari and Ahmad.

[3] *Sûrah Al-Fath* 48:1-2

[4] *Sûrah Al-Fath* 48:4-5

you and us.” So he gave him to the two men and they departed with him and went on their way until they reached Dhul Hulaifah, where they stopped to eat some dates which they had with them. Abu Baseer ؓ said to one of them: “I see you have a fine sword.” The man said: “By Allāh, it is very fine and I have tried it many times.” Abu Baseer ؓ said: “Let me have a look at it.” When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Al-Madinah and entered the Mosque running. When the Messenger of Allāh ﷺ saw him he said:

«لَقَدْ رَأَىٰ هَذَا دُغْرًا»

“This man appears to have been frightened.”

When he reached the Prophet ﷺ, he said: “My companion has been murdered and I would have been murdered too.” Abu Baseer ؓ came and said: “O Messenger of Allāh! By Allāh, Allāh has made you fulfill your obligations by returning me to them (i.e. the disbelievers), but Allāh has saved me from them.” The Prophet ﷺ said:

«وَيْلٌ أُمِّهِ مِسْعَرُ حَرْبٍ، لَوْ كَانَ لَهُ أَحَدٌ»

“Woe to his mother! What an excellent war kindler he would be, if he only had supporters.”

When Abu Baseer ؓ heard that, he understood that the Prophet ﷺ would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail ؓ got himself released from them (i.e. the disbelievers) and joined Abu Baseer ؓ. So, whenever a man from Quraish embraced Islam he would follow Abu Baseer ؓ until they formed a strong group. By Allāh, whenever they heard about a caravan of Quraish heading towards Ash-Sham, they stopped it and attacked and killed them (i.e. the disbelievers) and took their properties. The people of Quraish sent a message to the Prophet ﷺ requesting him for the sake of Allāh and kith and kin to send for him (i.e. Abu Baseer ؓ and his companions) promising that whoever (amongst them) came to the Prophet would be secure.

The Battle of Khaibar:

When the Messenger of Allāh ﷺ arrived in Al-Madinah from Al-Hudaibiyyah, he remained for twenty days or thereabouts, then he departed for Khaibar, leaving Siba' bin 'Urfutah in charge of Al-Madinah. Then Abu Hurairah ؓ arrived in Al-Madinah and he found Siba' bin 'Urfutah ؓ reciting *Sûrah Al-Mutaffifîn* in the *Fajr* prayer and he said to himself during his prayer: "Woe to the father of So-and-so, for he has two measures; when he measures out (for others) he is deficient and when he measures for himself, he measures generously."

Salamah bin Al-Akwa' ؓ: "We departed for Khaibar and a man said to 'Amir bin Al-Akwa' ؓ: "Will you not let us hear your poetry?" so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:

*O Allāh! Without You, we would not have been rightly guided,
Nor would we have given in charity, nor would we have prayed,
So please forgive us, what we have committed (i.e. our sins),
Let all of us be sacrificed for Your Cause,
And send tranquility upon us to make our feet firm,
When we meet our enemy,
And if they will call us towards an unjust thing, we will refuse.*

On hearing that, the Prophet ﷺ asked:

«مَنْ هَذَا السَّائِقُ؟»

"Who is that (camel) driver (reciting poetry)?"

The people said: "He is 'Amir bin Al-Akwa'." Then the Prophet ﷺ said: "May Allāh bestow His Mercy on him." A man amongst the people said: "O Messenger of Allāh! has (martyrdom) been granted to him? Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger.^[1]

When they were standing in ranks, Marhab (a Jew) came out swinging his sword and said:

^[1] Reported by Al-Bukhari, on the authority of Salamah bin Al-Akwa' ؓ

*Khaibar knows that I am Marhab,
A seasoned warrior, heavily armed,
When the war comes spreading its flames.*

'Amir came out to him saying:

*Khaibar certainly knows that I am 'Amir,
A fully armed veteran who plunges into battles.*

They exchanged blows and Marhab's sword struck 'Amir's shield and stuck in it. 'Amir then stooped to attack him from below, but his sword was short and it rebounded to him and cut his knee and he died. Salamah ؓ said: "I said to the Prophet ﷺ: "They are saying that 'Amir's deed was in vain." He said: "Whoever said so has lied; he has two rewards." – And he held up two fingers. "Truly, he is both one who strives and exhausts himself (in Allāh's Cause) and a warrior (in Allāh's Cause). Few Arabs have attained his status."^[1]

When the Messenger of Allāh ﷺ approached Khaibar, he said: "Stop!" – and the army stopped. Then he said:

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا أَذْرَيْنَ. فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا، وَخَيْرَ مَا فِيهَا. وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الْقَرْيَةِ، وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا. أَقْدِمُوا بِاسْمِ اللَّهِ»

"O Allāh! Lord of the seven heavens and all that they shade, Lord of the seven earths and all that they bear, Lord of the devils and all those whom they cause to go astray, Lord of the winds and all that they scatter, we ask of You the good of this town, the good of its people and the good which lies therein and we seek refuge with You from the evil of this town, the evil of its people and the evil which lies therein." Then he said: "Advance in the Name of Allāh."^[2]

^[1] Reported by Al-Bukhari and Muslim.

^[2] Reported by An-Nasa'i, bin Hibban and Al-Hakim and the latter two authenticated it from the *Hadeeth* of Suhaib. (Translator's note: According to Shaikh Al-Albani [may Allāh have mercy on him], this particular

Then the Messenger of Allāh ﷺ besieged them for approximately twenty nights. The ground was unhealthy and extremely hot and the Muslims strove hard, then the Prophet ﷺ stood before them and exhorted them and encouraged them to perform *Jihād*.

Among them was a black slave and he said: "O Messenger of Allāh! I am a man whose skin colour is black, I am ugly of countenance and have an unpleasant odour and I have no wealth; if I fight these people until I am killed, will I enter Paradise?" He ﷺ replied: "Yes." So he advanced and fought until he was killed and when he saw him, the Prophet ﷺ said:

«لَقَدْ أَحْسَنَ اللَّهُ وَجْهَكَ، وَطَيَّبَ رِيحَكَ، وَكَثَّرَ مَالَكَ»

"Allāh has made your face handsome, made your odour pleasant and increased your wealth."

And he added:

«لَقَدْ رَأَيْتُ زَوْجَتَيْهِ مِنَ الْهُورِ الْعَيْنِ تَتَارَعَانِ جُبَّةً عَلَيْهِ. وَتَدْخُلَانِ فِيمَا بَيْنَ جِلْدِهِ وَجُبَّتَيْهِ»

"I have seen his two wives from the hoor 'een^[1] disputing with each other as to which of them will put on his garment for him and entering the space between his skin and his garment."

The Messenger conquered a part of it, then he proceeded to Al-Kateebah, Al-Wateeh and As-Sulalim, for Khaibar consisted of two parts: The first was Ash-Shaqq and An-Natah, which he conquered first and the second was the part which we have already mentioned.

version was narrated by bin Hisham from bin Ishaq, on the authority of Abu Mu'tab bin 'Amr, and although weak, it is supported by others narrated by Al-Baihaqi, Al-Hakim and bin As-Sunni, which raise it up to the level of *Hasan*. As for the addition: "Advance in the Name of Allāh", it is from the narration of bin Ishaq and is not supported by the other narrations, therefore, it is weak).

[1] *Hūr 'Een*: Fair maidens with wide, beautiful eyes given to the believers in Paradise as a reward for their deeds.

He besieged them until they felt convinced that they would be destroyed and then they asked him to make peace and Sallam bin Abul Huqaiq came out to him and he made a peace treaty with them, the basis of which was that their lives and those of their children would be spared, in return for which they would quit Khaibar, leaving behind their property, their land, their gold and silver and their weapons, all except the clothes on their backs.^[1]

But when he wanted to expel them, they said: "We know this land better than you, so let us remain in it and so he gave it to them, on condition that they would give one half of its produce to him.

Then he divided it into thirty-six shares, each share consisting of a hundred shares, so there were three thousand, six hundred shares – half of them for the Messenger of Allāh ﷺ and to deal with whatever might befall the Muslims and the other half he divided among the Muslims.

The Arrival of Ja'far bin Abi Talib and His Companions From Abyssinia:

During this battle, his cousin, Ja'far bin Abi Talib and his companions arrived from Abyssinia and with them were the Ash'aris – Abu Mûsa (Al-Ash'ari) and his companions ؓ.

Abu Mûsa ؓ said: "The news of the migration of the Prophet (from Makkah to Al-Madinah) reached us while we were in Yemen. So we set out as emigrants towards him – I and my two brothers (Abu Burdah and Abu Ruhm) – I was the youngest of them, and our total number was either 53 or so men from my people. We got on board a boat and our boat took us to the Negus in Abyssinia. There we met Ja'far bin Abi Talib and stayed with him. Then we all came (to Al-Madinah) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used

^[1] Translator's note: According to the *Hadeeth* of Ibn 'Umar ؓ reported by Abu Dawûd and Al-Baihaqi, they were allowed to take all that their riding beasts could carry, so long as they did not conceal anything. Shaikh Al-Albani (may Allāh have mercy on him) says that the *Hadeeth* is sound.

to say to us, namely the people of the ship: "We migrated before you." Asma' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife the Prophet ﷺ. She had migrated along with those other Muslims who migrated to the Negus. 'Umar came to Hafsa while Asma' bint 'Umais was with her. 'Umar, on seeing Asma', said: "Who is this?" She said: "Asma' bint 'Umais." 'Umar said: "Is she the Abyssinian? Is she the sea-faring lady?" Asma' replied: "Yes." 'Umar said: "We have migrated before you (people of the boat), so we have got more right than you over the Messenger of Allāh ﷺ." On hearing that, Asma' became angry and said: "No, by Allāh, while you were with Messenger of Allāh ﷺ who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Abyssinia, and all that was for the sake of the Messenger of Allāh ﷺ. By Allāh, I will neither eat any food nor drink anything till I inform the Messenger of Allāh ﷺ of all that you have said. There we were hurt and frightened. I will mention this to the Prophet ﷺ and will not tell a lie or curtail your saying or add something to it." So when the Prophet ﷺ came, she said: "O Messenger of Allāh! 'Umar has said such-and-such." He said (to Asma'): "What did you say to him?" Asma' said: "I told him such-and-such." The Prophet said:

لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، لَهُ وَلَا أَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ - يَا أَهْلَ
السَّفِينَةِ - هِجْرَتَانِ

"He (i.e. 'Umar ؓ) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, while you, the people of the boat, have (the reward of) two migrations."

Abu Mûsa and his companions would come to her in successive groups, to ask her about this narration and to them, nothing in the world was more cheerful and greater than what the Messenger of Allāh ﷺ had said about them.^[1]

^[1] Reported by Al-Bukhari and Muslim, on the authority of Abu Mûsa Al-Ash'ari ؓ.

The Messenger of Allah's Seige of Some of the Jews in Wadi Al-Qura:

Then the Messenger of Allāh ﷺ departed from Khaibar and headed for Wadi Al-Qura where there were a number of the Jews in addition to some Arabs living.

When they arrived, the Jews met them with arrows, taking them unawares and Mid'am – a slave belonging to the Messenger of Allāh ﷺ – was killed. Rifa'ah bin Zaid Al-Jizami ؓ had given him to the Messenger of Allāh ﷺ and the people said: "May rejoice! Paradise is his." But the Messenger of Allāh ﷺ said:

«كَلَّا، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الشُّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ
لَمْ تُصْنِهَا الْمَقَاسِمُ: لَتَشْتَعِلُ عَلَيْهِ نَارًا»

"On the contrary! By Him in Whose Hand is my soul, the cloak which he took on the day of the Battle of Khaibar from the spoils before the distribution of the booty, has become a flame of fire burning him."

On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said: "These are things I took (illegally)." On that, the Messenger of Allāh ﷺ said:

«شِرَاكٌ مِنْ نَارٍ، أَوْ شِرَاكَانِ مِنْ نَارٍ»

"This is a strap, or these are two straps of fire."^[1]

So the Messenger of Allāh ﷺ prepared his Companions ؓ for battle and arranged them in ranks, then he called them (i.e. the Jews) to Islam, but they refused and a man from among them came forward to fight in single combat and Az-Zubair bin Al-'Awwam ؓ came out to meet him and killed him. Then another came out and 'Ali ؓ went out to him and killed him. This went on until they had killed eleven men from among them. He continued to do battle with them until the night. Then in the early morning, when the sun had risen no more than would cast a

^[1] Reported by Al-Bukhari, Muslim, Abu Dawūd and Malik.

spear's length of shadow, he captured the town by force and they (i.e. the Muslims) acquired many furnishings and goods and he distributed them among his Companions ﷺ.

The land and the date-palms he left in the hands of the Jews and he put them to work on them.

When he returned to Al-Madinah, they *Muhajirûn* returned to the *Ansar* the date-palms which they had given them. 'A'ishah ؓ said: "When Khaibar was conquered, we said: "Now we will eat our fill of dates."^[1]

The Sending of a Military Expedition to Al-Haraqat:

Then the Messenger of Allāh ﷺ sent a military expedition to Al-Haraqat from Juhainah and when they were near to them, the leader sent a scouting party; and when they returned with their news, he advanced until he came near to them at night and they were resting, then he stood and praised Allāh and venerated Him as He should be praised and venerated, then he said: "I advise you to fear Allāh, Alone, without partners and to obey me and not to disobey me, nor to go against my commands, for there is no opinion for one who is not obeyed." Then he arranged them and said: "O so-and-so! You are with so-and-so." And he said: "O so-and-so! You are with so-and-so. Let none of you become separated from his companion and his colleague. And take care that none of you returns and I say (to him): "Where is your companion?" And he says: "I do not know." So when I make *Takbeer*, you make *Takbeer* and withdraw your swords." Then they made *Takbeer* and went forward as one man and surrounded the people and the swords of Allāh took them.

The Compensatory 'Umrah ('Umrah Al-Qadhiyyah):

When the month of Dhul Qa'dah arrived in the seventh year, the Messenger of Allāh ﷺ set out to perform '*Umrah Al-Qadhiyyah*'^[2]

^[1] Reported by Al-Bukhari, on the authority of 'A'ishah ؓ.

^[2] Translator's note: According to Ibn Al-Qayyim in *Zad Al-Ma'ad*, the reason

and when he reached Ya'jaj,*^[1] they left all of their equipment except their shields, their armour, their arrows and their spears and they entered Makkah with the weapons of a rider – swords – and he ﷺ sent Ja'far bin Abi Talib ؓ to Maimûnah bint Al-Harith, to propose marriage to her and she placed the matter in the hands of Al-'Abbas ؓ who married him to her.^[2]

When the Messenger of Allāh ﷺ arrived, he ordered his Companions ؓ to bare their (right) shoulders and to trot during (the first three circuits of) the *Tawaf*, in order to show the pagans their strength; he used to seek to deceive and outwit them as much as he could. The people of Makkah – men, women and children – stood looking at him and his Companions ؓ while they circumambulated the House; 'Abdullah bin Rawahah took the reins of the Messenger of Allāh's she-camel and recited the following poetic verses:

*Make way for him, sons of disbelievers,
Make way, for all goodness is in His Messenger,
The Most Beneficent has sent down in His Revelation,
In Scriptures which are recited to His Messenger,
That the best killing is that which is in His Cause,
O Lord! I believe in his words,
I have seen the Truth in accepting him,
Today we will strike you (O disbelievers),
In accordance with his analysis,
As we struck you in accordance with what was revealed to him,
A blow that will remove the heads from their necks,
And cause friend to forget friend."*

He remained in Makkah for three days, then Suhail bin 'Amr and Huwaitib bin 'Abdil 'Uzza came to him and Huwaitib cried: "We

why it was known as the Compensatory 'Umrah is because it was a compensation for them from Allāh, in place of the 'Umrah which they were prevented from performing the year before, not that they were making up for the 'Umrah which they were prevented from performing, since this is not required by Islamic Law.

[1] * A place near Makkah.

[2] Reported by Ahmad, on the authority of Ibn 'Abbas ؓ.

adjure you by Allāh to abide by the agreement; why have you not left our land when three days have passed?” So the Messenger of Allāh ﷺ ordered Abu Rafi' to announce their departure.

Then the eighth year began.

In That Year the Battle of Mu'tah Took Place:

The cause of it was that the Messenger of Allāh ﷺ had sent Al-Harith bin 'Umais with a letter to the King of Rome – or Basra – and he was intercepted and killed by Sharhabeel Al-Ghassani. No other messenger of the Messenger of Allāh had ever been killed and this was hard upon him, so he sent out a military expedition headed by Zaid bin Harithah and he said:

«إِنْ أُصِيبَ زَيْدٌ: فَجَعَفَرُ بْنُ أَبِي طَالِبٍ عَلَى النَّاسِ، وَإِنْ أُصِيبَ جَعْفَرُ:
فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ»

‘If Zaid is killed, then Ja'far bin Abi Talib will lead the people and if he is killed, then ‘Abdullah bin Rawahah (will lead them).’^[1]

So they prepared for departure and the army was three thousand strong.

When the time came to depart, the people bade farewell to the leaders appointed by the Messenger of Allāh ﷺ and gave them salutations of peace. ‘Abdullah bin Rawahah cried and they said to him: “What makes you cry?” He said: “By Allāh, it is not love for the life of this world, nor love for you, but I heard the Messenger of Allāh ﷺ reciting a Verse from the Book of Allāh in which the Fire is mentioned:

﴿وَلَنْ يَنْفَكُوا مِنْهَا إِلَّا أَمَرَ رَبِّي حَتَّى تَقُومَ السَّاعَةُ﴾

“There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished.”^[2]

- and I do not know how I will come out after I cross it.” The

^[1] Reported by Al-Bukhari.

^[2] *Sûrah Maryam* 19:71

Muslims said to him: "May Allāh be with you, protect you and return you to us as righteous men." Ibn Rawahah said:

*But I ask the Most Beneficent for forgiveness,
And a mighty smite that will kill the enemy,
Or a piercing strike with a strong hand,
With a ready spear which pierces the internal organs and the liver,
So that it may be said when they pass by my grave:
How well Allāh guided the warrior and he went not astray.*

They went on until they reached Ma'an, where they were informed that Heraclius was at Al-Balqa' with a hundred thousand Roman soldiers and he had added to them a hundred thousand from the tribes of Lakhm, Juzam, Bali and others.

They remained for two nights considering their situation and they said: "We will write to the Messenger of Allāh ﷺ and inform him and he will either reinforce us or he will tell us what to do."

'Abdullah bin Rawahah encouraged them saying: "That which you dislike is what you came out seeking for: Martyrdom; and we do not fight people with strength or numbers, we do not fight except by this religion with which Allāh has honoured us, so go forth, for we will meet with one of two good things: Victory or martyrdom.

So the people went on until they reached the borders of Al-Balqa', where they were met by the armies (of the disbelievers) and the Muslims changed direction towards Mu'tah, where they fought, the standard being in the hand of Zaid. He continued to fight with it until he was killed by the spears of the enemy. Then Ja'far took it and fought with it until the fighting overcame him and he was thrown from his horse and he hamstrung it and continued to fight until his right hand was cut off, upon which, he took the standard in his left hand and then his left hand was cut off, after which he held it in his arms until he was killed. He ﷺ was thirty-three years old. After that, it was taken by 'Abdullah bin Rawahah, who advanced with it on horseback, then he spoke to his own soul, reciting:

*I swear by Allāh that you must charge,
You must charge or be made to charge,
Long have you been at ease,
Though men shout and scream aloud,
Why do I feel that you shun Paradise?*

– and he also said:

*O my soul! If you are not killed, you will die!
This is the love of death, to which you are exposed!
What you desired you have been given,
If you do as they both did, you will be rightly guided.*

Then he descended and his cousin called to him to take a bone with meat on it, saying: “Fortify yourself with this, for you have encountered much during these days.” So he took it and bit a piece of it, then he heard the clashing (of weapons) from the far side of the field of battle and he said: “Are you yet in this world?” And he threw it from his hand and advanced and fought until he was killed.

Then Khalid bin Al-Waleed took the standard and fought a defensive action, fearing for them.*^[1] Then they retreated and the people departed.

Ibn ‘Umar ؓ said: “We found between the chest and shoulder of Ja‘far and the surrounding area ninety wounds.”

Zaid bin Arqam said: “I was an orphan (in the care) of ‘Abdullah bin Rawahah and he took me on that journey of his, mounted behind him on his saddle bags and by Allāh, as he was traveling one night, I heard him reciting the following poetic verses:

*If you carried me and bore my luggage,
For a period of four days after drinking,
You will be happy and I will not revile you,
Nor will I return to my family whom I left behind me,
The Muslims came and left me in the land of Ash-Sham,*

^[1] * As-Suhail said that he feared for the Muslims due to the smallness of their numbers.

*Waiting for the end of my life,
Every person close to the Most Beneficent will
Enter Paradise, without brothers,
There I will not care about naturally irrigated vegetation,
Nor the date-palms which I have left behind,*

He said: "I cried and he tapped me with his whip and said: "What ails you, O foolish one, that Allāh might bless me with martyrdom and that you will return between the flanks of the camel?"

The Battle of the Great Conquest:

This took place in the eighth year, in the month of Ramadan.

The cause of it was that Banu Bakr fought Khuza'ah over their water "*Al-Wateer*" and they attacked them at night and killed a number of them; and it was stipulated in the Treaty of Al-Hudaibiyyah that "whoever liked to enter into an agreement with the Messenger of Allāh ﷺ may do so. And whoever liked to enter into an agreement with Quraish may do so." So Banu Bakr entered into an agreement with Quraish and Khuza'ah entered into an agreement with the Messenger of Allāh ﷺ. Then Banu Bakr attacked Khuza'ah at a watering hole known as "*Al-Wateer*", which lay near to Makkah and Quraish assisted Banu Bakr with weapons and some of them fought secretly with them at night, until Khuza'ah sought sanctuary in the Sacred Precincts.

When they reached it, Banu Bakr said to Nawfal bin Mu'awiyah Ad-Daili – who was their leader at that time – O Nawfal! We have entered the Sacred Precincts; (so fear) your God, your God." He then uttered an enormity: "There is no God for it on this day, O Banu Bakr! So take your revenge, for by my life, you would steal in the Sacred Precincts – so will you not take your revenge therein?"

'Amr bin Salim Al-Khuza'i left Makkah and went to the Messenger of Allāh ﷺ in Al-Madinah and found him sitting among his Companions ﷺ in the Mosque and he said:

O Lord! I call upon Muhammad,

*The ally of our father and his first father,
 You were the children and we were the parents,
 Then we entered Islam and did not apostatize,
 Give us readily support, and summon people to our aid,
 Among the Messenger of Allāh, who is ready,
 (To fight) against humiliation and becomes angry,
 Quraish have breached your covenant,
 And killed (us) while we were bowing and prostrating.*

Upon hearing this, the Messenger of Allāh ﷺ replied: "You will be supported, O 'Amr bin Salim!"^[1]

Then Budail bin Warqa' set out with some members of Khuza'ah and came to the Messenger of Allāh ﷺ in Al-Madinah and informed him of what had befallen them and of how Quraish had supported Banu Bakr against them and the Messenger of Allāh ﷺ said to the people:

«كَأَنَّكُمْ بِأَبِي سُفْيَانَ قَدْ جَاءَكُمْ لِيَشُدَّ الْعَقْدَ، وَيَزِيدُ فِي الْمُدَّةِ، بَعَثَهُ
 قُرَيْشٌ، وَقَدْ رَهَبُوا لِلَّذِي صَنَعُوا»

"It is as if you now see Abu Sufyan coming to reinforce the agreement and to ask for an extension, sent by Quraish, for they have become afraid at what they have done."

Then Abu Sufyan arrived and entered the house of his daughter, Umm Habeebah, but when he went to sit on the mattress of the Messenger of Allāh ﷺ, she folded it up in order to prevent him from doing so and he said: "O my daughter! I do not know whether you think the mattress is too good for me or I am too good for it." She said: "It is the mattress of the Messenger of Allāh and you are an unclean polytheist." He said: "By Allāh, evil has befallen you after me."

^[1] According to Shaikh Al-Albani (may Allāh have mercy on him), this is a weak narration, transmitted by Ibn Hisham and Ibn Jareer from bin Ishaq without a *Sanad*. At-Tabari supplied one for it in his books: *Al-Mu'jam Al-Kabeer* and *Al-Mu'jam As-Sagheer*, on the authority of Maimūnah bint Al-Harith ؓ, but it is weak.

He then left and went to the Messenger of Allāh ﷺ and spoke to him, but he did not reply to him.^[1] Then he went to Abu Bakr ؓ and asked him to speak to the Messenger of Allāh ﷺ, but he said: "I will not do so." So he went to 'Umar ؓ and he said: "I, intercede for you? By Allāh, I would wage *Jihād* against you even if I had only the smallest weapon with which to do it." Then he visited 'Ali ؓ, who had Fatimah with him and his boy, Al-Hasan was crawling in front of her. And he said: "O 'Ali! You are the closest of people to me and I have come to you with a request and I will not return disappointed; intercede for me with Muhammad." 'Ali replied: "The Messenger of Allāh ﷺ has already made up his mind in the matter and we cannot speak to him about it." So he said to Fatimah ؓ: "Will you order your son to do this, so that he may protect the people and he will be ruler of the Arabs forever?" She said: "My son is not old enough to do that and (in any case,) none can give protection against the Messenger of Allāh ﷺ."

He said: "O Abul Hasan! I see that matters have become difficult for me, so advise me." He said: "By Allāh, I know of nothing that will avail you, but you are the leader of Banu Kinanah, so get up and grant protection among the people, then go to your land." He asked: "Do you think that this will avail me anything?" He replied: "No, by Allāh, I do not think so, but I cannot see anything else you can do."

So Abu Sufyan stood up in the Mosque and said: "O people! I have granted protection among the people." Then he mounted his camel and departed, returning to Makkah.

When he came to Quraish, they said: "What (have you left) behind you?" He replied: "I went to Muhammad, but by Allāh, he did not answer me. Then I went to bin Abi Quhafah, but I did not get anything good from him, so I went to 'Umar bin Al-Khattab and I found him to be the farthest enemy (i.e. the worst of

[1] According to Shaikh Al-Albani (may Allāh have mercy on him), this is a weak narration transmitted from Ibn Ishaq by Ibn Hisham and Ibn Jareer without a chain of narrators.

enemies), then I went to 'Ali and I found him the most lenient of the people; and he advised me to do such-and-such and I did so." They said: "Did Muhammad endorse that?" He said: "No." They said: "Woe to you! The man has done no more than toy with you."

The Messenger of Allāh ﷺ then ordered the people to prepare (for war) and he said:

«اللَّهُمَّ خُذِ الْعُيُونَ وَالْأَخْبَارَ عَنْ قُرَيْشٍ، حَتَّى نَبْغَتْهَا فِي بِلَادِهَا»

"O Allāh! Keep away the eyes and ears of Quraish, so that we may take them by surprise in their own land."^[1]

Hatib bin Abi Balta'ah ؓ sent a letter to Quraish informing them therein that the Messenger of Allāh ﷺ intended to march against them and he sent it to Sarah, a slave of Banu 'Abdil Muttalib and she hid it in her hair, then she braided her locks over it. News of this came to the Messenger of Allāh ﷺ from the heaven and he sent 'Ali and Az-Zubair ؓ to the woman and they caught up with her at Rawdah Khakh. She denied having any letter, so they searched her baggage, but did not find anything there. Then they threatened her and she removed the letter from her plaits and they took it to the Messenger of Allāh ﷺ, who called Hatib and said:

«مَا هَذَا يَا حَاطِبُ؟»

"What is this, O Hatib?"

He said: "Do not be hasty with me, O Messenger of Allāh! By Allāh, I am a believer in Allāh and His Messenger and I have not apostatized, nor have I changed my religion, but I was a man attached to Quraish, but I was not one of them and I have a wife, relatives and children living among them and I have no kin who can protect them, while those who are with you have kin who can protect them, so I wanted to gain support from them, but I know that Allāh will make His Messenger victorious and complete his

^[1] According to Shaikh Al-Albani (may Allāh have mercy on him), this is a weak *Hadeeth* narrated by Ibn Hisham, without a *Sanad*.

affair for him.”

‘Umar ؓ said: “O Messenger of Allāh! Let me strike his neck, for he has betrayed Allāh and His Messenger and committed an act of hypocrisy.” The Messenger of Allāh ﷺ replied:

«إِنَّهُ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ يَا عُمَرُ؟ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ:
اعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ»

“He took part in the Battle of Badr, so what has informed you of that, O ‘Umar?” Perhaps Allāh has looked at those who took part in Badr and said: “Do as you wish, for I have forgiven you.”^[1]

Upon hearing this, tears poured from ‘Umar’s eyes and he said: “Allāh and His Messenger know better.”

Then the Messenger of Allāh ﷺ set off and Allāh made Quraish blind to the news, but they were apprehensive (of some retaliatory move on the Muslims’ part) and Abu Sufyan was spying, along with Hakeem bin Hizam and Budail bin Warqa’.

Al-‘Abbas ؓ had departed before that with his wife and family as a Muslim and a *Muhajir* and he met the Messenger of Allāh ﷺ at Al-Juhfah. When the Messenger of Allāh ﷺ stopped by Marr Az-Zahran, it was at night and he ordered them to light fires and they lit more than ten thousand fires and Al-‘Abbas ؓ rode the Messenger of Allāh’s mule and went out searching in the hope of finding a woodcutter, or someone who could inform Quraish, so that they might come out and ask for protection from the Messenger of Allāh ﷺ before he entered the city by force. He said: “By Allāh, I was proceeding on that quest when I heard the voices of Abu Sufyan and Budail talking together; Abu Sufyan said: “I have never seen a night with such fires or such an army as this.” He said: “And Budail said: “By Allāh, these are the fires of war which Khuza‘ah have kindled.” He said: “Abu Sufyan replied: “Khuza‘ah are too few and too weak for these to be their fires.” I

^[1] This *Hadeeth* was reported by Al-Bukhari and Muslim, as mentioned in *Muntaqa Al-Akhbar*.

said: "Abu Hanzalah?" And he recognized my voice and said: "Abul Fadl?" I said: "Yes." He asked: "What are you doing here, may my father and mother be ransomed for you?" I said: "This is the Messenger of Allāh ﷺ among the people (i.e. the troops); By Allāh, what an ominous morning it is for Quraish!" He asked: "What is to be done?" I replied: "By Allāh, if he catches you, he will cut off your head, so ride behind this mule until I bring you to him and ask for his protection." So he rode behind me and his two companions returned. I took him and every time we passed by one of the fires of the Muslims, they asked: "Who is this?" But when they saw us, they would say: "It is the uncle of the Messenger of Allāh ﷺ on his mule." This went on until I passed by the fire of 'Umar and he said: "Who is this?" He stood up to me and when he saw Abu Sufyan, he said: "The enemy of Allāh?" All praise and thanks be to Allāh, who brought you without an agreement or a covenant!" Then he ran towards the Messenger of Allāh ﷺ. I made the mule gallop and I won the race with him, then I leapt from it and entered the Messenger of Allāh's presence ﷺ, then 'Umar ؓ arrived and said: "O Messenger of Allāh! This is Abu Sufyan, whom Allāh has brought to us without an agreement or a covenant, so let me cut off his head." I said: "O Messenger of Allāh! I have granted him protection. When 'Umar kept insisting, I said: "Calm down, O 'Umar! If he were one of Banu 'Adiyy bin Ka'b, you would not say this." He replied: "Calm down, O 'Abbas! By Allāh, your conversion to Islam was more beloved to me than that of Al-Khattab would have been, had he converted to Islam and later, I came to know for a fact that your embracing Islam was dearer to the Messenger of Allāh ﷺ than the conversion to Islam of Al-Khattab (had he done so)." Then the Messenger of Allāh ﷺ said: "Go with him, O 'Abbas, to your quarters and bring him back to me in the morning."

I took him and in the early morning, I took him to the Messenger of Allāh ﷺ and he said: "Woe to you, O Abu Sufyan!

Has not the time come for you to say: "*La Ilaha Illallah*" (None has the right to be worshipped except Allāh)?" He said: "May my father and mother be ransomed for you; how great is your

clemency, your honour and your kindness! By Allāh, I had thought that, had there been any god besides Allāh, he would have availed me something.” The Prophet ﷺ said:

«وَيْحَكَ يَا أَبَا سُفْيَانَ، أَلَمْ يَأْنِ لَكَ أَنْ تَعْلَمَ: أَنِّي رَسُولُ اللَّهِ؟»

“Woe to you! Oh Abu Sufyan Has the time not come for you to acknowledge that I am the Messenger of Allāh?”

Abu Sufyan replied: “May my father and mother be sacrificed for you; how great is your clemency, your honour and your kindness! As for this, I still have some doubt.”

Al-‘Abbas ؓ said to him: “Woe to you! Embrace Islam before he cuts off your head!” Al-‘Abbas ؓ said: “So he made the testimony of truth and embraced Islam.” Al-‘Abbas ؓ then said (to the Messenger of Allāh ﷺ): “Verily, Abu Sufyan is a man who loves to boast, so give him something (to boast about).” The Messenger of Allāh ﷺ said:

«مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَعْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ»

“Whoever enters Abu Sufyan’s house will be safe, whoever locks his door will be safe and whoever enters the Mosque will be safe.”

When he was about to leave, the Messenger of Allāh ﷺ said:

«يَا عَبَّاسُ، اخْبِسْهُ بِمَضِيقِ الْوَادِي عِنْدَ خَطْمِ الْجَبَلِ، حَتَّى تَمُرَّ بِهِ جُنُودُ اللَّهِ فَيَرَاهَا»

“O ‘Abbas! Hold him at the narrow entrance of the valley at the base of the mountain, so that the armies of Allāh may pass before him and he may see them.”

He said: “So I went out and held him (where he had ordered) and the tribes passed by under their banners, until the Messenger of Allāh ﷺ passed by with his green regiment – so called due to the proliferation of steel seen among them – which consisted of the *Muhajirûn* and the *Ansar*, of whom nothing could be seen except

their eyes (due to their armour and weaponry) and he said: "Glory be to Allāh! O 'Abbas! Who are they?" I said: "This is the Messenger of Allāh ﷺ leading the *Muhajirūn* and the *Ansar*." He said: "No one can stand against them."

The standard of the *Ansar* was carried by Sa'd bin 'Ubadah ؓ and when he passed by Abu Sufyan ؓ, he (i.e. Sa'd) said: "Today is a day of slaughter, today the sanctity (of the Sacred Mosque) has been lifted, today Allāh has humbled Quraish." Abu Sufyan ؓ mentioned this to the Messenger of Allāh ﷺ said:

«كَذَبَ سَعْدٌ. وَلَكِنْ هَذَا الْيَوْمُ يَوْمٌ تُعْظَمُ فِيهِ الْكَعْبَةُ، الْيَوْمَ أَعَزَّ اللَّهُ قُرَيْشًا»

"Sa'd is mistaken, this day is a day on which the Ka'bah will be venerated. Today, Allāh has made Quraish mighty."^[1]

Then he removed the standard from Sa'd ؓ and gave it to Qais, his son ؓ. Abu Sufyan ؓ then went on to Makkah and when he reached Quraish, he shouted in his loudest voice: "This is Muhammad who has come to you with forces which you can never resist, so whoever enters the house of Abu Sufyan will be safe." They said: "May Allāh destroy you! What good is your house to us?" He added: "And whoever locks the door of his house will be safe and whoever enters the Mosque will be safe." So the people dispersed to their houses and to the Mosque.

The Messenger of Allāh continued on his way, until he entered Makkah from above and he ordered Khalid bin Al-Waleed to enter it from below and he said: "If any of Quraish opposes you, kill him and proceed until you meet me at As-Safa." And none opposed them without being killed.

The foolish people among Quraish gathered with 'Ikrimah bin Abi Jahl, Safwan bin Umayyah and Suhail bin 'Amr at Al-Khandamah in order to fight. Hamas bin Qais was preparing his weapons before the arrival of the Messenger of Allāh ﷺ, but his

^[1] According to Shaikh Al-Albani (may Allāh have mercy on him), this is a *Mursal* narration, quoted by Al-Bukhari and others, on the authority of 'Urwah.

wife said to him: "By Allāh, nothing can stand before Muhammad and his Companions." He replied: "By Allāh, I hope to make one of them a slave for you." Then he said:

*If they advance this day, I have no weakness,
This is a perfect weapon and if not (there is no other),
And it has two sharp edges which are swiftly drawn.*

Then he witnessed the Battle of Al-Khandamah and when the Muslims from among the companions of Khalid bin Al-Waleed ؓ confronted them, they fought a skirmish with them and twelve of the polytheists were killed, then they were routed. Hamas came to his wife and said: "Lock my door on me." And she said: "What has happened to your previous words (of bravado)?" He replied:

*If you had seen the day of Al-Khandamah,
When Safwan fled and 'Ikrimah fled,
And Abu Yazeed stood like a pillar,
And we were met by Muslim swords,
Cutting through every arm and skull,
And naught but their battlecry was heard,
Cries and snarls behind us,
You would not utter a single word of reproach.*

Abu Hurairah ؓ said: "The Messenger of Allāh ﷺ advanced and entered Makkah and he sent Az-Zubair ؓ to command one of the flanks and Khalid ؓ to command the other and 'Ubaidah bin Al-Jarrah to command the infantry and they took the base of the valley, while the Messenger of Allāh ﷺ headed his platoon. Quraish had made their preparations for war and they said: "We will approach them, and if they request anything, we will give it to them; and if some of them have been injured or killed, we will give them what they ask (i.e. blood money)." The Messenger of Allāh ﷺ said: "O Abu Hurairah!" I replied: "Here I am at your service, O Messenger of Allāh!" He said:

«هَاتِفْ لِي بِأَلْأَنْصَارِ، وَلَا يَأْتِنِي إِلَّا أَنْصَارِي»

"Call the Ansar for me and do not bring me anyone who is not an Ansari."

So I called them and the Messenger of Allāh ﷺ came and they encircled him and he said to them: "Do you see the forces of Quraish and their followers?" Then he said, placing one hand over the other: "Wipe them out and then meet me at As-Safa." Abu Hurairah ؓ said: "So we left and each of us killed as many of them as he wished. And the standard of the Messenger of Allāh ﷺ was planted at the appointed destination, near the Mosque of Al-Fath (Conquest). Then he carried on, with the *Muhajirûn* and the *Ansar* before and behind him and all around him, until he entered the Mosque and he made for the Black Stone and touched it, then he performed *Tawaf* around the House and in his hand he carried a bow. On and around the Ka'bah there were three hundred and sixty idols and he began to stab at them with the bow and to recite:

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

"And say: 'Truth (i.e. Islāmic Monotheism or this Qur'ān or Jihād against polytheists) has come and Bātil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Bātil is ever bound to vanish.'"^[1]

- and:

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

"Say (O Muhammad ﷺ): 'Al-Haqq (the truth, i.e. the Qur'ān and Allāh's Revelation) has come, and Al-Bātil [falsehood — Iblīs (Satan)] can neither create anything nor resurrect (anything).'"^[2]

- and the idols fell on their faces.^[3] He performed this *Tawaf* on his riding beast, and he was not in a state of *Ihram* on that day and so he confined himself to circumambulating the Ka'bah.

When he had completed it, he called 'Uthman bin Talhah and took from him the key of the Ka'bah and ordered that it be

^[1] *Sûrah Al-Isra'* 17:81

^[2] *Sûrah Saba'* 34:49

^[3] Reported by Al-Bukhari and Muslim, on the authority of bin Mas'ûd ؓ.

opened and then he entered it. Inside, he saw pictures: He saw a picture of Abraham and Ishmael casting lots with divining arrows and he said: "May Allāh fight them; by Allāh, they never cast lots with them."^[1] Then he ordered that the images be effaced. Then the door was closed on him, Usamah and Bilal ؓ and he turned towards the wall which faced the door and stood about three cubits away from it and prayed there. Then he went around the House and made *Takbeer* and declared Allāh's Oneness in its corners. After that, he opened the door and found that Quraish had filled the Mosque in rows, waiting to see what he would do with them. He took hold of the door frames, while they stood below and he declared: "*La Ilaha Illallahu Wahdahu La Shareeka Lahu, Sadaqa Wa'dahu Wa Nasara 'Abdahu Wa A'azza Jundahu Wa Hazamal-Ahzaba Wahdahu*" (None has the right to be worshipped except Allāh, Alone, Without partners; He has fulfilled His Promise, helped His slave, strengthened His army and defeated the [pagan] confederates Alone) He continued: "Know that every claim of privilege – whether it be of blood or property – is under these two feet of mine, except that of the custody of the House and supplying water to the pilgrims. The unintentional killing of a person by manslaughter – with a whip or a stick – necessitates the heavy expiation of the *Diyah*^[2] - a hundred camels, forty of them pregnant. O people of Quraish! Verily, Allāh has removed from you the arrogance of the *Jahiliyyah* and its veneration of ancestors. Man is from Adam and Adam is from dust." Then he recited this Verse:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

"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 Allāh is that (believer) who has *At-Taqwā* [i.e. he is one of the *Muttaqūn* (the pious)]. Verily,

^[1] Reported by Al-Bukhari, on the authority of Ibn 'Abbas ؓ.

^[2] *Diyah*: Blood money.

Allāh is All-Knowing, All-Aware."^[1]

And he said:

«يَا مَعْشَرَ قُرَيْشٍ، مَا تَرَوْنَ أَنِّي فَاعِلٌ بِكُمْ؟»

"O people of Quraish! What do you think I will do with you?"

They said: "They said: "Good; you are a noble brother, son of a noble brother." He said:

«فَإِنِّي أَقُولُ لَكُمْ كَمَا قَالَ يُوسُفُ لِإِخْوَتِهِ: لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ،
اذْهَبُوا فَاتُّمُّ الطَّلَقَاءُ»

"Then I say to you what Joseph (Yûsuf ؑ) said to his brothers:

"There is no blame upon you this day. Go, for you are free." ^[2]

Then he sat in the Mosque and 'Ali ؑ stood up to him, with the key of the Ka'bah in his hand and said: "O Messenger of Allāh! Combine for us the provision of water for the pilgrims with the custodianship of the Ka'bah, may Allāh bless you." He ﷺ asked:

«أَيُّنَ عُثْمَانَ بْنِ طَلْحَةَ؟ فَدَعَا لَهُ، فَقَالَ: هَاكَ مِفْتَاحُكَ يَا عُثْمَانُ، الْيَوْمَ
يَوْمٌ بَرٌّ وَوَفَاءٌ»

"Where is 'Uthman bin Talhah?" So he was called for him and he said: "Here is your key, O 'Uthman! Today is a day of kindness."

Then he ordered Bilal ؑ to climb to the top of the Ka'bah and make the call to prayer, while Abu Sufyan bin Harb, 'Attab bin Usaïd, Al-Harith bin Hisham and the notables of Quraish were seated in the open space in front of the Ka'bah, and 'Attab said: "Allāh honoured Usaïd (his father) in that he did not (live to) hear this." Al-Harith commented: "By Allāh, if I knew it to be the truth, I would have followed it." Abu Sufyan said: "I will not say

^[1] *Sûrah Al-Hujurat* 49:13

^[2] (Translator's note: According to Shaikh Al-Albani (may Allāh have mercy on him), this is a weak *Hadeeth* transmitted by Ibn Ishaq with a muddled chain of narrators. It was also mentioned by Al-Ghazali in *Al-Ihya*, on the authority of Abu Hurairah ؓ, but there is weakness in the *Sanad*)

anything. Were I to speak, these stones would inform about me.” Then the Prophet ﷺ came out to them and said: “I know what you all said.” Then he related to them what they had said and Al-Harith and ‘Attab said: “We testify that you are the Messenger of Allāh. By Allāh, no one was with us to hear what was said, so we say that He informed you about it.”

Then the Messenger of Allāh ﷺ entered the house of Umm Hani’ and he washed and then offered eight *Rak’ahs*, a prayer of victory; and when the leaders of Islam conquered lands, they would offer this prayer.

Once the victory was established, the Messenger of Allāh ﷺ granted safety to all except nine persons; these he ordered to be killed, even if they were found beneath the coverings of the Ka’bah. ‘Abdullah bin Abi Sarh, ‘Ikrimah bin Abi Jahl, ‘Abdul ‘Uzza bin Khatal, Al-Harith bin Nufail, Miqyas bin Subabah, Habbar bin Al-Aswad, two singing girls belonging to bin Khatal and Sarah, a slave-girl belonging Banu ‘Abdul Muttalib.

As for Ibn Abi Sarh, he came as a fugitive to ‘Uthman ؓ, who sought protection for him from the Messenger of Allāh ﷺ which he accepted after he had remained silent regarding him, in the hope that one of the Companions ؓ would arise and kill him.

As for ‘Ikrimah, his wife sought protection for him after he had fled and she returned with him and he embraced Islam and became a good Muslim.

As for Ibn Khatal, Miqyas, Al-Harith and one of the singing girls, they were killed.

As for Habbar, he fled, then he returned and embraced Islam and became a good Muslim.

The Messenger of Allāh ﷺ was asked to grant protection to Sarah and to one of the singing girls and they both embraced Islam.

On the morning following the day of the Conquest, the Messenger of Allāh ﷺ stood and delivered a sermon; he praised and thanked Allāh and extolled Him, then he said:

«أَيُّهَا النَّاسُ، إِنَّ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَلَا يَجِلُّ

لَا مَرِيءٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ: أَنْ يَسْفِكَ بِهَا دَمًا، أَوْ يَغْضَدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ، وَلَمْ يَأْذَنْ لَكَ. وَإِنَّمَا أُجِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ

“O people! Allāh made Makkah a Holy Place on the day on which the heavens and the earth were created and it is not permissible until the Last Day for any person to shed blood therein, nor to cut down trees therein. And if anyone takes a license from the fighting of the Messenger of Allāh ﷺ, then say to him: “Allāh permitted His Messenger to do so and He did not permit you to do so.” It was only permitted for me for one hour of the day.”

Fadalah bin ‘Umair Al-Laithi planned to kill the Messenger of Allāh ﷺ while he was performing *Tawaf*. When he came close to him, he asked him: “Are you Fadalah?” He replied: “Yes, Fadalah, O Messenger of Allāh!” He asked him: “What were you thinking?” Fadalah replied: “Nothing, I was remembering Allāh.” The Messenger of Allāh ﷺ laughed, then he said:

«اسْتَغْفِرِ اللَّهَ»

“Seek forgiveness from Allāh.”

Then he placed his hand on his chest and his heart became calm and Fadalah said: “By Allāh, he had hardly removed his hand from my chest when I felt that there was no one in Allāh’s creation more beloved to me than he was.”^[1] Fadalah said: “I returned to my family and I met a woman with whom I had had a relationship and she said: “Come and let’s talk.” But he said: “No,” and he began to recite:

*If you had seen Muhammad and his tribe,
On the day of the Conquest, when the idols were smashed,
You would have seen the religion of Allāh, becoming manifest,*

^[1] Translator’s note: According to Shaikh Al-Albani (may Allāh have mercy on him), this is a weak *Hadeeth*, narrated by Ibn Hisham with a muddled chain of narrators.

And the face of idolatry being covered in darkness.

On that day, Safwan bin Umayyah fled along with 'Ikrimah bin Abi Jahl. 'Umair bin Wahb sought protection from the Messenger of Allāh ﷺ for Safwan and he caught up with him as he was about to board a boat and brought him back.

Umm Hakeem bint Al-Harith bin Hisham sought protection for her husband, 'Ikrimah and she caught up with him in Yemen and returned him.

Then the Messenger of Allāh ﷺ ordered 'Attab bin Usaid Al-Khuza'i to restore the pillars of the Sacred Precincts.

And he ﷺ sent out expeditions to the idols which were situated around Makkah and all of them were smashed, including Al-Lat, Al-'Uzza and Manat. And he ordered a caller in Makkah to announce: "Whoever believes in Allāh and the Last Day, he should not leave any idol in his house without destroying it.

'Amr Bin Al-'As Destroys the Idol Suwa':

He ﷺ sent 'Amr Ibn Al-'As ؓ in the month of Ramadan to Suwa', which was an idol belonging to Hudhail. He said: "I came to it and found the custodian there and he said: "What do you want?" I said: "To destroy it." He said: "You will not be able to do that." I said: "Why?" He said: "You will be prevented." I said: "Until now you are still following this falseness? Woe to you! Does he hear and see?" Then I came closer to it and smashed it, then I ordered my companions to destroy its storehouse, but we did not find anything in it. Then I said to the custodian: "What do you think?" He said: "I have submitted to Allāh."

The Sending of Sa'd bin Zaid to Destroy Manat:

Then he ﷺ sent Sa'd bin Zaid bin Malik bin 'Abd bin Ka'b bin 'Abdil Ashhal Al-Ashhali Al-Ansari ؓ in the month of Ramadan to Manat, which was at Quda'id, in Al-Mushallal and belonged to Al-Aws, Al-Khazraj, Ghassan and others.

He set out with twenty riders and went on until he reached it and

he found its custodian there. The custodian asked him: "What do you want?" He said: "To destroy it." He said: "That remains to be seen." So Sa'd ﷺ advanced, walking towards it and a naked, black woman with tangled hair came out, invoking woe (upon them) and beating her chest. The custodian said to the idol: "Manat, before you are some of your enemies (i.e. protect yourself from them)." Then Sa'd struck the woman and killed her and advanced to the idol and destroyed it, but they did not find anything in its storehouse.

The Battle of Hunain:

Ibn Ishaq said: "When Hawazin heard of the Conquest, Malik bin 'Awf An-Nasri summoned them, along with all of Thaqeef.

When Malik had resolved to march on the Messenger of Allāh ﷺ, he drove the people's property and their wives and children with them. When he reached Awtas, they assembled with him. Among them was Duraid bin As-Simmah Al-Jushami; he was an old man who was of no use except for his advice, although he was brave and experienced. He asked: "In which valley are you?" They said: "In Al-Awtas." He said: "It is the best place for cavalry, not rugged ground with jagged rocks and not a flat plain full of dust." But why do I hear the braying of camels and donkeys, the crying of children and the bleating of sheep?" They said: "Malik has brought the people's children, their wives and their property with them." He asked: "Where is Malik?" So he was called for him and he said to him: "You have become the leader of your people and this day will be followed by (great) days; so why have you done this?" He said: "I wished to place every man's family and his property behind him, in order that he fight in defence of them." He replied: "You are a shepherd, by Allāh! Do you think that anything will return one who flees? If the battle goes in your favour, then nothing will benefit you except a man with his sword and his spear. And if it goes against you, you will be disgraced along with your family and your property." Then he asked: "What have Ka'b and Kilab done?" They said: "Neither of them is present." He said: "Bravery and force are (then) absent." Were it

a day of lofty deeds, they would not be absent; and I wish that you had done what Ka'b and Kilab have done." He then asked: "Then who is present?" They said: "Amr bin 'Amir and 'Awf bin 'Amir." He said: "Those two offspring of 'Amir can neither harm nor benefit you. O Malik! You have done no good by sending forward the main body – the main body of Hawazin – to be slaughtered by the cavalry. Send them up to the inaccessible part of their land and the high ground of their people, then send forward the young men on horseback. If all goes well, then those behind can join you, but if it goes against you, you will be in the same situation and you will have saved your families and your property."

He said: "By Allāh, I will not do so! You are an old man and you have become senile! O people of Hawazin! By Allāh, you will either obey me, or I will lean on this sword until it comes out from my back." He hated that Duraid should be given any credit in the matter or any opinion. They said: "We will obey you." Duraid said: "This is a day which I did not witness (as a combatant) and one which I would not miss."

*Would that I were a young man,
Riding into battle and fighting,
Leading the small rainclouds (i.e. platoons),
As if they were bleating sheep.*

Then Malik said: "When you see them, break your sword sheaths, then charge as one man."

Then he sent spies from among his men and they came to him and they returned to him with their joints dislocated due to fear and alarm. He said to them: "Woe to you! What is wrong with you?" They said: "We saw white men on piebald horses and then by Allāh, we were afflicted by what you see." By Allāh, even this did not cause him to change his mind from the course upon which he had decided.

When the Messenger of Allāh ﷺ heard about them, he sent 'Abdullah bin Hadrad Al-Aslami with orders to infiltrate them in order to learn their news, so he departed and infiltrated them

and remained with them until he knew their situation, then he came to the Messenger of Allāh ﷺ and gave him the news.

When he was intending to leave, it was mentioned to him that Safwan bin Umayyah had armour and weapons – who at that time was a polytheist – and he said to him:

«يَا أَبَا أُمَيَّةَ، أَعِزَّنَا سِلَاحَكَ هَذَا، نَلْقَ فِيهِ عَدُوَّنَا غَدًا»

“O Abu Umayyah! Lend us these weapons of yours, so that we may meet the enemy with them tomorrow.”

He said: “Are you demanding them by force, O Muhammad?” He said:

«بَلْ عَارِيَّةٌ مَّضْمُونَةٌ، حَتَّى نُؤَدِّيَهَا إِلَيْكَ»

“No, they are a guaranteed loan until we return them to you.”

And so he gave him a hundred coats of mail and sufficient weapons. Then the Messenger of Allāh ﷺ set out with two thousand men from among the people of Makkah and ten thousand of his Companions ﷺ with whom Allāh had conquered Makkah, making twelve thousand. In charge of Makkah, he left ‘Attab bin Usaid.

When they approached Wadi Hunain, they descended into one of the valleys of Tihamah, which was hollow, in the twilight of dawn. Jabir ؓ said: “They (i.e. the pagans) had preceded us there and they had hidden themselves in its passes and defiles and they were prepared. By Allāh, what panicked us was the platoons which charged down on us like one man and the people fled in retreat, none of them caring for any other. The Messenger of Allāh ﷺ withdrew to the right, then he said:

«أَيُّهَا النَّاسُ: هَلُمُّوا إِلَيَّ، أَنَا رَسُولُ اللَّهِ، أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ»

“O people! Come to me! I am the Messenger of Allāh! I am Muhammad bin ‘Abdullah.”

A number of the *Muhajirūn* ^[1] and some members of his family

^[1] Translator’s note: According to the *Hadeeth* narrated by Ahmad, on the

remained with him. The armies engaged in sword fighting and by Allāh, the people did not return from their flight until they found the captives with the Messenger of Allāh ﷺ.

When they saw the large number of enemy forces, they said: "By Allāh, we will not win today, due to the smallness of our numbers," and so they were put to trial by Allāh because of their saying this.

Ibn Ishaq said: "When the flight took place, some of the men from among the rough people of Makkah voiced the feelings of rancour which were inside them and Abu Sufyan said: "Their flight will not cease until they reach the sea." And Jablah bin Hanbal called out: "The magic has been broken today." His brother, Safwan bin Umayyah – who was still a pagan – said to him: "Be silent! May Allāh break your mouth! I would prefer a man from Quraish to defeat me than a man from Hawazin!"

And Ibn Ishaq reported from Shaibah bin 'Uthman Al-Hajabi that he said: "On the day of the conquest, I said: "I will go with Quraish to Hawazin and perhaps I will take Muhammad unawares and I will be the one to take revenge for all of Quraish." And I said: "Even if every Arab and non-Arab followed him, I will never follow him." And when the people mixed together, the Messenger of Allāh ﷺ leapt from his mule and I drew my sword and approached him in order to carry out my intention, then I raised my sword and I was about to strike him, when a flame of fire like lightning flared up before me until it almost consumed me and I placed my hand over my eyes, fearful for my sight, then the Messenger of Allāh ﷺ turned towards me and he called me: "O Shaib! Come close!" So I came close to him and he stroked my chest. Then he said: "O Allāh! Protect him from Satan!" And by Allāh, he was from that moment more beloved to me than my hearing, my sight and my own self. Then

authority of Jabir bin 'Abdullah ؓ, from which this story is taken, Jabir ؓ said: "A number of the *Muhajirūn*, the *Ansar* and some members of his family remained with him."

he said: "Come close and fight." So I approached and stood in front of him in order to strike (the enemy) with my sword. Allāh knows that I loved to protect him with my life and if at that moment I had encountered my father, I would have struck him with my sword. I stayed close to him, protecting him against those who intended to harm him until the people returned and charged as one man. Then the Messenger of Allāh's mule was brought near and he mounted it and he departed in pursuit of them until they dispersed in all directions. Then the Messenger of Allāh ﷺ returned to his camp and entered his tent and I entered his presence – and no one else entered – because I wanted to see his face and because I was happy with him and he said: "O Shaib! That which Allāh intended for you is better than that which you intended for yourself."

Al-'Abbas ؓ said: "I was with the Messenger of Allāh ﷺ – and I was a big man, with a loud voice – so the Messenger of Allāh ﷺ said, when he saw what the people were doing: "To me, O people! I am the Prophet, without doubt! I am the son of 'Abdul Muttalib!" But I did not see the people paying any heed. Then he said: "O 'Abbas! Call to the people of the acacia tree."*[¹] So I called: "O people of the acacia tree! Oh people of *Sûrah Al-Baqarah*!" A man would attempt to force his camel to turn round, but when he found himself unable to do that, he would take his weapon and jump from his camel and let it go its own way, then he would rush towards the sound of the voice. And they came from every direction, crying: "Here I am at your service! Here I am at your service!" Until a hundred men had gathered around the Messenger of Allāh ﷺ, then they faced the enemy and fought. The call at first was: "O *Ansar*! O *Ansar*!" Then finally, the call was: "O Banu Al-Harith bin Al-Khazraj!" And they remained steadfast during the battle.

And it is reported in *Saheeh Muslim*: "Then the Messenger of Allāh ﷺ took some stones and flung them into the faces of the

[1] * That is the tree under which the pledge of allegiance of Ar-Ridwan took place.

enemy, then he said:

«انْهَزُمُوا، وَرَبِّ مُحَمَّدٍ، فَمَا هُوَ إِلَّا أَنْ رَمَاهُمْ، فَمَا زِلْتُ أَرَى حَذَّهُمْ
كَلِيلًا، وَأَمْرَهُمْ مُذْبِرًا»

"They are defeated, by the Lord of Muhammad!" And by Allāh, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had been spent and they began to retreat."^[1]

When the pagans were routed, they fled to At-Ta'if and with them was Malik bin 'Awf. Others camped in Awtas and the Messenger ﷺ sent Abu 'Amr Al-Ash'ari ؓ in pursuit of those who had headed for Awtas and he caught up with some of them, who fought a skirmish with them, then Allāh, Most High put them to flight, but Abu 'Amir ؓ was killed and the standard was taken by Abu Mûsa Al-Ash'ari ؓ. When the news was given to the Messenger of Allāh ﷺ, he said:

«اللَّهُمَّ اغْفِرْ لِأَبِي عَامِرٍ وَأَهْلِهِ، وَاجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ»

"O Allāh! Forgive Abu 'Amir and his family and on the Day of Resurrection, place him above many of Your creation."^[2]

Then the Messenger of Allāh ﷺ ordered that the captives and the spoils be collected. The captives numbered six thousand persons and there were twenty-four thousand camels, while the sheep amounted to forty thousand head and there were four thousand *Ūqiyah* ^[3] of silver.

The Messenger of Allāh ﷺ waited with them for more than ten nights, in the hope that they would come to Islam, then he began to distribute the property and he gave those whose hearts he wished to unite first: He gave Abu Sufyan ؓ a hundred camels

^[1] Reported by Muslim and Ahmad, on the authority of Al-'Abbas ؓ.

^[2] Reported by Al-Bukhari and Muslim, on the authority of Abu Mûsa Al-Ash'ari ؓ.

^[3] *Ūqiyah*: About 127 grams.

and forty *Uqiyah* of silver. And he gave his son Yazeed a like amount and his (other son) Mu'awiyah a like amount. To Hakeem bin Hizam ؓ he gave a hundred camels, then he asked him for a hundred more, so he gave them to him.

Ibn Ishaq mentioned those who received a hundred and those who received fifty.

Then the Prophet ﷺ sent Zaid Ibn Thabit ؓ to estimate the spoils and the captives, then he distributed them among the people.

Ibn Ishaq said: "I was informed by 'Asim bin 'Amr bin Qatadah, who reported on the authority of Mahmūd bin Lubaid, who reported on the authority of Abu Sa'eed Al-Khudri ؓ, who said: "When the Messenger of Allāh ﷺ gave those gifts to certain members of Quraish and the Arab tribes and he did not give anything of it to the *Ansar*, they felt so uneasy about it, that a lot of ill words were spoken of the Prophet ﷺ, so much so that one of them said: "By Allāh, the Messenger of Allāh ﷺ has met his people (i.e. and now he has forgotten us)." Sa'd Ibn 'Ubadah ؓ came to him and told him of this. The Messenger of Allāh ﷺ asked him:

«فَأَيْنَ أَنْتَ مِنْ ذَلِكَ يَا سَعْدُ؟»

"And what is your opinion regarding this, O Sa'd?"

He replied: "I am no more than one of my people." He said:

«فَاجْمَعْ لِي قَوْمَكَ فِي هَذِهِ الْحَظِيرَةِ»

"Gather your people to me in this enclosure."

Then men from the *Muhajirūn* came and he let them enter, then others came and he refused them. When they had gathered, Sa'd ؓ came to him and informed him of it, then the Messenger of Allāh ﷺ came to them and he praised and thanked Allāh and extolled Him as He deserves, then he said:

«يَا مَعْشَرَ الْأَنْصَارِ، مَا مَقَالَةٌ بَلَغْتَنِي عَنْكُمْ؟ وَجِدَّةٌ وَجَدْتُموها فِي أَنْفُسِكُمْ؟ أَلَمْ آتِكُمْ ضُلَّالًا، فَهَذَاكُمْ اللَّهُ بِي؟ وَعَالَةٌ فَأَغْنَاكُمْ اللَّهُ بِي؟»

وَأَعْدَاءَ فَأَلَفَ اللَّهُ بَيْنَ قُلُوبِكُمْ بِي»

“O men of the Ansar! What is this I hear that you have been saying and these strong feelings that you have? Did I not come to you when you were astray and Allāh guided you through me? Were you not poor and Allāh made you rich? Were you not enemies and Allāh united your hearts through me?”

They answered: “Allāh and His Messenger are most kind and generous.” He asked:

«أَلَا تُجِيبُونِي، يَا مَعْشَرَ الْأَنْصَارِ؟»

“Will you not answer me, O men of the Ansar.”

They said: “How shall we answer you, O Messenger of Allāh?” Kindness and generosity belong to Allāh and His Messenger.” He said:

«أَمَّا وَاللَّهِ، لَوْ شِئْتُمْ لَقُلْتُمْ فَلَصَدَقْتُمْ وَلَصَدَّقْتُمْ، أَتَيْتَنَا مُكَذِّبًا فَصَدَّقْنَاكَ، وَمَخْذُولًا فَفَضَّرْنَاكَ، وَطَرِيدًا فَأَوَيْنَاكَ، وَعَائِلًا فَأَسَيْنَاكَ. أَوْجَدْتُمْ عَلَيَّ يَا مَعْشَرَ الْأَنْصَارِ، فِي أَنْفُسِكُمْ فِي لُعَاعَةٍ مِنَ الدُّنْيَا، تَأَلَّفْتُ بِهَا قَوْمًا يُسْلِمُوا، وَوَكَلْتُكُمْ إِلَى إِسْلَامِكُمْ؟ أَلَا تَرْضَوْنَ يَا مَعْشَرَ الْأَنْصَارِ: أَنْ يَذْهَبَ النَّاسُ بِالشَّاءِ وَالْبَعِيرِ، وَتَرْجِعُونَ أَنْتُمْ بِرَسُولِ اللَّهِ إِلَى رِحَالِكُمْ؟ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ، وَلَوْ لَا الْهَجْرَةُ لَكُنْتُ امْرَأًا مِنَ الْأَنْصَارِ. وَلَوْ سَلَكَ النَّاسُ شِعْبًا وَوَادِيًا، وَسَلَكَتِ الْأَنْصَارُ شِعْبًا وَوَادِيًا، لَسَلَكَتُ شِعْبَ الْأَنْصَارِ وَوَادِيَهَا، الْأَنْصَارُ شِعَارٌ، وَالنَّاسُ دِثَارٌ، اللَّهُمَّ ارْحَمِ الْأَنْصَارَ، وَأَبْنَاءَ الْأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الْأَنْصَارِ»

“If you had so wished, you could have said: “ – and you would have spoken the truth and your statement would have been confirmed (by me) - : “You came to us disbelieved and we believed you,; deserted and we supported you; a fugitive and we took you in;

poor and we comforted you.” Do you harbour bad thoughts about me, O men of the Ansar, because of the Lu’a’ah^[1] of this world, by which I unite the hearts of a people in order that they embrace Islam while I entrust you to your Islam? Are you not satisfied, O people of the Ansar, that people take away sheep and camels and you return to your homes with the Messenger of Allāh? By Him in Whose Hand is the soul of Muhammad, had it not been for the Hijrah, I would have been one of the Ansar. If the people went one way and the Ansar went another way, I would take the way of the Ansar. The Ansar are the internal garment, while the (rest of) the people are an external garment. O Allāh show mercy to the Ansar, to the children of the Ansar and their children’s children.”

He (the narrator) said: “Then the people wept until their beards became wet and they said: “We are satisfied with the Messenger of Allāh as our share and our lot.” Then the Messenger of Allāh ﷺ departed and the people dispersed.”^[2]

Ash-Shaima’ bint Al-Harith – who was the sister of the Messenger of Allāh ﷺ through breast-feeding – came to him and said: “O Messenger of Allāh! I am your sister, so he spread out his *Rida’* for her and made her sit on it, then he said:

«إِنْ أَحْبَبْتَ فَعِنْدِي مُكْرَمَةٌ، وَإِنْ أَحْبَبْتَ أَنْ أُمَتَّعَكَ وَتَرْجِعِي إِلَى قَوْمِكَ»

“If you prefer, you may stay here as an honoured guest, or if you prefer, I will give you provisions and you may return to your people.”

She said: “No, give me provisions and return me to my people.” So he did and she embraced Islam and he gave her three slaves and a serving-girl, plus cattle and sheep.

^[1] *Lu’a’ah*: A plant which is soft when it first grows. What is meant by it is that they (the trappings of this world) are things which are only temporary, like green plants.

^[2] Reported by Ahmad, Ibn Hisham and Ibn Jareer from Ibn Ishaq, on the authority of Abu Sa’eed Al-Khudri. The story is reported by Al-Bukhari and Muslim in an abridged form.

The Freeing of the Captives of Hawazin:

A delegation of fourteen men from Hawazin came to the Messenger of Allāh ﷺ and asked him to release the captives and their property and he said: "I have what you see and the most beloved of speech to me is the most truthful. So (tell me) are your children and your wives more important to you, or your property?" They said: "We do not equate anything with kith and kin." So he said: "When I offer the midday prayer, stand up and say: "We seek intercession through the Messenger of Allāh ﷺ to the believers and through the believers to the Messenger of Allāh ﷺ, that he return to us our captives."

So after the Messenger of Allāh ﷺ had performed the midday prayer, they said that and the Messenger of Allāh ﷺ said:

«أَمَّا مَا كَانَ لِي وَلِبنِي عَبْدِ الْمُطَّلِبِ: فَهُوَ لَكُمْ، وَسَأَسْأَلُ لَكُمْ النَّاسَ»

"As for what is with me and with Banu 'Abdul Muttalib, it is yours, and I will ask the people for you."

The *Muhajirûn* and the *Ansar* said: "Whatever is with us, it is for the Messenger of Allāh ﷺ."

Al-Aqra' bin Habis said: "As for me and Banu Tameem, (the answer is) no." And 'Uyainah bin Hisn said: "As for me and Banu Fazarah, (the answer is) no." Al-'Abbas bin Mirdas said: "As for me and Banu Saleem, (the answer is) no." However, Banu Saleem said: "Whatever is with us, it is for the Messenger of Allāh ﷺ."

Then the Messenger of Allāh ﷺ said:

«إِنَّ هَؤُلَاءِ الْقَوْمَ قَدْ جَاؤُوا مُسْلِمِينَ، وَقَدْ اسْتَأْنَيْتُ بِسَبِيهِمْ، وَقَدْ خَيْرْتُهُمْ، فَلَمْ يَعْدِلُوا بِالْأَبْنَاءِ وَالنِّسَاءِ، فَمَنْ كَانَ عِنْدَهُ شَيْءٌ فَطَابَتْ نَفْسُهُ بِأَنْ يَرُدَّهُ، فَسَبِيلُ ذَلِكَ، وَمَنْ أَحَبَّ أَنْ يَسْتَمْسِكَ بِحَقِّهِ فَلْيَرُدَّهُ عَلَيْهِمْ. وَلَهُ بِكُلِّ فَرِيضَةٍ سِتُّ فَرَائِضَ مِنْ أَوَّلِ مَا يَفِيءُ اللَّهُ عَلَيْنَا»

"As for these people, they have come to you as Muslims, and I have already delayed the distribution of the spoils because of them; and I

have already given them a fair option, but they want nothing but their wives and children, so whoever has any of their kin and is willing to give them back, let him do so. And whoever wishes to hold onto his right, let him grant them back also, and he will be given six times as much in recompense from the first booty that Allāh grants us.”

The people said: “We will willingly do so for the sake of the Messenger of Allāh ﷺ.” He said:

«إِنَّا لَا نَعْرِفُ مَنْ رَضِيَ مِنْكُمْ مِمَّنْ لَمْ يَرْضَ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا
عُرْفَاؤُكُمْ أَمْرَكُمْ، فَرَدُّوا عَلَيْهِمْ أَبْنَاءَهُمْ وَنِسَاءَهُمْ، وَكَسَا النَّبِيُّ السَّبْيَ
قُبْطِيَّةً قُبْطِيَّةً»

“We do not know which of you is agreeable and which of you is not agreeable, so go back and we will wait for your chiefs to convey your decisions to us.” So they returned their women and children to them and the Messenger of Allāh ﷺ gave every captive an Egyptian garment as a gift.”

Chapter

When the Messenger of Allāh ﷺ and the Muslims with him had completed the conquest of Makkah, the Wisdom of Allāh necessitated that He hold back the hearts of Hawazin from accepting Islam, in order that the spoils taken from them be an acknowledgement (i.e. a reward) for those who participated in the Conquest of Makkah and in order to show the strength of His Party, the like of which the Muslims had not previously experienced and which none among the Arabs could resist henceforth. At first, He made the Muslims taste the bitterness of defeat, in spite of their strength, in order to lower heads which had been raised by the Conquest and which did not enter His Sacred Precincts as the Messenger of Allāh ﷺ entered them, with his head lowered, bent forward towards his horse, until his beard almost touched the saddle bow of his mount, due to humility towards his Lord.^[1] And (it was necessary) in order for Allāh, Most Glorified to make clear to those who said: “We will not win today, due to the smallness of our numbers” that victory is only from Him, Most Glorified and that whoever is abandoned by Him will find no other helper, and that it is He, Most Glorified Who holds power over your victory not your strength of numbers. Then when their hearts had been broken, He sent to them the robes of power along with the news of victory:

﴿ثُمَّ أُنْزِلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا﴾

^[1] Translator's note: According to Shaikh Al-Albani (may Allāh have mercy on him), this is a weak *Hadeeth*, transmitted by Ibn Hisham from Ibn Ishaq (who is weak), who reported it from 'Abdullah bin Abi Bakr, in a *Mursal* form. Al-Hakim and Abu Ya'la traced it back to Anas ؓ and the former said that it was in accordance with the criteria of Muslim, and Az-Zahabi concurred with this view. However, according to the Shaikh, they were both mistaken, because one of the narrators in the chain is 'Abdullah bin Bakr Al-Muqaddimi, who is weak – not 'Abdullah bin Abi Bakr, who was Ibn Ishaq's *Shaikh*.

“Then Allāh did send down His Sakīnah (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not.”^[1]

And His Wisdom necessitated that the robes of victory are only given to those whose hearts have been broken (i.e. the weak and oppressed):

﴿وَرِيدٌ أَنْ تَمَنَّ عَلَى الَّذِينَ اسْتَضَعِفُوا فِي الْأَرْضِ وَتَجْعَلَهُمْ أَيْمَةً وَتَجْعَلَهُمُ الْوَارِثِينَ﴾

“And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors.”^[2]

The Battle of At-Ta'if:

When the Prophet ﷺ intended to attack At-Ta'if – and this was in the month of Shawwal, in the eighth year – he sent At-Tufail bin 'Amr to Dhul Kaffain – the idol of 'Amr bin Himmah Ad-Dawsi – with orders to destroy it and he commanded him to seek help from his people and meet him at At-Ta'if. He set out rapidly and he destroyed it, strewing fire in its face and reciting:

*O Dhul Kaffain! I am not one of your worshippers,
Our birth is greater than your birth,
I have strewn fire in your heart.*

Four hundred riders accompanied him and they met up with the Prophet ﷺ at At-Ta'if, four days after his arrival there – and he had brought with him a *Dabbabah* ^[3] and a mangonel.

Ibn Sa'd said: “When they fled from Awtas, their entered their fort and prepared for war. The Messenger of Allāh ﷺ went on until he reached a place near to the fort in At-Ta'if and there he

^[1] *Sûrah At-Tawbah* 9:26

^[2] *Sûrah Al-Qasas* 28:5

^[3] *Dabbabah*: a testudo, a kind of covered wooden assault vehicle, for attacking castle walls.

made camp. The pagans directed arrow fire at the Muslims, which was so heavy, it descended on them like a swarm of locusts, and some of the Muslims were wounded and twelve of them were killed, so the Messenger of Allāh ﷺ ascended to higher ground, where At-Ta'if Mosque stands today. They besieged them for eighteen days.^[1] They fired the mangonel at them – and he was the first to use it in Islam – then he ﷺ ordered that the vineyards of Thaqeef be cut and the people began to do so, then they (i.e. the pagans) asked him to leave them for Allāh's sake and for the sake of kinship. The Messenger of Allāh ﷺ replied:

«فَإِنِّي أَدْعُهَا لِلَّهِ وَلِلرَّحِمِ»

"Then I will leave them for the sake of Allāh and for the sake of kinship."

Then his caller announced: "Any slave who descends from the fort and comes out to us will be free." Upon hearing this, more than ten men came out,^[2] including Abu Bakrah bin Masrûh ؓ, and the Messenger of Allāh ﷺ set them free, entrusting each of them to a man from among the Muslims who would take care of him. He was unable to conquer At-Ta'if and so the Messenger of Allāh ﷺ commanded 'Umar bin Al-Khattab ؓ to order the retreat. Upon hearing this, the people raised a clamour and they said: "Shall we leave when we have not conquered it?" The Messenger of Allāh ﷺ replied: "Then start fighting in the morning." In the morning, they fought and were wounded and the Prophet ﷺ said:

«إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ»

"If Allāh wills, we shall depart."

Upon hearing this, they were pleased and they began to leave and the Messenger of Allāh ﷺ laughed. Once they were mounted and had started moving, the Messenger of Allāh said:

^[1] It is reported by Muslim, on the authority of Anas bin Malik ؓ that he said: "...then we left for At-Ta'if and we besieged it for forty nights."

^[2] According to Al-Bukhari, they numbered twenty-three.

«قُولُوا: آيُونُ، تَائِيُونُ، عَابِدُونُ، لِرَبِّنَا حَامِدُونَ»

“Say: ‘Here we are returning, repenting and worshipping (Allāh) and to our Lord we offer praise.’”

It was said to him: “O Messenger of Allāh! Supplicate Allāh against Thaqeef.” He said:

«اللَّهُمَّ اهْدِ ثَقِيفًا وَائْتِ بِهِمْ»

“O Allāh! Guide Thaqeef and bring them to us (as Muslims).”^[1]

Then he ﷺ left for Al-Ji‘ranah and from there, he donned the garments of *Ihram* and performed ‘*Umrah*, then returned to Al-Madinah.

^[1] Reported by Al-Bukhari.

Chapter

Ibn Ishaq said: "He arrived in Al-Madinah from Tabûk in the month of Ramadan and a delegation from Thaqeef came to him and when he left them, he was followed by 'Urwah bin Mas'ûd, who overtook him before he entered Al-Madinah and he embraced Islam and sought permission from him to return to his people with Al-Islam. The Messenger of Allāh ﷺ:

«إِنَّ فِيهِمْ نَحْوَةَ الْاِمْتِنَاعِ»

"Verily, they have the pride of opposition in them."

'Urwah said: "O Messenger of Allāh! I am dearer to them than their first born children." And he was beloved by them and they were obedient to them. So he left and went to call his people to Islam, hoping that they would not oppose him due to his position among them. When he looked down upon them from above and preached to them, they fired arrows at him from every direction and he was killed. It was said to him before he died: "What do you think about your blood (i.e. your imminent death)?" He said: "It is martyrdom with which Allāh has honoured me and there is naught within me save that which is within the martyrs who were killed with them Messenger of Allāh ﷺ before he went away from you, so bury me with them." So he was buried with them. They claim that the Messenger of Allāh ﷺ said regarding him:

«إِنَّ مَثَلَهُ فِي قَوْمِهِ كَمَثَلِ صَاحِبِ يُسَ فِي قَوْمِهِ»

"Urwah among his people is like the man of Yâ Sîn among his people."

Thaqeef remained for some months after killing 'Urwah ؓ, then they consulted one another and decided that they could not fight all those Arabs around them, when they had already embraced Islam and taken the oath of allegiance, so they decided to send a man to the Messenger of Allāh ﷺ, as they had sent 'Urwah ؓ. They spoke to 'Abdu Yalail bin 'Amr and put their proposal to

him, but he refused, fearing that they would do to him what they had done to 'Urwah ؓ and he said: "I will not do so unless you send some men with me, so they agreed to send with him two men from Al-Ahlahf tribe and three from Banu Malik, including 'Uthman bin Abi 'As. When they were near to Al-Madinah, they stopped at a place called Qanah and they met Al-Mugheerah bin Shu'bah ؓ, who rushed to give the glad tidings to the Messenger of Allāh ﷺ. Abu Bakr ؓ met him and said: "I implore you by Allāh not to precede me (in going to the Prophet ﷺ), so that I may be the one to tell him." So he did so and Abu Bakr ؓ entered the presence of the Messenger of Allāh ﷺ and informed him, then Al-Mugheerah ؓ went out to his companions and brought back the camels with them and informed them how to greet the Messenger of Allāh ﷺ, but they only greeted him with the greeting of the *Jahiliyyah*; he erected a tent for them in a corner of the Mosque. One of the things which they asked of the Messenger of Allāh ﷺ was that he leave for them Al-Lat (their idol) and not destroy it for three years, but he refused. They continued to ask him for even a year, but he refused. Then they asked him to grant them one month, but he refused to grant them anything. And it is clear that all they wanted by this was to be saved from (the anger of) the foolish among them and their womenfolk and that they hated to frighten them by destroying it until such time as they had entered the fold of Islam, but he refused except to send Abu Sufyan bin Harb and Al-Mugheerah bin Shu'bah ؓ to destroy it.

When they had embraced Islam, he appointed 'Uthman bin Abi 'As ؓ as their leader – and he was the youngest of them; the reason for that being that he was the keenest of them in acquiring knowledge of the religion and learning the Qur'ān.

When they started out on the return journey, the Prophet ﷺ sent Abu Sufyan and Al-Mugheerah bin Shu'bah ؓ with them and when they reached At-Ta'if, Al-Mugheerah desired that Abu Sufyan go first, but he refused, saying: "You go to your people." Meanwhile, Abu Sufyan stayed on his property in Dhul Hadm. When Al-Mugheerah entered it from above in order to strike it

with a pickaxe, while Banu Mu'attib stood before him, fearful that he would be fired upon, as 'Urwah had been fired upon. The women of Thaqeef came out bareheaded and weeping for their idol; when he had destroyed it, he took its money and its jewellery and sent it to Abu Sufyan ﷺ.

The Jurisprudence Derived From the Battle of At-Ta'if:

The jurisprudence which may be derived from it includes: The permissibility of fighting in the forbidden months and the abrogation of the forbiddance of that.

Also derived from it is not permissible to allow the places of false idols and polytheism to remain for even a day, once the ability to remove them has been achieved, for they are the shrines of disbelief and they are the greatest evil. This is the ruling on the shrines which have been built over graves and taken as idols which are worshipped besides Allāh. The same applies to the stones and trees which are intended for glorification, seeking blessings and making vows to them; and many of them are as bad as Al-Lat and Al-'Uzza, or even worse regarding the *Shirk* which is perpetrated before them and through them.

None of the owners of these false objects of worship believed that they created anything or conferred blessings, or that they cause death or gave life. They only used to do what their brothers among the polytheists do today in the presence of their false deities. So these people are following the ways of those who came before them and *Shirk* has overcome most of them due to the prevalence of ignorance, the concealment of knowledge and the spread of blind following, so that *Al-Ma'rûf* (Islamic Monotheism and all that is good) has come to be considered *Al-Munkar* (polytheism and all that is evil), while *Al-Munkar* has come to be considered *Al-Ma'rûf*; and the *Sunnah* has come to be considered innovation, while innovation has come to be considered *Sunnah*; and the signposts (to Islam) have been obliterated and the estrangement from Islam has increased.

However, a group from among the Party of Muhammad will

continue to uphold the truth and to struggle against the polytheists and the innovators until Allāh inherits the earth and those upon it and He is the Best of inheritors.

Also derived from it is the permissibility of the *Imam* disposing of the wealth which comes to these shrines from their worshippers and that it is incumbent upon the *Imam* to dispose of it in the cause of *Jihād* and for the benefit of the Muslims. Likewise any donations given to them are used for the benefit of the Muslims.

Chapter

The Events of the Ninth Year:

When the Messenger of Allāh ﷺ arrived in Al-Madinah and the ninth year began, he sent the *Zakah* collectors to take the *Zakah* from the Bedouins.

Also during that year, he sent ‘Ali ؑ to the idol of Tai’, in order to destroy it, so they launched a dawn raid against them at Mahallat Ali Hatim and destroyed it and filled their hands with captives, cattle and sheep. Among the captives was Sufanah, the sister of ‘Adiyy bin Hatim, who had fled to Ash-Sham. In the treasure store of the idol, they found three swords and three breastplates and ‘Ali ؑ distributed the booty on the road, but he did not distribute the captives from the family of Hatim until he reached Al-Madinah with them.

‘Adiyy said: “There was no man among the Arabs who hated the Messenger of Allāh ﷺ more intensely than I did when I heard of him. I was a noble Christian man and I used to go among my people with *Al-Mirba*”^[1] and I used to consider myself a religious man. I said to a servant boy of mine who used to herd my camels: “Prepare for me a number of fat, female riding camels and if you hear that Muhammad’s army has invaded this land, then inform me.” So he came to me one morning and said: “Whatever it is you were planning to do if the horses of Muhammad came, do it now, for I have seen banners and I asked about them and they said: “These are the armies of Muhammad.” I said: “Bring my camels to me.” And I mounted up my wife and children and said: “Join up with the followers of my religion from among the Christians of

[1] * *Al-Mirba*: A quarter of whatever booty they took. The leader or chief to whom obedience was given would take it, even though he had not taken part in the battle.

Ash-Sham.” I left a daughter of Hatim in the city and when I reached Ash-Sham, I took up residence there. After I left, the horsemen of Muhammad arrived and they captured the daughter of Hatim and she was brought to the Messenger of Allāh ﷺ among the captives of Tai’.

The Messenger of Allāh ﷺ had been informed of my flight to Ash-Sham and he passed by her and she said: “O Messenger of Allāh! My brother is absent and my father is dead and I am old and unable to render any service. So be kind to me, that Allāh may be Bountiful to you.” He asked: “Who is your brother?” She replied: “Adiyy bin Hatim.” He asked: “The one who fled from Allāh and His Messenger?” She repeated her request to him over a period of three days and she said: “And he showed kindness to me.” She asked him to give her transport and he ordered it for her, supplying her with clothing, a riding beast and provisions.

Then she came to me and said: “He has treated me in a way that your father would never have done, so go to him – whether in hope or in fear – and for so-and-so came to him and he did right by him and so-and-so went to him and he did right by him.” He said: “So I went to him while he was sitting in the Mosque and the people said: “This is ‘Adiyy bin Hatim.” I had gone to him without security and without any letter, and he took my hand – and previously, he had said:

«إِنِّي لَأَرْجُو أَنْ يَجْعَلَ اللَّهُ يَدَهُ فِي يَدِي»

“I ask Allāh that He places his hand in my hand.”

– and he stood up to me, then a woman with a small child came to him and said: “We are in need of help from you.” So stood with them until their need had been fulfilled and then he took me by the hand and led me to his house and Al-Waleedah threw down a cushion for him which he sat upon and I sat in front of him. He praised and thanked Allāh and extolled Him, then he said: “What causes you to flee”*[¹] Do you flee from saying: “*La Ilaha Illallah*” (None has the right to be worshipped except Allāh)?” Do

[¹] * That is, what causes you to flee from declaring the Oneness of Allāh?

you know of any other deity besides Allāh?” I replied: “No.” He spoke for a while, then he said: “Do you flee from saying: “*Allāhu Akbar*” (Allāh is Most Great)? And do you know of anything greater than Allāh?” I said: “No.” Then he said:

«فَإِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ، وَالنَّصَارَى ضَالُّونَ»

“Verily, the Jews are those upon whom is Allāh’s Wrath and the Christians are those who are astray.”

I said: “Then I am a true Muslim, professing the Oneness of Allāh,” upon which, he smiled with a joyous countenance.

Then he ordered that I be given accommodation with a man from the *Ansar* and I began to visit him morning and evening. And while I was with him, some people came to him wearing garments of wool from wild animal skin and he prayed, then stood up and encouraged the people to give charity to them, saying: “O people! Give charity from the blessings (of Allāh) even if it be only one *Sa’*, or even only half a *Sa’*, or even only a handful, or even only part of a handful, for it will protect the countenance of any one of you from the heat of the Hell-fire (or he said: the Fire), even only a date, or half a date. And if he does not find (even this) then with a kind word, for each of you will meet Allāh and He will say to him what I am saying to you: “Did I not give you wealth and children?” And he will say: “Yes.” Then He will say to him: “Where is that which you sent forward for yourself?” And he will look in front of him and behind him and to his right and to his left, but he will not find anything with which to protect his face from the heat of the Hell-fire. So let each of you protect his face from the heat of the Fire, even if it be with only half of a date and if he does not find that, then with a kind word, for I do not fear poverty for you, for verily, Allāh will help you and give you, so much so that a woman may travel between Yathrib and Al-Heerah and she will not fear that her riding beast will be stolen by thieves.” So I said: “Where will be the robbers of Tai’?”*[1]

[1] * As-Suhaili said: The *Hadeeth* of ‘Adiyy bin Hatim’s embracing Islam is *Saheeh-Ajeeb*. It was narrated by At-Tirmidhi. His (i.e. ‘Adiyy’s) sister was

The Story of Ka'b bin Zuhair:

Ibn Ishaq said: "When the Messenger of Allāh ﷺ arrived from At-Ta'if, Bujair bin Zuhair wrote to his brother Ka'b, informing him that: "The Messenger of Allāh ﷺ has killed some men in Makkah who used to satirize and harm him and those who remained of the poets of Quraish – Ibn Az-Zab'ari, Hubairah bin Abi Wahb – have fled in every direction, so if you want to save yourself, fly to the Messenger of Allāh ﷺ, for he does not kill anyone who comes to him in repentance. If you do not do so, then you must save yourself by any means." And he had said:

*Please give Bujair this message from me:
 "What is this you are saying to me?
 Woe to you! What ails you?
 Tell me, if I don't do what you said,
 What else can you suggest to me?
 You will not find anyone else like him,
 In morals and character – not even your parents,
 Nor even your brother,
 If you do not advise me, then I will not be sorry,
 Nor will I ask you to forgive my mistake,
 Al-Ma'mûn ^[1] has given you a satisfying cup to drink,
 Al-Ma'mûn has given you to drink from it,
 And he has fulfilled your craving.*

When the message reached Bujair, he disliked to withhold it from the Messenger of Allāh ﷺ (so he showed it to him) and he said:

«سَفَاكَ بِهَا الْمَأْمُونُ، صَدَقَ وَاللَّهِ، وَإِنَّهُ لَكَاذِبٌ، أَنَا الْمَأْمُونُ»

"(Al-Ma'mûn has given you a satisfying cup to drink) – he has spoken the truth, although verily, he is a liar. I am Al-Ma'mûn."

And when he heard the words: (You will not find anyone else like him, In morals and character – not even your parents), he said:

named Sufanah.

^[1] Al-Ma'mûn: The Trustworthy.

“Indeed, he will not find his parents to be on it (i.e. this high moral standard).”

Then Bujair bin Zuhair said:

*Who will inform Ka'b (that I said):
Would you blame me unjustly,
When I gave you the best solution:
To believe in Allāh, not Al-Lat or Al-'Uzza,
And you will be saved and be safe,
On a Day when none will be saved, and none can flee,
Except a Muslim, pure of heart,
The religion of Zuhair – which is nothing – is his,
The religion of Abu Sulma is unlawful to me.*

When Ka'b was informed of this, he was at his wit's end and he was fearful for his own safety; so when he found that there was no alternative, he mentioned his poetry in which he praised the Messenger of Allāh ﷺ, then he set out and travelled until he reached Al-Madinah and he stayed with a man with of his acquaintance, who took him on the following morning to the Messenger of Allāh ﷺ and it was said to me that he stood up and came to sit before him – and the Messenger of Allāh ﷺ did not know him by sight – and he said to him: “O Messenger of Allāh! Ka'b bin Zuhair has come to seek protection from you as a penitent Muslim; will you accept this from him if I bring him to you?” He replied: “Yes.” So Ka'b said: “I am Ka'b bin Zuhair.” And 'Asim bin 'Amr informed me that one of the *Ansar* jumped up and said: “O Messenger of Allāh! Let me cut off the head of this enemy of Allāh!” But the Prophet ﷺ said: “Leave him, for he has come as a penitent man, rejecting what he did before.” Ka'b became angry at this tribe from the *Ansar*, because no one from among the *Muhajirūn* spoke of him except kind words and so he recited the poetry which begins:

*Su'ad is far from me and today my heart is wounded,
I am in love and my heart is still held captive...*

Also from it are the words:

She has become one whom none in the land can reach,

Except by a fast camel...

- up to his words:

*The tempters tried to pressure me by saying:
 "O son of Abu Sulma! You will be killed,"
 And every friend in whom I had placed hope said:
 "I cannot help you; I am too busy to do so,"
 So I said: "Leave me! You are nothing to me!
 Whatever the Most Beneficent has ordained will be done,"
 I was told that the Messenger of Allāh ﷺ has promised me,
 And pardon is to be hoped for from the Messenger of Allāh,
 Wait! He Who gave you the gift of the Qur'ān,
 In which there are admonishments and elaborate expositions,
 Has guided you, so don't judge me based upon the sayings,
 Of talebearers, when I have not sinned,
 Even though many people talk about me...*

- up to his words:

*Verily, the Messenger of Allāh ﷺ is a guiding light,
 And a sharp blade from among the swords of Allāh which is drawn,
 There is a group from Quraish in the heart of Makkah,
 To whom it was said, when they embraced Islam:
 "Leave!" And they left,
 But they remained with heads bowed, without weapons to fight,
 Nor any light to guide them and without the ability to fight
 Walking like handsome camels,
 A group of men protect them when the foolish folk attack them,
 Heads held high, heroes wearing the chain mail of Dawūd in battle,
 They are not arrogant when they defeat a people with their spears,
 And they are not impatient when they are defeated,
 They are pierced in their throats and they find no way to flee from death.*

'Asim bin 'Umar ؓ said: "When he said: "(when the foolish folk attack them), he meant none other than us, the *Ansar*, but after he had embraced Islam, he praised the *Ansar*, (saying):

*Whoever desired to live a noble life,
 He should live with a group of the righteous Ansar,*

*This high moral character was passed down from father to son,
Good people give birth to good people,
Those who protect their religion from the people,
With sharp swords and spears,
Those who sacrifice their lives for the Prophet,
On the day of battle and the trial of the disbelievers,
And those who stare with angry eyes like burning coals,
Not because they are shortsighted,
And those who strive with their lives for their Prophet,
On a day when the battle is joined and the enemy attacks,
They purify themselves – and they consider it an act of worship for
Them – by the blood of those disbelievers who attack them,
A people who, when the stars go out,
They greet the night visitors with hospitality.*

Chapter

Regarding the Battle of Tabûk:

Ibn Ishaq said: "It took place at a time when the people were suffering hardship and there was drought in the land and fruit was ripe, so the people preferred to remain with their fruits and in their shade. It was the usual custom of the Messenger of Allāh ﷺ when he went out on a military expedition to name a different destination from which he intended to raid except when the destination was remote and the weather was severe. So one day, he said to Al-Judd bin Qais (one of the hypocrites) while he was preparing: "Would you like to fight the Byzantines this year?" He replied: "Permit me to stay behind and do not tempt me, for there is no man fonder of women than I and I fear that if I saw their women, I would not be able to bear it." The Messenger of Allāh ﷺ turned away from him and said: "I permit you."^[1] It was regarding him that the following Verse was revealed:

﴿وَمِنْهُمْ مَّنْ يَقُولُ أُنْذِنَ لِي وَلَا تَفْتِنِي﴾

"And among them is he who says: "Grant me leave (to be exempted from Jihād) and put me not into trial.""^[2]

Some of the hypocrites said to each other: "March not forth in the heat." So Allāh revealed:

﴿وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدَّ حَرًّا﴾

"And they said: March not forth in the heat. Say: 'The fire of Hell is more intense in heat.'"^[3]

[1] Translator's note: According to Shaikh Al-Albani (may Allāh have mercy on him), this *Hadeeth* was transmitted by Ibn Hisham and Ibn Jareer from Ibn Ishaq and its chain of narrators is weak.

[2] *Sûrah At-Taubah* 9:49

[3] *Sûrah At-Taubah* 9:81

Then the Messenger of Allāh ﷺ encouraged the wealthy to provide for the campaign and some men from among the rich shouldered the responsibility, hoping for Allāh's Reward in the Hereafter: 'Uthman supplied three hundred camels along with their saddle blankets, their saddles and their equipment, plus a thousand dinars in cash.^[1] and those known as the weepers came and they were seven in number and they asked the Messenger of Allāh ﷺ to provide mounts for them, but he said His Companions ﷺ sent Abu Mûsa ﷺ to him to ask him to provide mounts for them, but they found him angry and he said: "By Allāh, I cannot provide mounts for you, nor do I have anything which I can give you as a ride." They turned away, their eyes flooding with tears due to sadness, because they could not find any provision. 'Ulbah bin Zaid ﷺ stood in prayer at night and wept and he said: "O Allāh! You have commanded *Jihād*, but You have not provided me with the means to accompany Your Messenger and You have not placed in the hand of Your Messenger the means to carry me. Therefore, I give away in charity all the wrongs that have been committed against me, whether against my property, my body or my honour." Then he awoke in the morning and the Prophet ﷺ said: "Where is the person who gave charity last night?" Nobody stood up, so he repeated the question, then a man stood up and informed him of what he had done and the Prophet ﷺ said: "Rejoice, for by Him in Whose Hand is my soul, it has been recorded among the accepted charities."

Some Bedouins came to him offering excuses for not going, but he did not permit them.

The Messenger of Allāh ﷺ left Muhammad bin Maslamah Al-Ansari ﷺ in charge of Al-Madinah. When he ﷺ set out, 'Abdullah bin Ubayy and his supporters fell behind and some of the Muslims of whom there is no doubt and no suspicion lagged behind, including the three whose names were: Ka'b bin Malik, Hilal bin Umayyah and Murarah bin Ar-Rabee, plus Abu

^[1] Reported by Ahmad, on the authority of 'Abdur-Rahman bin Samurah ﷺ.

Khaithamah As-Salimi and Abu Zarr... then they (the latter two) caught up with him and the Messenger of Allāh ﷺ took part in the battle with thirty thousand men, including ten thousand cavalry. He stayed there for twenty nights, shortening his prayers and Heraclius was at that time in Hims.

Ibn Ishaq said: "When the Messenger of Allāh ﷺ set out, he left 'Ali ؓ behind with his family and the hypocrites said: "He has only left him behind because he is a burden to him and he wishes to be relived of him." So he took his sword and caught up with the Prophet ﷺ at Al-Jurf and he said: "O Prophet of Allāh! The hypocrites claim that you have only left me behind because I am a burden to you." He replied:

«كَذَبُوا، وَلَكِنِّي خَلَفْتُكَ لِمَا تَرَكْتُ وَرَائِي، فَارْجِعْ فَاخْلُفْنِي فِي أَهْلِي
وَأَهْلِكَ، أَوْ لَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَا
نَبِيَّ بَعْدِي»

"They have lied; I only left you behind because of what I have left behind me, so return and look after my family and yours. Are you not content to be to me as Aaron was to Moses, (he added:.) except that there will be no Prophet after me?"^[1]

So he returned.

Abu Khaithamah ؓ came to his family a few days after the Messenger of Allāh ﷺ had left and found his two wives in their huts in his garden. Each of them had sprinkled her hut with water and cooled water for him and prepared food for him. When he entered, he stood at the door of the hut and looked at his two wives and what they had prepared for him and said: "The Messenger of Allāh ﷺ is out in the sun, the wind and the heat and Abu Khaithamah is in the cool shade with food prepared and a beautiful woman. This is not fair." By Allāh, I will not enter the hut of either of you until I meet up with the Messenger of Allāh

^[1] Reported by Al-Bukhari and Muslim, on the authority of Sa'd bin Abi Waqqas ؓ.

ﷺ.” Then he went to his camel and saddled it and set off in pursuit of the Messenger of Allāh ﷺ and caught up with him as he arrived in Tabûk.

‘Umair bin Wahb ؓ met up with him on the road and they kept company until, when they were near to Tabûk, Abu Khaithamah ؓ said to him: “I have committed a sin, so you should stay behind me until I come to the Messenger of Allāh ﷺ.” So he did so. Then when he approached, the people said: “There is a rider on the road approaching.” The Messenger of Allāh ﷺ said:

«كُنْ أَبَا خَيْثَمَةَ»

“Be Abu Khaithamah.”

They said: “O Messenger of Allāh! By Allāh, it is Abu Khaithamah.” When he had dismounted, he came up to the Messenger of Allāh ﷺ and greeted him with salutations of peace and then told him what had happened. The Prophet ﷺ spoke kindly to him and supplicated for him.

When the Messenger of Allāh ﷺ passed by Al-Hijr – in which lie the abodes of Thamûd – he said:

«لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْقَوْمِ الْمُعَذِّبِينَ، إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ، لَا يُصِيبُكُمْ مِثْلُ مَا أَصَابَهُمْ»

“Do not visit the abodes of these people who were punished (by Allāh) unless you are weeping. If you are not weeping, then do not visit them and the like of that which afflicted them will not afflict you.”^[1]

And he said:

«لَا تَشْرَبُوا مِنْ مَائِهَا شَيْئًا، وَلَا تَتَوَضَّؤُوا مِنْهُ لِلصَّلَاةِ، وَمَا كَانَ مِنْ عَجِينٍ عَجَّتْهُمُوهُ فَأَغْلَفُوهُ الْإِبِلَ وَلَا تَأْكُلُوا مِنْهُ شَيْئًا وَأَمَرَهُمْ: أَنْ يُهْرِيقُوا الْمَاءَ،

^[1] Reported by Ahmad, on the authority of ‘Abdullah bin ‘Umar ؓ.

وَأَنْ يَسْتَقُوا مِنَ الْبُئْرِ الَّتِي كَانَتْ تَرُدُّهَا النَّافَةُ»

“Neither drink from their water nor make ablution with it for prayer and whatever dough you have made from it, give it to the camels and do not eat anything of it. And he ordered them to pour out the water and to drink from the Prophet Salih’s she-camel had drunk.”

In *Saheeh Muslim*, it is reported on the authority of Abu Humaid As-Sa’idi ؓ that he said: “We went on until we reached Tabûk and the Messenger of Allāh ﷺ said:

«سَتَهْبُ عَلَيْكُمُ اللَّيْلَةُ رِيحٌ شَدِيدَةٌ، فَلَا يَقُمْ أَحَدٌ مِنْكُمْ، فَمَنْ كَانَ لَهُ بَعِيرٌ فَلْيُسَدِّ عِقَالَهُ»

“Tonight a violent wind will blow on you, so let none of you stand up, and anyone who has a camel with him should hobble it firmly.”

A violent wind blew and a man stood up and was carried away by the storm and thrown between the mountains of Tai’.”^[1]

Ibn Ishaq said: “The people were without water and they complained of this to the Messenger of Allāh ﷺ, so he supplicated Allāh and Allāh sent a cloud and it rained until the people had quenched their thirst and loaded sufficient water to meet their needs.”

He went on until at a certain point on the road; the people said: “So-and-so has fallen behind.” He replied: “Leave him, for if there is any good in him, Allāh will make him join you and if there is no good in him, Allāh has relieved you of him.”

Abu Zarr’s camel caused him to tarry and when it slowed him down, he placed his baggage on his back and set off on the trail of the Messenger of Allāh ﷺ on foot. Then the Messenger of Allāh ﷺ halted at one of his stopping places and a lookout from among the Muslims said: “O Messenger of Allāh! This man is walking on the road.” The Messenger of Allāh ﷺ said: “Let it be Abu Zarr.”

^[1] Reported by Muslim, on the authority of Abu Humaid As-Sa’idi ؓ.

When they were able to observe him, they said: "O Messenger of Allāh! By Allāh, it is Abu Zarr." He ﷺ said:

«رَجِمَ اللَّهُ أَبَا ذَرٍّ، يَمْشِي وَحْدَهُ، وَيَمُوتُ وَحْدَهُ، وَيُبْعَثُ وَحْدَهُ»

"May Allāh have mercy on Abu Zarr. He walks alone, he will die alone and he will be raised alone."^[1]

In *Saheeh Ibn Hibban*, it is reported on the authority of Umm Zarr that she said: "When death approached Abu Zarr, I wept and he said: "What makes you cry?" She said: "You die in the deserts of the earth and I have not a garment sufficient with which to shroud you and I have no hands with which to wash you." He said: "Do not cry, for I heard the Messenger of Allāh ﷺ say to a group of people of whom I was one:

«لَيَمُوتَنَّ رَجُلٌ مِنْكُمْ بِفَلَاحٍ مِنَ الْأَرْضِ، يَشْهَدُهُ عَصَابَةٌ مِنَ الْمُسْلِمِينَ»

"A man from among you will die in the deserts of the earth and a group of the believers will be attend his burial."

And all of those people died in a town, so I am the man. By Allāh, I have not lied, nor have I been lied about, so look out at the road." So I was racing to the top of a sandhill in order to see, then I would return and nurse him. While I was engaged thus, I observed some men on camels, as if they were a flock of vultures moving forward on their mounts, so I waved to them and they hurried forward until they stopped by me and said: "O bondwoman of Allāh! What is wrong with you?" I said: "A Muslim man is dying, so enshroud him." They said: "Who is he?" I said: "Abu Zarr." They asked: "The Companion of the Messenger of Allāh ﷺ?" I replied: "Yes." They said: "May our fathers and mothers be ransomed for him," and they hastened to him and entered and he said: "Rejoice, for I heard the Messenger

^[1] Translator's note: This was reported by Ibn Katheer, on the authority of 'Abdullah bin Mas'ūd ؓ, it contains in its *Sanad* one Buraidah bin Sufyan Al-Aslami, who is described as weak by scholars of *Hadeeth*. In spite of this, Ibn Katheer declared it to be *Hasan*. Al-Hakim also reported it and Az-Zahabi declared it to be authentic, but he added: "It is *Mursal*."

of Allāh ﷻ saying..." and he related the *Hadeeth* to them. Then he said: "If I had a garment which would suffice me as a shroud belonging to me or my wife, I would not be wrapped except in that shroud, so I implore you by Allāh that a man from among you who is a leader, or in-charge, or a messenger, or a headman may enshroud me." But there was none among them who responded to his words except a young boy from the *Ansar*, who said: "O uncle! I will enshroud you in my *Rida'* or in my bag, I have a piece of cloth woven by my mother." He said: "You enshroud me." So he did so and they stood and prayed over him, then they buried him and they were all men from Yemen."

When the Messenger of Allāh ﷺ arrived at Tabûk, the leader of Ailah came to him and made a peace treaty with him and paid him the *Jizyah*. Then the people of Jarba and Azrah came to him and paid the *Jizyah* to him and he wrote a document which they have in their possession.

Then he sent Khalid bin Al-Waleed ؓ to Ukaidir bin 'Abdul Malik Al-Kindi, the ruler of Dûmah Al-Jandal and he said to him: "You will find him hunting oryx." So Khalid ؓ went on until he was within eyesight of the fort on a moonlit night and there was Ukaidir on a rooftop and with him was his wife. The wild oryx remained rubbing their horns against the door of the fort and his wife said: "Have you ever seen the like of this?" He said: "No, by Allāh." She said: "Who will miss a chance like this?" He replied: "No one." Then he descended and called for his horse and it was saddled for him and he mounted it, taking with him some members of his family. When they went outside, they were met by the cavalry of the Messenger of Allāh ﷺ and they captured him and killed his brother, then Khalid ؓ took him to the Messenger of Allāh ﷺ, who spared his life and made a peace treaty with him that he would pay the *Jizyah*, then he released him and he returned to his hometown.

Ibn Ishaq said: "The Messenger of Allāh ﷺ remained in Tabûk for between thirteen and nineteen nights, then he departed for Al-Madinah." He said: "And I was told by Muhammad bin Ibrâhîm bin Al-Harith At-Tameemi that Ibn Mas'ûd ؓ used to

say: "I got up in the middle of the night when I was with the Messenger of Allāh ﷺ during the Battle of Tabûk and I saw a torch burning in a corner of the camp, so I went to it and I saw the Messenger of Allāh ﷺ with Abu Bakr and 'Umar ؓ and I saw that 'Abdullah Dhul Bijadain Al-Mizani ؓ – and a *Bijad* is a garment of black – had died and they had dug a hole for him and the Messenger of Allāh ﷺ was in the hole and Abu Bakr and 'Umar ؓ were passing him down to him and he ﷺ said:

«أَذِلِّيَا إِلَيَّ أَحَاكُمَا»

"Pass your brother down to me."

So they passed him to him and when he had prepared him for his niche, he said:

«اللَّهُمَّ إِنِّي قَدْ أَمْسَيْتُ رَاضِيًا عَنْهُ، فَارْضَ عَنْهُ»

"O Allāh! I have been well pleased with him, so be You (also) Well Pleased with him."

He said: "And 'Abdullah bin Mas'ûd ؓ said: "Would that I were the inhabitant of that hole."^[1]

The Messenger of Allāh ﷺ set out on the return journey from Tabûk to Al-Madinah until, when he was about an hour away from Al-Madinah, the people of the Adh-Dhirar Mosque had come to him when he was preparing to leave for Tabûk and said to him: "We have built a mosque for the sick and needy and for the rainy nights and we would like you to pray in it." He ﷺ said:

«إِنِّي عَلَى جَنَاحِ سَفَرٍ، وَلَوْ قَدِمْنَا إِنْ شَاءَ اللَّهُ لَأَتَيْنَاكُمْ»

"I am on the point of travelling, but when we return, if Allāh wills, I will come to you."

– then he was informed about this mosque by Allāh and so he summoned Malik bin Ad-Dukhsum and Ma'n bin Adi ؓ and he said: "Go to go to that mosque of evil and demolish it and burn

^[1] Reported by Ibn Hisham from Ibn Ishaq, according to Al-Hafiz, in *Al-Isabah*, it's chain of narrators is broken.

it.” So they rushed out until they reached Banu Salim and Malik ؓ said to Ma'n ؓ: “Wait for me until I bring fire from my people.” So he went inside and took a palm leaf and set fire to it, then they dashed out and entered the mosque with it and the people were inside it; they burnt it and destroyed it and the people dispersed from it and Allāh, Most Glorified revealed:

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ﴾

“And as for those who put up a mosque by way of harm and disbelief and to disunite the believers,”

- up to His Words:

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“And Allāh is All-Knowing, All-Wise.”^[1]

Regarding this Verse, Ibn ‘Abbas ؓ said: “They were people from among the *Ansar* who built a mosque and Abu ‘Amir, the wicked sinner said to them: “Build your mosque and prepare whatever strength and weapons you can, for I am going to Caesar, the King of Rome and I will bring an army from Rome and I will oust Muhammad and his companions.” So when they had completed its construction, they came to the Prophet ﷺ and said: “We have completed the construction of our mosque and we would like you to pray in it and ask Allāh to bless it.” Then Allāh revealed:

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

“Never stand you therein.”

- up to His Words:

﴿لَا يَرَالُ بَيْنَهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ﴾

“The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts.”

That is, doubt

^[1] *Sûrah At-Taubah 9:107*

﴿إِلَّا أَنْ تَقَطَعَ قُلُوبُهُمْ﴾

“Unless their hearts are cut to pieces (i.e. till they die).”^[1]

That is, by death.

And when the Messenger of Allāh ﷺ neared Al-Madinah, they people came out to greet him and the women, small boys and small girls recited:

*The full moon shone down upon us
From the mountain passes of Al-Wada,
Thanks are due to us,
So long as a supplicator invokes Allāh.*

The Battle of Tabûk was the last battle in which the Messenger of Allāh ﷺ personally took part and Allāh revealed Verses regarding it in *Sûrah Al-Bara'ah (At-Taubah)*.

During the time of the Prophet ﷺ and afterwards, it was known as: “*Al-Muba'tharah*”, (the Scattering) when the secret thoughts of the hypocrites and the hidden feelings of their hearts were revealed.

During the Battle of Tabûk, the story of the remaining behind of Ka'b bin Malik, Murarah bin Ar-Rabee' and Hilal bin Umayyah Al-Waqifi took place – they were among those who took part in Badr and they had no excuse for remaining behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ returned to Al-Madinah, those with excuses from among the Bedouins and the hypocrites came, swearing that they had had some valid excuse and the Messenger of Allāh ﷺ accepted them from them. But he ﷺ deferred judgement on Ka'b bin Malik and his two companions until Allāh revealed something regarding their case and regarding their repentance – and they were among the best of the Believers –:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ
مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ

^[1] *Sûrah At-Taubah* 9:108-110

رَجِمُوا ۝ وَعَلَى الَّذِينَ الذَّبَّ حُفُوا

"Allāh has forgiven the Prophet (ﷺ), the Muhājirūn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansār (Muslims of Al-Madināh) who followed him (Muhammad ﷺ) in the time of distress (Tabūk 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 Tabūk expedition and whose case was deferred (by the Prophet ﷺ) for Allāh's Decision]."^[1]

Allāh held them back and delayed the acceptance of their repentance in order to purify and cleanse them from the sin of staying behind, because they were the among the truthful ones.

The Delegations of the Arabs to the Messenger of Allah:

In the ninth year, when the Messenger of Allāh ﷺ had dealt with Tabūk and Thaqeef had embraced Islam, the camels came racing to him, carrying delegations of Arabs from every direction and it was known as the Year of the Delegations.

Ibn Ishaq said: "The Arabs were only waiting before embracing Islam to see what happened to the clan of Quraish and the affair of the Messenger of Allāh ﷺ."

This was because Quraish were the leaders of the people and their guides and they were the custodians of the House (of Allāh) and the Sacred Precincts and the pure stock of Ishmael (Ismā'il عليه السلام); and the Arab chiefs did not dispute this. And it was Quraish who had started the war against the Messenger of Allāh ﷺ. Then when Makkah was conquered and they submitted to the Messenger of Allāh ﷺ, the Arabs realized that they could not fight the Messenger of Allāh ﷺ nor could they oppose him and so they entered the religion of Allāh in crowds, as Allāh, Most High says:

^[1] *Sûrah At-Taubah* 9:117-119

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أُفُولًا ۖ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

"When there comes the Help of Allāh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives."^[1]

The Delegation of Banu Tameem:

'Atarid bin Hajib came to the Prophet ﷺ along with the notables of Banu Tameem. They came to him regarding the captives from Banu Tameem, who had been taken by the expedition of 'Uyainah bin Hisn Al-Fazari in the month of Muharram in that year. 'Uyainah had taken eleven men, twenty-one women and thirty children. He took them to Al-Madinah and the chiefs of Banu Tameem came regarding them. When they entered the Mosque, they called upon the Messenger of Allāh ﷺ from behind Al-Hujurat – that is his house – to come out to them. This annoyed the Messenger of Allāh ﷺ and Allāh revealed concerning them:

﴿إِنَّ الَّذِينَ يَنَادُونَكَ مِنَ الْمُنْجَرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۖ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

"Verily, those who call you from behind the dwellings, most of them have no sense. And if they had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful."^[2]

When he went out to them, they said: "We have come to contend with you in prose and poetry, so allow our poet and our orator to speak." He said:

^[1] Sûrah An-Nasr 110:1-3

^[2] Sûrah Al-Hujurat 49:3-4

«أَذِنْتُ لِحَاطِيبِكُمْ»

“I permit your orator.”

Then ‘Atarid stood up and spoke and the Messenger of Allāh ﷺ said to Thabit bin Qais bin Shammās:

«قُمْ، فَأَجِبِ الرَّجُلَ»

“Stand up and answer the man.”

So Thabit stood up and spoke, answering him. Then Az-Zibriqan bin Badr stood up and said:

*We are the nobles and there is no tribe who is equal to us,
Among us are kings and among us places of worship are erected,
And how many great men have we subdued,
All of them in war, and virtue and might belong to us,
And we give the people in times of drought,
Food to eat, when rain does not fall...*

- up to his words:

*We refuse to be subjugated and none can subjugate us,
For this reason, we are proud of ourselves...*

These are some of the verse he recited. The Messenger of Allāh ﷺ said to Hassan ؓ: “Stand up and reply to the man.” So he stood up and said:

*The honourable people who are descended from Fihir and their brothers,
Have shown the people deeds which they follow,
Which please all those in whose hearts lies fear of Allāh,
And love of all good deeds,
A people who, when they fight, they harm their enemy,
But who, when they try to help their supporters, they succeed,
This is their nature, not something artificial,
You should know that the worst of deeds are the innovations,
If the people were to compete to perform good deeds after them,
They would not attain their level...”*

- up to his words:

*They are not miserly with their neighbours, due to their virtue,
They will not allow harm to come to them,*

*They are not arrogant when they defeat their enemies,
And when they are defeated, they are neither weak nor fearful,
They are proud when seized by the talons of war,
When its claws rip them, they are humble...*

- up to his words:

*The Messenger of Allāh honoured those who supported him,
When opinions and sects proliferated,
I praise them with all of my heart,
And support them by that which he loves,
A fluent tongue which composes verses...*

- Az-Zibriqan also said:

*We came to you so that the people might see our virtue,
When they gather to celebrate the festivals,
We are the kings of people in every country,
And there is none in the land of Al-Hijaz like Darim, *^[1]
And we are the heroes wearing badges of courage when they are conceited,
And we cut off the head of every arrogant scoundrel,
And a quarter of the war booty belongs to us from every battle,
Which takes place in Najd or in the land of the non-Arabs...*

Hassan bin Thabit ؓ answered him thus:

*Is nobility aught but ancient glory and magnanimity,
And the honour of kings and perseverance in the face of calamity?
We supported and sheltered the Prophet Muhammad,
In spite of all from (the descendants of) Ma'add, careless of whether
they agreed or they disagreed...*

- up to his words:

*And we fought the people with sharp swords, until they followed his
religion,
And we gave birth to one from Quraish who is the greatest of them,
We gave birth to the Prophet of goodness, from the family of
Hashim,
Banu Darim! Do not be proud, for verily your pride will breed evil*

^[1] *Darim: A tribe from Banu Tameen, who claim descent from their forefather, Darim bin Malik bin Hanzalah.

consequences,

When you mention these noble traits, do you not understand?

Do you think that you are better than us, when you are our kin?

(You are all descended from) either wet-nurses or servants,

If you have come to protect your lives and your property,

Then swear by Allāh that you will not associate any partner with Allāh,

And embrace Islam and wear not the garments (i.e. follow not the customs and practices) of the non-Arabs.

When Hassan ؓ had finished his recitation, Al-Aqra' bin Habis said: "Verily, this man (i.e. the Prophet ﷺ) has a ready helper. His orator is better than our narrator, his poet is better than our poet and their voices are sweeter than our voices." So when they left the meeting, they embraced Islam and the Messenger of Allāh ﷺ gave them valuable gifts."

The Delegation of Tai':

A delegation from Tai' came to the Messenger of Allāh ﷺ, including Zaid Al-Khail – who was their leader – and the Messenger of Allāh ﷺ presented Islam to them and they embraced Islam and became good Muslims.

Ibn Ishaq said: "The Messenger of Allāh ﷺ said, according to what we were told by men from among Tai', whose trustworthiness we do not doubt: "The Arabs are never precise at estimating people. They have never told me about the virtues of a man correctly, for when I see the man concerned, I realize that they have overestimated him – except Zaid Al-Khail; when I met him, I know that they had underestimated him." Then he named him Zaid Al-Khair (Bounty of Goodness) and allotted to him Faïd estate and some lands with it and he wrote him a document to that effect. Then he left him and returned to his people. When he reached one of the watering places of Najd – which is called Fardah – he was afflicted by fever and he died there. After that, his wife took possession of the documents given to him by the Messenger of Allāh ﷺ in which he had granted him the lands and she burnt them.

The Delegation of ‘Abdul Qais:

Al-Jarūd Al-‘Abdi came to the Messenger of Allāh ﷺ with a delegation from ‘Abd Al-Qais, who was a Christian and he said: “O Messenger of Allāh! I follow my religion and I will leave my religion for your religion, so can you guarantee for me what is in it (i.e. that if I follow it, I will be successful)?” He said:

«نَعَمْ. أَنَا ضَامِنٌ لِدَلِّكَ، إِنَّ الَّذِي أَدْعُوكَ إِلَيْهِ خَيْرٌ مِنَ الَّذِي كُنْتَ عَلَيْهِ»

“Yes, I can guarantee that. Verily, that to which I call you is better than that which you were following.”

So he embraced Islam and so did his followers and he became a good Muslim and a strong supporter of his religion until he died. He lived up to the time of *Ar-Riddah*.^[1] Also in the delegation was Al-Ashajj, to whom the Messenger of Allāh ﷺ said:

«إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ، وَالْأَنَاءُ»

“Verily, in you there are two attributes which are loved by Allāh: Gentleness and perseverance.”

And the Messenger of Allāh ﷺ had sent Al-‘Ala’ bin Al-Hadhrami ؓ before Makkah was conquered to Al-Munzir bin Sawa Al-‘Abdi and he embraced Islam and became a good Muslim, then he died after the Messenger of Allāh ﷺ and before the apostasy of the people of Bahrain and Al-‘Ala’ was with him as the Messenger of Allāh’s Governor in Bahrain.

The Delegation of Banu Haneefah, Which Included Musailamah:

A delegation came to the Messenger of Allāh ﷺ from Banu Haneefah, including Musailamah the Liar; they came having left Musailamah behind with the camels. Then after they had embraced Islam, they remembered where he was and said: “O

^[1] *Ar-Riddah*: The Apostasy.

Messenger of Allāh! We have left a companion of ours to take care of our camels and so the Messenger of Allāh ﷺ ordered that he should be given the same as his people, saying: “His position is no worse than yours.” – i.e. due to his caring for the baggage of his companions. Then they left and when they reached Al-Yamamah, the enemy of Allāh apostatized and claimed to be a Prophet, saying: “I have been made a partner in the matter (of Prophethood) with him.” And he said to the delegation: “Did he not say to you: “His position is no worse than yours”? The only reason he said that was because he knew that I have been made a partner with him in the matter (of Prophethood).” Then he began to recite in rhyme to them, in imitation of the Qur’ān. But at the same time, he testified to the Prophethood of the Messenger of Allāh ﷺ. He wrote to the Messenger of Allāh ﷺ: “From Musailamah, the Messenger of Allāh, to Muhammad the Messenger of Allāh: As for what follows, I have been appointed as a partner with you in the matter (of Prophethood); so half of the land is for us and half of it is for Quraish, although Quraish are a people who are unjust. And the Messenger of Allāh ﷺ wrote to him:

«مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ، إِلَى مُسَيْلَمَةَ الْكَذَّابِ، السَّلَامُ عَلَى مَنْ اتَّبَعَ
الْهُدَى. أَمَّا بَعْدُ، فَإِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَالْعَاقِبَةُ
لِلْمُتَّقِينَ»

“From Muhammad, the Messenger of Allāh, to Musailamah the Liar, peace be upon those who follow guidance. As for what follows, Verily, the land belongs to Allāh and He causes to inherit it whomsoever He wills from among His slaves and the (best) outcome is for Al-Muttaqûn.” ^[1]

And he said to the two men who brought his message: “What do you two say?” They said: “We say as he says.” The Prophet ﷺ said:

^[1] *Al-Muttaqûn*: Pious and righteous persons who fear Allāh much and love Allāh much.

«أَمَّا وَاللَّهِ، لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ، لَضَرَبْتُ رِقَابَكُمْ»

“By Allāh, were it not that messengers may not be killed, I would have cut off your heads.”

This took place at the end of the tenth year.

Abu Bakr Leads the People in the Pilgrimage:

Then the Messenger of Allāh ﷺ remained in Al-Madinah after returning from Tabûk for the remainder of Ramadan and the months of Shawwal and Dhul Hijjah. After that, he sent Abu Bakr ؓ as leader of the *Hajj*, to enable the Muslims to perform the *Hajj*, while the polytheists were following their religion at their pilgrimage stations. So Abu Bakr ؓ set out with three hundred persons from Al-Madinah and the Messenger of Allāh ﷺ sent twenty camels with him, which he had garlanded and marked with his own hand. Then the abrogation of the treaties which had existed between the Messenger of Allāh ﷺ and the pagans was revealed in *Sûrah Bara'ah (At-Taubah)* and so he sent 'Ali bin Abi Talib ؓ with news of it on the Prophet's she-camel, Al-'Adba', in order to proclaim *Sûrah Bara'ah* to the people and to inform all those having a treaty that the treaty was revoked. When he met Abu Bakr ؓ, the latter asked him: "Have you come to lead the pilgrimage, or to be led?" He replied: "To be led." Then on the Day of Sacrifice, 'Ali bin Abi Talib ؓ stood up and proclaimed: "O you people! No disbeliever will enter Paradise and after this year, no pagan will be allowed to perform the *Hajj*, nor will any naked person be allowed to perform the *Tawaf*. And anyone who had a treaty with the Messenger of Allāh ﷺ, it will only be observed for as long as it remains valid."*[¹]

[¹] * The Messenger of Allāh ﷺ only delayed his *Hajj* and sent Abu Bakr ؓ to lead the people in *Hajj*, because of the immoral practices from the *Jahiliyyah* in which the pagan Arabs indulged, their promulgation of *Shirk* during the rites of *Hajj*, their practice of circumambulating the Ka'bah in a state of undress and their changing of the months by which the *Hajj* used to be performed at a time other than the prescribed time, the evidence for which is the saying of the Prophet ﷺ during the Farewell

The Farewell Pilgrimage:

When the month of Dhul Qa'dah began, the Messenger of Allāh ﷺ prepared for the *Hajj* and he ordered his Companions ﷺ to do likewise and to meet up with him. Then those living in and around Al-Madinah set out with him and the Muslims from the nearby and distant tribes set out and traveled until they met up with him on the road, in Makkah, in Mina and in 'Arafat and 'Ali Ibn Abi Talib ﷺ arrived with the people of Yemen. This was *Hajjah Al-Wada'* (the Farewell Pilgrimage).

They set out for it with five days remaining from Zul Qa'dah, at the end of the twelfth year. The Messenger of Allāh ﷺ set out, bringing with him the sacrificial animals and he showed the people the pilgrimage rites and taught them the *Sunan* of Hajj, while saying to them and repeating it:

يَا أَيُّهَا النَّاسُ خُذُوا عَنِّي مَنَاسِكَكُمْ، فَلَعَلَّكُمْ لَا تَلْقَوْنِي بَعْدَ عَامِكُمْ هَذَا

"O people! Take your Hajj rites from me, for it may be that you will not meet me after this year."

When he was in Mina, he delivered a sermon to the people, in which he explained certain things to them: He praised and thanked Allāh and extolled Him, then he said:

«أَيُّهَا النَّاسُ، اسْمَعُوا قَوْلِي. فَإِنِّي لَا أَذْرِي، لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي

Pilgrimage: "Time has completed its cycle and is now as it was on the day Allāh created the heavens and the earth." Also, the treaty which existed between the Messenger of Allāh ﷺ and Quraish and other pagans was still in force. Due to all of these reasons, the Messenger of Allāh ﷺ delayed performing his pilgrimage, until *Sūrah Al-Bara'ah* was revealed and their treaty was revoked. And he informed them that the House had fallen under the jurisdiction of the State of *Tauheed* (i.e. the Islamic State) and that matters therein were now in the hands of Muhammad ﷺ. And he announced that after that year, no polytheist would be allowed to perform the *Hajj*, nor would anyone be allowed to circumambulate the House in a state of undress.

هَذَا. أَيُّهَا النَّاسُ. إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ إِلَى أَنْ تَلْقَوْا رَبَّكُمْ. وَكُلُّ رِبَا مَوْضُوعٌ. وَأَوَّلُ رِبَا أَضَعُهُ: رَبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ. فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. وَإِنَّ كُلَّ دَمٍ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ دَمٍ أَضَعُهُ: دَمُ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ. وَإِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ اغْتَصَمْتُمْ بِهِ لَمْ تَضِلُّوا - كِتَابُ اللَّهِ، وَأَنْتُمْ مَسْئُولُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟

"O people! Listen to my words, for I know not, it may be that I will not meet you after this year. O people! Your blood, your property and your honour are inviolable until you meet your Lord. All usury is abolished and the first usury which I abolish is that of Al-'Abbas bin 'Abdil Muttalib - all of it is abolished. And all feudal bloodshed from the Jahiliyyah is abolished; the first bloodshed which I abolish is that of Rabee'ah bin Al-Harith bin 'Abdil Muttalib. I have left with you that which if you hold on firmly to it, you will not go astray: The Book of Allāh. And you will be asked about me, so what will you say?"

They said: "We testify that you have conveyed the Message, implemented it and advised the people." So he raised his finger towards the heaven and he said:

«اللَّهُمَّ اشْهَدْ - ثَلَاثَ مَرَّاتٍ»

"O Allāh! Witness!" - three times."

This pilgrimage was known as *Hajjah Al-Wada'* because he ﷺ did not perform the *Hajj* after it.*^[1]

When he had completed his *Hajj*, he returned to Al-Madinah and he returned there for the remainder of Dhul Hijjah, Muharram and Safar.

[1] * And because the Muslims gathered to him during the *Hajj* and he taught them the Laws of Islam in his sermon during the days of *Hajj* and he bade farewell to them during them, since he kept repeating the words: "It may be that you will not meet me again after this year."

Then the illness which caused his death began to afflict Messenger of Allāh ﷺ at the end of Safar.

The Sending of Usamah bin Zaid to Al-Balqa’:

On Monday, when only four days remained of Safar, in the eleventh year, the Messenger of Allāh ﷺ ordered the people to prepare for war with Rome. The next day, he called Usamah bin Zaid ؓ and ordered him to go to the place where his father was killed and have the horses tread on the land bordering Al-Balqa’ and Ad-Darûm, in the land of Palestine. So the people prepared themselves and the *Muhajirûn* and the *Ansar* joined up with Usamah.

Then the people tarried at joining the expedition led by Usamah ؓ – and the Prophet ﷺ was suffering from his illness – and so he came out with his head bandaged and sat upon the pulpit – and the hypocrites had been saying regarding the leadership of Usamah ؓ: “He has appointed a young boy as leader over the august members of the *Muhajirûn* and the *Ansar*.” At this, the Messenger of Allāh ﷺ became intensely angry and he came out with his head bandaged – and the illness had already taken hold of him – and he ascended the pulpit and “...he praised Allāh and thanked Him and extolled Him,” then he said:

«أَيُّهَا النَّاسُ، أَنْفِذُوا بَعَثَ أَسَامَةَ، فَلَيْتَ طَعَنْتُمْ فِي إِمَارَتِهِ فَقَدْ طَعَنْتُمْ فِي
إِمَارَةِ أَبِيهِ. وَإِنَّمُ اللَّهُ إِنْ كَانَ لَخَلِيفًا لِلْإِمَارَةِ، وَأَنَّ ابْنَهُ مِنْ بَعْدِهِ لَخَلِيفٌ
لِلْإِمَارَةِ، وَإِنْ كَانَ أَبُوهُ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ. وَإِنَّ هَذَا لَمِنْ أَحَبِّ
النَّاسِ إِلَيَّ مِنْ بَعْدِهِ»

“O you people! Carry out the expedition of Usamah, for if you contest it, you have already contested the leadership of his father. Yes, by Allāh, his father was qualified for leadership, just as his son after him is qualified for leadership and if his father was one of the most beloved of the people to me, this man is one of the most beloved of people to me after him.”

Then he descended.

After that, the people busied themselves with their preparations and the illness affecting the Messenger of Allāh ﷺ became worse. Then Usamah ؓ set out with his army and he camped in Al-Jurf and the people followed him obediently and they waited to see what Allāh, Most Blessed, Most High had ordained for His Messenger ﷺ.

The Illness of the Messenger of Allah ﷺ:

Ibn Ishaq said: "I was told on the authority of Usamah ؓ that he said: "When the Messenger of Allāh ﷺ became worse, I went down into Al-Madinah and the people came with me to Al-Madinah and I visited the Messenger of Allāh ﷺ and he was unable to speak, so he raised his hand to the heaven, then he placed it on me and I knew that he was supplicating for me."

Ibn Ishaq said: "And I was informed on the authority of Abu Muwaihbihah, the slave of the Messenger of Allāh ﷺ that he said: "The Messenger of Allāh ﷺ sent me in the middle of the night and he said: "O Abu Muwaihbihah! I have been commanded to ask forgiveness for the inhabitants of this graveyard, so come with me." So I went with him and when he stood near them, he said: "May the Peace of Allāh be upon you, O inhabitants of the graves! You are in a better state than that of the people, where trials come one after another like the minutes of a dark night, each one worse than the one before." Then he said to me: "I have been given the choice between the keys of the world's treasures with a long life here and then Paradise or meeting my Lord and Paradise right away." I said: "May my father and mother be sacrificed for you, take the keys of the treasures of the earth and live among them and then Paradise!" But he said: "No, by Allāh, O Abu Muwaihbihah! I have chosen the meeting with my Lord and Paradise." Then he prayed to Allāh to forgive those buried in the cemetery and went away." [1]

[1] Reported by Ahmad, on the authority of Abu Muwaihbihah ؓ.

Then his final illness began and when it became severe in him, he called his wives and sought permission from them to be nursed in the house of 'A'ishah ؓ and they permitted him to do so.

And it is reported on the authority of Abu Sa'eed Al-Khudri ؓ that he said: "The Messenger of Allāh ﷺ delivered a sermon in which he said: "Allāh the Great has given a slave of His the opportunity to choose between whatever he desires of Allāh's provisions in this world and what He keeps with Him and he has chosen the latter." Upon hearing that, Abu Bakr cried and we were amazed to hear him crying when the Messenger of Allāh ﷺ informed us that a slave was granted the right to choose; but it was the Messenger of Allāh ﷺ who was given the right to choose and Abu Bakr ؓ was the most knowledgeable of us. The Messenger of Allāh ﷺ said: Abu Bakr has favored me much with his property and company. If I were to take a *Khaleel* – apart from my Lord – I would certainly have taken Abu Bakr, but the Islamic brotherhood and friendship is sufficient. Do not let any gates in the mosque remain open except that of Abu Bakr."^[1]

And it has been authentically reported that: "Abu Bakr and Al-'Abbas ؓ passed by one of the gatherings of the *Ansar* who were weeping. He (i.e. Abu Bakr or Al-'Abbas) asked: "Why are you weeping?" They replied: "We are weeping because we remember the gathering of the Prophet with us." So Abu Bakr ؓ went to the Prophet ﷺ and told him of that. The Prophet ﷺ came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allāh and then said:

«أَوْصِيَكُمْ بِالْأَنْصَارِ خَيْرًا . فَإِنَّهُمْ كَرَّسِي وَعَيْبَتِي وَقَدْ قَضَوْا الَّذِي عَلَيْنَهُمْ ،
وَبَقِيَ الَّذِي لَهُمْ . فَاقْبَلُوا مِنْ مُحْسِنِهِمْ ، وَتَجَاوَزُوا عَنْ مُسِيئَتِهِمْ»

"I request you to take care of the Ansar as they are my near Companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them

^[1] Reported by Al-Bukhari, on the authority of Abu Sa'eed Al-Khudri ؓ.

but there remains what is for them. So, accept the good of those who do good amongst them and excuse the wrongdoers amongst them."^[1]

It has also been authentically reported, on the authority of Abu Mûsa Al-Ash'ari ؓ that he said: "The Prophet ﷺ became sick and when his disease became aggravated, he said:

«مُرُوا أَبَا بَكْرٍ، فَلْيُصَلِّ بِالنَّاسِ»

"Order Abu Bakr to lead the prayer."

'A'ishah ؓ said: "He is a soft-hearted man and would not be able to lead the prayer in your place." The Prophet ﷺ said again: "Order Abu Bakr to lead the people in prayer." She repeated the same reply but he said: "Order Abu Bakr to lead the people in prayer. You are the companions of Joseph." So the messenger went to Abu Bakr (with that order) and he led the people in prayer in the lifetime of the Prophet."^[2] She said: "By Allāh, my only reason for saying what I said was that I wanted to spare Abu Bakr this task, because I knew that people would not like a man who took the place of the Messenger of Allāh ﷺ and would blame him for every misfortune that occurred and so I wanted to spare Abu Bakr that."

The Death of the Messenger of Allah ﷺ:

Az-Zuhri said: "Anas informed me, saying: "It was a Monday on which the Messenger of Allāh ﷺ died and he went out to the people while they were offering the *Fajr* prayer. The curtain was lifted, the door opened and the Messenger of Allāh ﷺ emerged and stood at 'A'ishah's door. The Muslims were almost tempted away from their prayer due to their happiness upon seeing him and they began making space for him, but he gestured to them to continue their prayer." Anas ؓ continued: "And the Messenger

^[1] Reported by Al-Bukhari, on the authority of Anas bin Malik ؓ.

^[2] Reported by Al-Bukhari, Muslim and Ahmad, on the authority of Abu Mûsa Al-Ash'ari ؓ.

of Allāh ﷺ smiled happily at the sight of them praying and he had not been in a better state than he looked at that moment.”^[1] Anas ؓ added: “Then he returned and the people dispersed, thinking that he had recovered and Abu Bakr left to go to his wife, who lived in As-Sunh.”^[2] Then the Messenger of Allāh died when the forenoon was at its hottest on that day.

Ibn Ishaq said: “Az-Zuhri said: “Sa‘eed bin Al-Musayyib informed me, on the authority of Abu Hurairah ؓ, that he said: “When the Messenger of Allāh ﷺ died, ‘Umar ؓ stood up and said: “There are some men from among the hypocrites who claim that the Messenger of Allāh ﷺ has died, but assuredly the Messenger of Allāh ﷺ has not died, but has gone to his Lord as Moses, the son of ‘Imran did, for he stayed away from his people for forty nights, then he returned to them after it was said that he was dead. By Allāh, the Messenger of Allāh ﷺ will surely return after some time, just as Moses did and he will cut off the men’s hands and feet when they claimed that he had died.” Abu Hurairah ؓ said: “When he was informed of what was happening, Abu Bakr ؓ went forward until he reached the door of the Mosque and found ‘Umar ؓ speaking to the people. He paid no attention to anything, but went into ‘A’ishah’s house and saw the Messenger of Allāh ﷺ in a corner of the house, covered with a marked blanket. Abu Bakr ؓ went forward and uncovered his face, then he came close to him and kissed him; then he said: “May my father and mother be sacrificed for you, as for the death which Allāh has written for you, you have tasted it. After this, death will never afflict you again.” Then he covered his face with the blanket again. Then he went out and found ‘Umar ؓ still addressing the people and he said to him: “Calm down, O ‘Umar! Be silent.” But ‘Umar ؓ insisted on talking. When Abu Bakr ؓ saw that he would not be silent, he began to address the people and when the people heard him speaking, they came towards him and left

^[1] Reported by Al-Bukhari, Muslim and others, on the authority of Ibn Az-Zuhri, from Anas ؓ, but according to Shaikh Al-Albani, it is *Munqati‘* (i.e. the chain of narrators has a missing link in it).

^[2] This is a part of the *Hadeeth* of Anas ؓ, narrated by Ibn Ishaq.

‘Umar ؓ. He began by praising Allāh and thanking Him and extolling Him, then he said: “O people! Whoever used to worship Muhammad, (he should know that) verily, Muhammad has died; but whoever worshipped Allāh, Most High, (he should know that) verily, Allāh is Living and does not die.” Abu Hurairah ؓ said: “Then he recited this Verse:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

“Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.”^[1]

He said: “And by Allāh, it was as if the people did not know that this Verse had been revealed until Abu Bakr recited it on that day.” He said: The people accepted this from Abu Bakr and it was constantly in their mouths.” Abu Hurairah ؓ added: “And ‘Umar said: “By Allāh, when I heard Abu Bakr recite it, I stumbled and fell to the ground and my legs would not carry me and so two men carried me; then I knew that the Messenger of Allāh ﷺ had died.”

The Story of As-Saqeefah (the Meeting Hall):

When the Messenger of Allāh ﷺ was taken, a tribe from the *Ansar* gathered to Sa’d bin ‘Ubadah ؓ in the meeting hall of Banu Sa’idah and ‘Ali bin Abi Talib, Az-Zubair bin Al-‘Awwam and Talhah bin ‘Ubaidillah secluded themselves in the house of Fatimah. The *Muhajirîn* gathered to Abu Bakr and ‘Umar ؓ and with them was Usaid bin Hudair ؓ accompanied by Banu ‘Abdul Ashhal. Then a man came to Abu Bakr and ‘Umar ؓ and said: “A tribe from among the *Ansar* are with Sa’d bin ‘Ubadah in the hall of Banu Sa’idah and they have gathered to (support) him, so if

^[1] *Sûrah Al ‘Imran* 3:144

you want to have command of the people, then catch them before the matter comes to a head. The Messenger of Allāh ﷺ was still in his house, the matter of his funeral and burial as yet unattended to, and his family had locked the door of the house. So ‘Umar ؓ said to Abu Bakr ؓ: “Let us go to our brothers of the *Ansar* and see what they are doing.”

Ibn Ishaq said: “Regarding the story of the meeting hall, ‘Abdullah bin Abi Bakr informed me, on the authority of Muhammad bin Shihab Az-Zuhri, on the authority of ‘Ubaidullah bin ‘Abdullah bin ‘Utbah bin Mas‘ūd, on the authority of Ibn ‘Abbas ؓ, that he said: “I was in the house of ‘Abdur-Rahman bin ‘Awf in Mina waiting for him, while he was in the house of ‘Umar during the last pilgrimage that ‘Umar performed and when he returned from ‘Umar, he found me in his house in Mina waiting for him – for I was teaching him to read the Qur’ān – and he said to me: “If you had seen a man who came to the Commander of the Faithful and said to him: “Would you like to know about so-and-so? He said: “By Allāh, if ‘Umar had died, I would pledge allegiance to so-and-so.” The pledge given to Abu Bakr was a mistake, but it was ratified.” Upon hearing this, ‘Umar ؓ became angry and said: “If Allāh wills, I will speak to the people about it tonight and warn them against those people who desire to manipulate them.” ‘Abdur-Rahman said: “I said to him: “Do not do so, for the *Hajj* season brings together the mobs and the lowest of people and it is they who will be the majority around you and I fear that you will standup and make your speech, those people will spread it far and wide and embellish it, without understanding what you mean and they would misinterpret it. So wait until you return home to Al-Madinah – for it is the home of the *Sunnah* – and you can discuss the matter privately with the jurists and the prominent people and you can say what you said in a position of strength, for the jurists will understand your words and place them in their correct context.” ‘Umar ؓ said: “By Allāh, I will – if Allāh wills – most certainly do that as soon as I reach Al-Madinah.”

Ibn ‘Abbas ؓ added: “We arrived in Al-Madinah at the end of

Dhul Hijjah and on Friday, I hastened my steps (to the Mosque) after the sun had passed its zenith and found Sa'eed bin Zaid bin 'Amr bin Nufail sitting by the pulpit and I sat facing him, with my knees touching his; but I had not been there long when 'Umar came out and I said to Sa'eed: "He will say something now from this pulpit which he has not said since he became Caliph." Sa'eed criticized me for saying this and responded: "What could he say that he has not said before?" Then 'Umar sat on the pulpit and after the call to prayer was made, he extolled Allāh as He deserves to be extolled, then he said: "I am about to say something which it has been ordained for me to say and I do not know, perhaps it will be my last speech. So whoever understands it and heeds it, let him carry it as far as his riding beast can take him. As for him who fears that he will not heed it, I do not permit anyone to forge a lie against me. Verily, Allāh sent Muhammad ﷺ with the Truth and revealed the Book to him. And one of the Verses which He revealed to him was the Verse of stoning. We read it, we understood it and we heeded it. The Messenger of Allāh ﷺ stoned adulterers and we stoned them after him; and I fear that when a long period of time has passed by, someone from among the people will say: "By Allāh, we do not find the Verse of stoning in the Book of Allāh," and so they will go astray by abandoning one of the obligations which Allāh has revealed. Verily, stoning in the Book of Allāh is a duty to be imposed upon married men and women who commit adultery, if the evidence is established, or the woman is pregnant, or there is a confession. Then we read in Allāh's Book: "Do not deny your fathers for it is an act of disbelief by you – or for you – to deny your fathers." Verily, the Messenger of Allāh ﷺ said:

«لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ. فَإِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ»

"Do not praise me excessively as the Christians praised Jesus, the son of Mary, for I am only a slave; so say: "The slave of Allāh and His Messenger."

I have heard that so-and-so said: "When 'Umar dies, I will pledge my allegiance to so-and-so." Let not any man be deceived by saying that the pledge of allegiance to Abu Bakr was a mistake which was ratified. Truly, it was that, but Allāh averted the evil of it. There is none among you who occupies the rank that Abu Bakr had. Whoever gives his pledge of allegiance to a man without consulting his fellow Muslims, his pledge of allegiance will be invalid both for him and for the person to whom he pledges allegiance and both of them deserve to be killed. What happened was that when the Allāh took the Messenger of Allāh ﷺ, the *Ansar* opposed us and gathered with their chiefs in the hall of Banu Sa'idah, while the *Muhajirûn* rallied to Abu Bakr. So I said to Abu Bakr: "Let us go and see what our brothers from the *Ansar* are doing." So we set out towards them and we were met by two righteous men from among them,^[1] who told us of the decision the people had reached and they said to us: "Where are you going, O people of the *Muhajirûn*?" We said: "We want our brothers, the *Ansar*." They said: "There is no need to approach them, O people of the *Muhajirûn*! Make your own decision." I said: "By Allāh, we will go to them." So we proceeded until we reached the hall of Banu Sa'idah and we found in the centre of them a man wrapped up and I said: "Who is this?" They said: "It is Sa'd bin 'Ubadah." I said: "What is wrong with him?" They said: "He is ill." Then when we sat, their speaker testified to the Oneness of Allāh and to the Messengership of Muhammad ﷺ, then he extolled Allāh, the Almighty, the All-Powerful, as He deserves to be extolled, then he said: "To proceed, we are the helpers of Allāh and the battalions of Islam and you, O people of

[1] * They were 'Uwaim bin Sa'idah – of whom the Messenger of Allāh ﷺ said: "The best man among them is 'Uwaim bin Sa'idah." – and Ma'n bin 'Adiyy, the brother of Banu Al-'Ajlan – and it is he who said: "When the people cried over the Messenger of Allāh ﷺ following his death and they said: "We wish that we had died before him. We fear that we will be put to trial after his death," (I) said: "But I do not wish that I had died before him, for I desire to believe in him in death as I believed in him in life." And Ma'n was killed on the day of the Battle of Al-Yamamah, martyred during the Caliphate of Abu Bakr (may Allāh be pleased with them all).

Quraish, are our family and a company from among your people have hastened to us and behold, they wish to remove us from our origin and take away authority from us.”

When he became silent, I wanted to speak, for I had formulated a speech in my mind which pleased me and which I wanted to say before Abu Bakr ؓ, although I was trying to conceal some of its sharpness, but Abu Bakr said: “Calm down, ‘Umar!” And I disliked to oppose him and so he spoke and he was more knowledgeable, wiser and more dignified than I. By Allāh, he did not miss a single word in his improvised speech of what I had formulated in my mind, or he said something better than it, until he became silent. He said: “To proceed: As to the good things which you have said about yourselves, you deserve them, but the Arabs will recognize no authority other than that of this clan of Quraish. They are the best of the Arabs in lineage and the best house. I have chosen for you one of these two men, so pledge allegiance now to whichever of them you wish.” And he took my hand and the hand of Abu ‘Ubaidah ‘Amir bin Al-Jarah, who was sitting between us. Nothing that he said displeased me except that. By Allāh, I would rather have advanced and had my head cut off – if it were not a sin – than to rule over a people in which Abu Bakr was included.” He said: “One of the *Ansar**^[1] said: “I am the rubbing post and the propped up palm tree.^[2] Let us have a ruler from us and a ruler from you, O Quraish!” ‘Umar ؓ said: “There was much clamour and voices were raised, so much so that we feared a split, so I said: “Extend your hand, O Abu Bakr!” And he extended it and I pledged my allegiance to him, then the *Muhajirūn* pledged their allegiance to him, after which the *Ansar* pledged their allegiance to him and we (thereby) discarded Sa’d bin ‘Ubadah. One of them said: “You killed Sa’d bin ‘Ubadah,” but I said: “Allāh killed Sa’d bin ‘Ubadah.”

[1] * He was Al-Hubab bin Al-Munzir ؓ.

[2] Translator’s note: That is, the one who is consulted by his people and the most respected among them. (*At-Tareekh Al-Islami* by Az-Zahabi, vol. 3, page 7)

The General Populace Pledge Allegiance to Abu Bakr:

When the pledge of allegiance was given to Abu Bakr ؓ in the hall, on the following morning, Abu Bakr sat upon the pulpit and 'Umar ؓ stood before Abu Bakr ؓ and praised and thanked Allāh and extolled Him as He deserves to be extolled, then he said: "O people! I said something to you yesterday which I do not find in the Book of Allāh, nor was it a thing which the Messenger of Allāh ﷺ enjoined upon me, but I had thought that the Messenger of Allāh ﷺ would organize our affairs and that he would be the last among us (to die), but Allāh has left His Book – by which He guided His Messenger ﷺ – with you; and if you hold fast to it, Allāh will guide you as He guided His Messenger ﷺ. Verily, Allāh has united you behind the best of you – the Companion of the Messenger of Allāh ﷺ – (described by Allāh in the Qur'ân as:)

﴿إِلَّا تَصُورُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا نَرَى اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

"If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His Sakinah (calmness, tranquillity, 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 Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise."^[1]

so stand up and pledge allegiance to him." So the general populace pledged their allegiance to Abu Bakr after the pledge of

^[1] Sûrah At-Taubah 9:40

allegiance in the hall.

Then Abu Bakr ؓ spoke: He praised and thanked Allāh and extolled Him as He should be extolled, then he said: "To proceed: O people! I have been given authority over you, but I am not the best of you. So if I do well, then help me and if I do badly, then correct me. Truth is a trust and falsehood is treachery. The weak among you will be strong in my sight, until I secure his rights for him – if Allāh wills. And the strong among you will be weak in my sight, until I take the right from him – if Allāh wills. No people refrain from struggle in Allāh's Cause (*Jihād*) except that Allāh afflicts them with humiliation. Whenever obscenity prevails among a people, Allāh spreads afflictions among them. Obey me so long as I obey Allāh and His Messenger ﷺ. But if I disobey Allāh and His Messenger ﷺ, it is not incumbent upon you to obey me."

The Virtue of Abu Bakr As-Siddeeq and His Righteous Caliphate:

It is narrated on the authority of Rabee'ah, one of the Companions ؓ, that he said: "I said to Abu Bakr ؓ: "What caused you to accept authority over the people, when you will not allow me to take charge of two persons?" He said: "I found no alternative to it. I was afraid that Muhammad's *Ummah* would disintegrate." In another narration, he said: "I was afraid that it would become a *Fitnah* and that it would be followed by apostasy."

And it is narrated on the authority of 'A'ishah ؓ, that she said: "When the Messenger of Allāh ﷺ died, hypocrisy raised its head and the Arabs apostatized, and the *Ansar* withdrew, if what befell my father had befallen the high mountains, it would have shattered them. They did not differ in any matter except that my father was the best to solve it."

And it is reported on the authority of Abu Hurairah ؓ, that he said: "By Him besides Whom there none worthy of worship, if Abu Bakr had not become Caliph, Allāh would no longer be worshipped." Then he repeated it a second time, then he

repeated it a third time and it was said to him: “Enough, O Abu Hurairah!” He said: “The Messenger of Allāh ﷺ sent Usamah bin Zaid with seven hundred men to Ash-Sham and while they were stopped at Zu Khushub,*^[1] the Messenger of Allāh ﷺ died and the Arabs apostatized. The Companions gathered to talk with him and they said: “Bring those (soldiers) back. Would you set out for Rome while the Arabs around Al-Madinah have apostatized?” He said: “By Him besides Whom there is none worthy of worship, even if the dogs were tugging at the heels of the wives of the Messenger of Allāh ﷺ, I would not return a force sent out by the Messenger of Allāh ﷺ, nor would I dissolve a brigade put together by him. So Usamah ﷺ set out and he did not pass by those tribes which intended to apostatize except that they said: “If those people were not strong, a force like this would not have gone out, but we will leave them until they encounter the Romans.” Then they encountered the Romans and defeated them and they returned safely and they (the Arab tribes) held fast to Islam, all praise and thanks be to Allāh.

The Story of the Apostasy - May Allah Protect Us From it:

The Messenger of Allāh ﷺ had already informed the Companions ﷺ of the trials which would afflict them after him and his warning against it and in particular, about the apostasy.

Included among them is the authentic *Hadeeth* reported on the authority of Abu Sa'eed Al-Khudri ﷺ in which he stated that the Messenger of Allāh ﷺ said:

«بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سَوَارَيْنِ مِنْ ذَهَبٍ، فَكَرِهْتُهُمَا، فَتَفَحَّطُهُمَا فَطَارَا. فَأَوَّلْتُهُمَا كَذَابَيْنِ يَخْرُجَانِ»

“While I was sleeping, I saw in my hands two gold bracelets and I disliked them, so I blew on them and they flew away. I interpreted them as being two liars who would appear.”^[2]

[1] * A valley lying a night's journey from Al-Madinah.

[2] Reported by Al-Bukhari, on the authority of Ibn 'Abbas ﷺ.

And it was reported on the authority of ‘Abdullah bin Mas‘ūd ؓ that he said: “The Messenger of Allāh ﷺ said:

«ثَلَاثٌ مَنْ نَجَا مِنْهُنَّ فَقَدْ نَجَا: مِنْ مَوْتِي، وَمِنْ قَتْلِ خَلِيفَةِ مُصْطَبِرٍ
بِالْحَقِّ مُعْطِيهِ، وَمِنْ الدَّجَالِ»

“There are three things which, whoever is saved from them, will be saved: From my death, from the killing of a patient Caliph who dispenses justice and gives people their rights and from the Dajjal (Antichrist).”

It was also reported on the authority of Abu Hurairah ؓ that he said: “When the Messenger of Allāh ﷺ died and Abu Bakr was (leader) and some of the Arabs apostatized, ‘Umar said to Abu Bakr: “How can you fight the people when the Messenger of Allāh ﷺ: “I was ordered to fight the people until they declare: “*La Ilaha Illallah*” (None is worthy of worship except Allāh) and if they say it, their lives and their property will be safe from me, unless it is by right (of law)...” Abu Bakr said: “*Zakah* is a part of that right. By Allāh, I would fight anyone who differentiates between prayer and *Zakah*. By Allāh, if they refused to pay me even a kid they used to pay to Allāh’s Messenger, I would fight with them for withholding it.” ‘Umar said: “It was nothing but that I realized that Allāh had opened Abu Bakr’s chest towards the decision to fight, then I knew that he was right.”^[1] He said: “By Allāh, the faith of Abu Bakr outweighed the faith of the whole of this *Ummah* in fighting the apostates.”

And Ya‘qūb bin Sa‘eed bin ‘Ubaid and Muhammad bin Muslim bin Shihab Az-Zuhri reported on the authority of a number of people that they said: “Abu Bakr was the Commander of the grateful ones, who remained steadfast upon their religion and the Commander of the patient ones who patiently persevered in *Jihād* against their enemies – the apostates – and this was because the Arabs differed in the manner of their apostasy: A group of them said: “If he was a Prophet, he would not have died.” Others said:

^[1] Reported by Al-Bukhari, on the authority of Abu Hurairah ؓ.

“Prophethood is terminated by his death, so now we do not obey anyone.” And regarding this, one of them said:

*We obeyed the Messenger of Allāh when he was among us,
O slaves of Allāh! What of Abu Bakr?
Did he bequeath the Caliphate to Abu Bakr after his death?
This would be a great disaster.*

Another group said: “We believe in Allāh.” Others said: “We believe in Allāh and we testify that Muhammad is the Messenger of Allāh, but we will not give you our wealth (i.e. we will not pay *Zakah*).”

Some of the Companions ؓ argued with Abu Bakr ؓ, saying: “Hold back the army of Usamah and it will provide safety for Al-Madinah and be more comforting to the Arabs, so that they may see how the matter stands, for if a group should apostatize, we will say: “Fight with those who are with you against the apostates.” Some of the Arabs decided to apostatize and ‘Uyainah bin Hisn and Al-Aqra’ bin Habis ؓ came to Abu Bakr ؓ with a number of men from the notables among the Arabs and they visited some of the *Muhajirûn* and said: “The people whom we have left behind have apostatized from Islam and they do not intend to pay (the *Zakah*) which they used to pay to the Messenger of Allāh ﷺ, so if you fix a sum for us, we will attend to the affair for you.” Then the Companions ؓ came to Abu Bakr ؓ and proposed this to him and they said: “It is our opinion that you pay Al-Aqra’ and ‘Uyainah a certain amount which will please them and they will attend to the matter of those behind them for you, until Usamah and his army return to us and you will be stronger, for we are today few against many.” Abu Bakr ؓ said: “Do you see any other solution?” They said: “No.” He said: “You know that a part of what your Prophet left to you was consultation in matters not touched upon by the *Sunnah* of your Prophet, nor sent down to you in your Book. I am only a man among you, you see what I have indicated to you and verily, Allāh will not let you to agree upon misguidance; you will agree upon righteousness in the matter.

But as for me, I think that we should declare war on our enemies and whoever wishes may believe and whoever wishes may disbelieve and that you should not bribe people to accept Islam. Let us undertake *Jihâd* against his enemy as he (i.e. the Prophet ﷺ) did. By Allāh, if they should refuse to pay me even an '*Iqal*,^[1] I would undertake *Jihâd* against them for it until I took it. As for the coming of 'Uyainah and his companions to you, this is a matter which is understood by 'Uyainah and he accepts it, then they came to him. But if they see the point of the sword, they will return that which they have left, or else the sword will destroy them and then they will go to the Fire and we will have killed them due to a right which they withheld and the disbelief which they have followed and their case will be clear to them people."

They said to him: "Yours is the best opinion and we think that we should follow your opinion."

When the Messenger of Allāh ﷺ had set out after performing *Hajj* in the tenth year after the *Hijrah* and he arrived in Al-Madinah, he remained there until he saw the new moon of Muharram in the eleventh year and he sent the (*Zakah*) assessors to the Arabs.

Allah Benefitted Tai' Through 'Adiyy bin Hatim:

When they were informed of the death of the Messenger of Allāh ﷺ, they disagreed; some of them reverted (to paganism) and some of them went to Abu Bakr ؓ, including 'Adiyy bin Hatim and he had a large amount of camels from the charity of people. When some of them apostatized, and Banu Asad – who were their neighbours – apostatized, the people of Tai' gathered to 'Adiyy and said: "This man has died and the people have rebelled after him and each tribe has kept in its hands whatever charities they have – so we have more right to our wealth than strangers."

He said to them: "Did you not give your pledge willingly, without compulsion?"

^[1] *Iqal*: A rope used for hobbling camels.

They said: "Yes. But what you see has occurred and you have seen what the people have done."

He said: "By Him in Whose Hand is the soul of 'Adiyy, I will never break the agreement and if you refuse (to pay it), by Allāh, I will certainly fight you and 'Adiyy bin Hatim will either be the first person to be killed while fulfilling his obligation, or else he will deliver it. So do not expect that Hatim will be cursed in his grave and his son after him (by agreeing to your proposal); do not let the treachery of the traitor call you to betrayal, for verily, whenever a Prophet dies, Satan has lieutenants through whom he misleads the ignorant people and causes them to be put to trial. But it (the trial) is only a cloud of dust, it does not remain and it has no substance to it. Verily, the Messenger of Allāh ﷺ has a Caliph (i.e. successor) who comes after him and succeeds him in this matter. And Allāh's religion has men who will rise up and stand fast after the Messenger of Allāh ; and his two locks of hair (i.e. his religion) are in the highest place. If you should do (as you are planning) he will fight you and take your wealth and your women after the death of 'Adiyy and your treachery. And where will you people be then?"

When they saw that he was serious, they left him and submitted to him.

Then in the time of 'Umar ؓ, he found 'Umar ؓ behaved rather coldly towards him and he said to him: "I think that you do not know me?" 'Umar ؓ replied: "On the contrary, by Allāh! And Allāh knows you in the heaven. I know you, by Allāh. You embraced Islam when the people disbelieved, you fulfilled your trust when they betrayed it and you came forward when they retreated. By Allāh, I know you."

Fighting the Apostates:

When the Arabs did what they did and some of them refused to pay the charity, Abu Bakr ؓ resolved to fight them and Allāh guided him with regard to them. He decided to go out himself and he set out with a hundred men from among the *Muhajirûn*

and the *Ansar*, Khalid ؓ carrying the standard. They went on until they reached Buq'a', where they stopped, so that the people could catch up with them and it would be quicker for them to come out. He appointed Muhammad bin Maslamah ؓ to encourage the people and he remained in Buq'a' for a number of days and all of the *Muhajirûn* and the *Ansar* came out, without exception.

'Umar ؓ said: "Return, O Caliph of Allāh's Messenger and be a source of strength for the Muslims, for if you are killed, the people will apostatize and falsehood will overcome truth." So he called upon Zaid bin Al-Khattab ؓ to take his place, but he said: "I had hoped that I would be martyred with the Messenger of Allāh ﷺ, but I was not blessed with that and I wish to be blessed with it in this case, whereas it is not fitting that the commander of the troops should lead the fighting himself."

Then he called upon Abu Hudhaifah bin 'Utbah ؓ and presented the matter to him, but he answered as Zaid ؓ had done. Then he asked Salim, the freed slave of Abu Hudhaifah ؓ, but he refused him. Then he called upon Khalid ؓ and placed him in command of the army and he wrote for him this document:

In the Name of Allāh, the Most Beneficent, the Most Merciful.

"This is what Abu Bakr, the Caliph of the Messenger of Allāh ﷺ has enjoined upon Khalid bin Al-Waleed, when he sent him to fight those who have turned back from Islam to the misguidance of the *Jahiliyyah* and the desires of Satan." And he ordered him to explain to them their rights in Islam and their obligations and to take care to guide them and that whoever responded positively, it was to be accepted from him and that he was only to fight those who disbelieved in Allāh until they returned to belief in Allāh and that whoever believed and his belief was proved true, no harm would come to him and that his reckoning would be with Allāh later, regarding his deeds. And he ordered him not to accept anything from any person except Islam. And he also ordered that no people be included in his army until it was known for what reason they followed him and fought with him. He said: "For I

fear that there will be people with you who wish not to be with you, who are not from you and who do not follow your religion and thus they will be a help (to the enemy) against you. Be kind and courteous to the Muslims on the journey and in your stopping places and check on them. And do not hasten some of the people over others on the journey, nor when setting out. And treat well those from the *Ansar* among you, for in them there is anger, bitterness and meanness; but they are truthful and virtuous and they have precedence (over others) and the Messenger of Allāh ﷺ ordered that they be treated well. So accept the deeds of those among them who act righteously and forgive those who do ill.”

And it is narrated that Abu Bakr ؓ wrote another letter with this one and he ordered Khalid ؓ to read it in every assembly and the text of it was:

Abu Bakr’s Letter to His Commanders:

In the Name of Allāh, the Most Beneficent, the Most Merciful.

“From Abu Bakr, the Caliph of Allāh’s Messenger ﷺ to whomsoever this letter of mine is conveyed, including the high and the low, whether they remained steadfast upon the religion of Islamic or turned back from it: Peace be upon whoever follows guidance and does not return to misguidance and ignorance having once been guided. I praised and thank Allāh, besides Whom there is none worthy to be worshipped. And I testify that none is worthy of worship besides Allāh and that Muhammad is his slave and his Messenger. One who guides is not like one who misguides. Allāh sent him with the Truth from Him to His creatures, as a bearer of glad tidings, a warner, a caller to Allāh, by His Permission and a guiding light, in order to warn the living and to establish the truth regarding the disbelievers. Allāh guided with truth those who responded to his call and smote with truth those who turned away from it, until they embraced Islam – whether willingly or unwillingly. Then the Messenger of Allāh ﷺ passed away. And Allāh had informed him and the Muslims of

this in the Book which He revealed to him, saying:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾

"Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die."^[1]

- and He said:

﴿وَمَا جَعَلْنَا لِلشَّيْرِ مِنْ فَيْلِكَ الْخُلْدَ أَفَإِنْ مِتَ فَهُمْ الْخَالِدُونَ﴾

"And We granted not to any human being immortality before you (O Muhammad ﷺ); then if you die, would they live forever."^[2]

- and He said to the believers:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him."^[3]

So whoever used to worship Muhammad, (he should know that) Muhammad has died; but whoever worshipped Allāh, Alone, without partners, (he should know that) Allāh is ever Watchful (over them) and He is Living, Everlasting and does not die and neither slumber nor sleep seize him. He protects His religion and He avenges against His enemy and requites him. I advise you, O people, to fear Allāh and I encourage you to take your portion and your share from Allāh and that which your Prophet ﷺ brought to you and that you follow his guidance and hold fast to the religion of Allāh, for whosoever does not protect (the religion of) Allāh is lost, whosoever does not believe Him is a liar, whomsoever He does not make happy will be wretched, whomsoever He does not sustain will suffer privation and whomsoever He does not help will be abandoned. So be guided by the Guidance of Allāh, your Lord, for whomsoever Allāh guides, he will be rightly guided and whomsoever He sends

[1] Sûrah Az-Zumar 39:31

[2] Sûrah Al-Anbiya' 21:34-35

[3] Sûrah Al 'Imrân 3:144

astray, you will find neither friend nor guide for him.”

“I have been informed that some of you have turned back from His religion after professing Islam and acting upon it, deluded and deceived regarding Allāh, ignorant of what Allāh commands and obedient to Satan. Allāh, Most High says:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

“Surely, *Shaitān (Satan)* is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb (followers)* that they may become the dwellers of the blazing Fire.”^[1]

I have sent Khalid to you with the *Muhajirūn* and the *Ansar* and those who follow them with good conduct. And I have ordered him not to fight anyone until he has called him to the worship of Allāh; so whoever enters the religion of Allāh and performs righteous deeds, he will accept that from him, but whoever refuses, he will not allow him to remain upon that. He will burn them by fire and take their women and children captive.”

And it is reported on the authority of ‘Urwah bin Az-Zubair ؓ, that he said: “Abu Bakr ؓ began to advise Khalid ؓ and he said to him: “You must fear Allāh and be kind to those who are with you, the early converts from among the *Muhajirūn* and the *Ansar*; and consult them and do not dispute with them. Send scouts before you to reconnoiter the places (of the enemy) and go forth with your companions in a state of preparedness. Then if Allāh grants you victory over the people of Al-Yamamah, then do not remain long with them, if Allāh wills. And beware of coming to me on the morrow with news that will cause me to be angry with you. Hear my commission and my advice and do not attack a community in which you hear the call to prayer being made, until you know what their beliefs are.”

“And be aware that Allāh knows what you hide within you and what you display and know that those under your guardianship will act as they see you acting.”

[1] *Sûrah Fâtir* 35:6

“Keep in touch with your army and prohibit them from doing what does not benefit them, for you only fight those whom you fight by your actions. If you do these things, we hope that you will be victorious over your enemies. Go with Allāh, Most High’s Blessing.”

The Story of Khalid’s March to Buzakhah and Other Places:

When Khalid ﷺ set out for Buzakhah, ‘Adiyy bin Hatim ﷺ was with him and a thousand men from Tai’ had joined him and they camped at Buzakhah. Jadeelah – which was a family from Tai’ – had turned away from Islam and ‘Adiyy Ibn Hatim ﷺ was from Ghawth. Jadeelah had decided to apostatize, but Miknaf Ibn Zaid Al-Khail ﷺ came to them and said: “Do you wish to be cursed by your tribe, when not a single man from Tai’ has turned back and this man ‘Adiyy has a thousand men with him?” And so he dissuaded them (from apostatizing).

Then when Khalid ﷺ arrived at Buzakhah, he said to ‘Adiyy ﷺ: “Shall we not march to Jadeelah?” He said: “O Abu Sulaiman! Do you prefer me to fight with you with two hands, or with one hand?” He replied: “With two hands, of course.” He said: “For Jadeelah is one of my hands, so let them alone.” And so he let them alone.

Then ‘Adiyy ﷺ went to them and called them to Islam and they embraced (i.e. returned to) Islam and he praised and thanked Allāh and went with them to Khalid ﷺ. When Khalid ﷺ saw them, he called his men to arms, but when they arrived, they stopped at a distance and Khalid ﷺ came to them and welcomed them and they apologized to him, saying: “Do with us as you wish.” So he invoked Allāh to reward them well. And so not a single person from Tai’ apostatized.

Khalid ﷺ then continued on in a state of preparedness and ‘Adiyy ﷺ requested him to place his people at the front of his company, but he said: “I fear to place them at the front, for if the fighting breaks out upon them, they may flee and those with us may flee also. Let me place a people who are steadfast and

experienced.”

‘Adiyy ﷺ said: “It is for you to decide.” So he placed the *Muhajirûn* and the *Ansar* in front and he continued to send out scouts from the time they left Buq’a’ until they reached Al-Yamamah and he ordered his spies to test everyone who passed by them at the times of prayer by calling the *Adhan* for it and this would be a proof of their Islam.

When they reached Tulaihah Al-Asadi, they found that a tent had been set up for him and his companions were around him. So Khalid ﷺ made camp for his army about a mile or so away and then he set out on his horse with a number of the Companions and stopped near the (enemy) camp and he called for Tulaihah, who came out to him. He said to him: “One of the things which our Caliph has commanded us to do is to call you to (the worship of) Allāh, Alone, without partners and (to testify) that Muhammad is His slave and His Messenger and to return to that from which you have departed (i.e. Islam).” But Tulaihah refused.

‘Uyainah bin Hisn had asked him: “Listen, can you show us something (i.e. to prove your Prophethood)? For we have seen the proofs which came to Muhammad.” He said: “Yes.” And he had sent spies from among his men when Khalid ﷺ approached them, before the people heard of his approach, so he said: “If you send two riders from Banu Nadr bin Qu’ain on horses with white blazes on their foreheads and white feet, they will bring you a spy from the enemy.” This they did and they met a spy from Khalid ﷺ and they brought him and this increased their trial (i.e. it increased their belief in Tulaihah’s Prophethood).

When Tulaihah refused to respond (positively) to Khalid ﷺ, he returned to his camp and placed Miknaf bin Zaid Al-Khail and ‘Adiyy bin Hatim ﷺ in charge of the guard that night, then before dawn, he prepared his troops and put his brigades in their places. The largest brigade he placed in the charge of Zaid bin Al-Khattab ﷺ and he advanced with them and Thabit bin Qais ﷺ advanced with the brigade of the *Ansar*. Tai’ requested that they be given a banner and so he formed them into a brigade and placed them under the leadership of ‘Adiyy ﷺ.

When Tulaihah heard the movement (of the Muslim troops), he prepared his companions until they were formed up into ranks. Then Khalid ؓ advanced with them until they were near to Tulaihah. Tulaihah meanwhile sent out forty strong young men and placed them on the right flank and said: "Advance until you reach the left flank." This they did and the Muslim forces were scattered and none was killed until they reached the left flank, then they repeated the same manoeuvre and the Muslims were routed.

Khalid ؓ called out: "O Muslims! Allāh! Allāh! And he plunged boldly into the middle of the enemy forces and his companions attacked with him and the two forces engaged in combat. Someone from among the tribe of Tai' called out during the fighting, when the forty riders attacked: "O Khalid! Retreat to Salma and Aja (two mountains of Tai')," but he replied: "Nay, let us resort to Allāh." Then he attacked and he did not turn back until not a single man from among the forty riders remained. Then the Muslim forces rallied following their (initial) rout and the fighting became fierce and Hubal bin Abi Hubal (an apostate) was taken prisoner and they wanted to send him to Abu Bakr ؓ, but he said: "Do not show me to him." So they cut off his head.

When the fighting intensified, Tulaihah wrapped himself in his cloak and they waited for Revelation to come down to him. After a long time had passed and his companions had become exhausted by the fighting, 'Uyainah fought and the troops complained, until finally, when the Muslims pressed them hard, he went to Tulaihah who was wearing his cloak and said: "Listen, has Gabriel come to you yet?" He said: "No, by Allāh." He said: "May you perish the rest of the day!" Then 'Uyainah returned and fought and incited his men to fight, for they had been complaining about the fighting. When it became prolonged, he went to Tulaihah and he was wrapped in his cloak and he grabbed him forcefully, causing him to sit down and said: "May bring infamy on this prophethood! Has nothing been said to you yet?" He replied: "Yes, it has been said to me: "You have a hand mill like his and this is a day you will never forget."

‘Uyainah said: “I think that Allāh knows that it is a day you will never forget. O Banu Fazarah! This way!” – and he pointed towards the sun – “Retreat! By Allāh, this man is a liar! There is no blessing for us, nor for him in what he asks.” So Fazarah departed and ‘Uyainah and his brother followed them.” Then ‘Uyainah was captured, while his brother fled.

When Tulaihah saw what his companions had done, he fled and his companions said: “What are your orders?” He had already prepared his horse and his wife for departure and he leapt upon his horse and mounted his wife behind him, then departed in haste, saying: “Whoever among you can do as I am doing, let him do so.” Then he fled until he reached Ash-Sham.”

It was said that he told his companions, when he saw that they had been routed: “Woe to you! What causes you to flee?” One man answered him saying: “I will tell you: There is not a man among us who does not wish that his companion be killed before him; and we are fighting a people every one of whom would love to die before his companion.”

When Tulaihah turned and fled, he was followed by ‘Ukashah bin Mihsan and Thabit bin Aqram. Tulaihah had given a promise to Allāh that whoever called upon him to fight, he would do so. So when he turned away, ‘Ukashah called to him: “O Tulaihah!” And he approached him, and Tulaihah killed ‘Ukashah. Then Thabit caught up with him and Tulaihah killed him also. Then the Muslims engaged the companions of Tulaihah and killed some of them and took some of them captive. Khalid ؓ called out: “Let no man heat a cooking pot or boil water except that his trivet be the head of a man.” *^[1]

[1] * Burning by fire is a matter in which there is a difference of opinion; The author of *Fath Al-Bari* (Ibn Hajr Al-‘Asqalani) said: “The *Salaf* disagreed regarding burning people: ‘Umar, Ibn ‘Abbas ؓ and others held that it is detested in all circumstances, regardless of whether it is because of disbelief, during a battle or as a reciprocal punishment. ‘Ali, Khalid ؓ and others permitted it. Al-Muhallab said: “This prohibition is not one of unlawfulness (*Tahreem*), but one of expressing humility (to Allāh, since it is does not befit anyone to punish by fire except Allāh). And among the

A man from Banu Asad felt sympathy and he leapt onto the rear of Khalid's riding beast and said: "I implore you by Allāh not to let the destruction of Mudar at your hand be your judgement upon Banu Asad, O Khalid!" So Khalid ﷺ announced: "Whoever stands up, he will be safe." So all of the people stood up.

The people of Banu 'Amir heard of this and they announced their reversion to Islam.

Then Khalid ﷺ ordered enclosures to be built and he kindled fires in them, then he ordered that the captives be thrown into them and on that day Hamiyah bin Sabee' – whom the Messenger of Allāh ﷺ had appointed to collect the *Zakah* of his people – was thrown into the fire.

And Umm Tulaihah was taken and given the opportunity to embrace Islam, but she leapt and took a burning coal from the fire and said: "O death! Rejoice, since there being no alternative, I choose you."

Al-Waqidi reported that Khalid ﷺ gathered the prisoners in the enclosures and then kindled the fire over them and they were burnt alive, but he did not burn anyone from Fazarah.

It was said to one of the scholars: "Why did he burn these people from among the apostates?" He replied: "It was reported to him that they had said something evil and (thereby) affirmed their apostasy."

And it is reported on the authority of Ibn 'Umar ﷺ that he said:

evidences of the permissibility of burning are the actions of the Companions ﷺ and the Prophet ﷺ put out the eyes of *Al-'Uraniyyūn* with hot iron, while Abu Bakr burnt those who committed outrages in the presence of the Companions ﷺ and Khalid burnt some of the apostates. And most of the Madinan scholars permit the burning of forts and ships with their inhabitants, according to Ath-Thawri and Al-Awza'i. Ibn Al-Muneer and others say that there is no evidence in the aforementioned things which purports to show its permissibility, because the story of the *'Uraniyyūn* was a punishment, or it was abrogated by what has been mentioned previously and the sanction of it by one Companion is contradicted by the prohibition of it by another." (end of quote) See: *Fath Al-Bari*, vol. 6, pages 149-150, As-Salafiyyah Publishing.

“I took part in the Battle of Buzakhah with Khalid and Allāh granted us victory over Tulaihah and whenever we defeated a people, we would take prisoners and we would divide up their property.”

The Story of the Return of Banu ‘Amir and Others to Islam:

When Allāh caused Banu Asad and Banu Fazarah to be defeated at the Battle of Buzakhah, Khalid ؓ sent expeditions to catch whomever they could from among the apostates and the Arabs began to travel to Khalid ؓ desiring to embrace Islam and fearful of the sword.

Among them were those caught by the expeditions who said: “I came desiring Islam and I have returned to that which I left.”

And among them were those who said: “We did not return, but we refused to pay our wealth and now we have given it, so let him take his right from it.”

And among them were those who went to Abu Bakr ؓ and did not approach Khalid ؓ.

Then Khalid ؓ made for the two mountains of Tai’- Aja and Salma – and the tribes of ‘Amir and Ghatafan came to him and embraced Islam and sought protection for their waters and their lands and they declared their repentance, established prayer and acknowledged the obligation of *Zakah*.

Khalid granted them protection and took from them agreements and covenants that their children and their wives would implement it night and day.

They said: “Yes, yes.”

And he sent ‘Uyainah to Abu Bakr ؓ with his hands in chains and the children of Al-Madinah prodded him with date palm branches and beat him and they chanted: “O enemy of Allāh! Did you disbelieve in Allāh having previously believed in Him?” And he replied: “By Allāh, I never believed in Allāh.”

Khalid ؓ took from Banu ‘Amir and others among those who had apostatized and who pledged to him to follow Islam all of the

weapons belonging to them which came to light and he made them swear an oath regarding any they might have concealed. If they swore, he would leave them, but if they refused, he would take them captive until they brought whatever they had. In this way, he took from them a large amount of weapons and gave them to peoples who needed them to fight their enemies and he recorded them, then they returned them to him later.

Yazeed bin Abi Shareek Al-Fazari reported on the authority of his father that he said: "I came with Banu Asad and Ghatafan to Abu Bakr ؓ as part of a delegation after Khalid ؓ had left them and Abu Bakr ؓ said: "You may choose between two options: Either war, the consequence of which will be expulsion, or a humiliating peace." Kharijah bin Hisn said: "This war whose consequence is expulsion we know about, but what is the humiliating peace?" He said: "You will testify that our dead are in Paradise and that your dead are in the Fire; you will return to us what you have taken from us, but we will not return to you what we have taken from you; you will pay an indemnity for our dead: For each dead person, you will pay a hundred camels, of which forty must be pregnant, but we will not pay any indemnity for your dead; and we will take from you your riding beasts and your weapons and you will hold onto the tails of the camels (i.e. wait) until Allāh may show His Prophet's Caliph and the believers what He wills from you, or He sees that you have returned to that which you left (i.e. Islam)."

Kharijah said: "Yes, O Caliph of the Messenger of Allāh."

Then Abu Bakr ؓ said: "You must make an oath and a covenant to Allāh that you will act upon the Qur'ān night and day and that you will teach it to your children and your womenfolk and that you will not refuse the obligations which Allāh has made incumbent upon you with regard to your wealth." They said: "Yes."

'Umar ؓ said: "O Caliph of the Messenger of Allāh! Everything you have said is as you have said, except that they pay an indemnity for those of our men who were killed, for they are people who were killed fighting in Allāh's Cause." And the people

followed ‘Umar’s opinion ﷺ, so Abu Bakr ﷺ took all of the weapons and riding beasts which he could, then when he died, ‘Umar ﷺ considered that Islam had become established and so he gave them to their owners and the heirs of those of them who had died.

Khalid’s Expedition to Al-Yamamah:

When Khalid ﷺ had finished at Buzakhah and Banu ‘Amir, he announced that Abu Bakr ﷺ had ordered him to proceed to the land of Banu Tameem and to Al-Yamamah. Thabit bin Qais ﷺ – who led the *Ansar*, while Khalid was in charge of the whole Muslim force – said: “He did not order us to do that, nor do we have the strength for it and the Muslims are tired and their riding beasts have become emaciated.” Khalid replied: “I will not compel anyone.” And he left with those who followed him.

The *Ansar* remained for one or two days, then they began to reproach one another, saying: “By Allāh, we have not done anything. By Allāh, if anything happens to them, people will surely say: “You abandoned them.” And it will be an insult the ignominy of which will remain until the end of time. But if they achieve victory, it will be a good deed which you have forbidden to yourselves, so send a message to Khalid requesting him to remain until you catch up with him.” So they sent a message to him and he remained until they caught up with him and he waited for them with a large force of Muslims until they arrived.

Then they went on together until they reached Al-Butah, in the land of Banu Tameem, but they did not find any troops there, so Khalid ﷺ sent out expeditions to all corners of the land, one of which encountered Banu Hanzalah – whose chief was Malik bin Nuwairah, who had been sent by the Messenger of Allāh ﷺ to collect the *Zakah* from his people and when news reached them of the death of the Messenger of Allāh ﷺ, he returned the camels taken as *Zakah* to their owners – for which reason, he was known as *Al-Jafūl* (the Returner) – and he gathered his people and said: “This man (i.e. the Prophet ﷺ) has died, so if anyone should arise

after him, he will be pleased that you have entered his religion and he will not request what has passed and you will not have to give your wealth to the people.” And so the majority of them hastened to him.

Upon hearing this, Qa'nab – the chief of Banu Yarbû' – stood up and said: “O Banu Tameem! Do not cut off payment of your *Zakah*, or Allāh will cut off His Blessings upon you and do not give yourselves up to affliction after Allāh has garbed you in forgiveness and be not afraid of disbelief while you are under the protection of Islam. You have given little from much (which Allāh has given to you) and Allāh takes away much due to little (which you refuse to pay) and He will make masters over your wealth on the morrow those who will take it without your agreement and if you refuse to pay it, you will be killed, so obey Allāh and disobey Malik.” Then Malik stood up and said: “O Banu Tameem! I have only returned your wealth to you out of respect for you, but still one of you stands up and accuses me of error. By Allāh, I am not the most eager of you in acquiring wealth, nor the most fearful among you of death, nor the most secretive of you if I remain, nor the most secretive of you to depart if I flee.” They were pleased with this and submitted their affairs to his decision, but Allāh refused except to complete His religion among them. Regarding this, Malik said:

*Some men said: “Today Malik is right,”
 While others said: “Malik is not right,”
 But I said: “Leave me, may you be bereaved of your parents,
 I am not mistaken in my opinion,
 Neither in this life nor in the life of the Hereafter,
 So take it, it is your charity,
 Their udders bound up, they have not been uncovered,
 I will take responsibility so that you fear not,
 I will help you with the little that is at my disposal,
 And if there is anyone who takes control (after Muhammad),
 We will obey him and we will say: Our religion is the religion of
 Muhammad.*

When news of this reached Abu Bakr ؓ and the Muslims, they were furious with him and Khalid ؓ vowed to Allāh that if he caught him, he would use his head as a trivet for his cooking pot.

When the expedition reached them at sunrise, they rushed to their weapons and said: "Who are you?" They replied: "We are the slaves of Allāh, the Muslims." They responded: "We are (also) the slaves of Allāh, the Muslims." Khalid's men said: "Then lay down your weapons." They did so and the Muslims seized them and took them to Khalid ؓ.

Abu Qatadah ؓ – who was with the expedition – said to him: "Will you kill these people?" Khalid ؓ replied: "Yes." He said: "They are protected from us by Islam; we called the *Adhan* and they called the *Adhan* and we prayed and they prayed and the commission of Abu Bakr was: "Any community you come to, if you hear them making the call to prayer, then refrain from harming its inhabitants until you have asked them what complaints they have and what they need. But if you do not hear the *Adhan*, then launch an attack against them and kill and burn."

So Khalid ؓ ordered that they be killed and he ordered that the head of Malik be brought to him and he made it a trivet for his cooking pot. Malik's brother, Mutammim lamented his brother by writing many verses of poetry about him.

It is reported that 'Umar ؓ said to him: "I wish that I had lamented my brother Zaid with the like of the poetry with which you lamented your brother, Malik." Mutammim said: "If I knew that my brother had gone to the same abode as that of your brother, I would not have lamented him." 'Umar ؓ replied: "No one consoled me for the death of my brother as he did."

The Story of the Apostasy of the People of Al-Yamamah, Having Been Led Astray by Musailamah the Liar:

It is reported on the authority of Rafi' bin Khadeej ؓ that he said: "Delegations came to the Prophet ﷺ from among the Arabs, but no delegation came to us with harder hearts than, nor any

more determined that Islam should not be established in their hearts than Banu Haneefah and Musailamah was with that delegation.”

When they set out for Al-Yamamah, he claimed that the Prophet ﷺ had made him a partner in Prophethood and he wrote to him: “From Musailamah, the Messenger of Allāh, to Muhammad, the Messenger of Allāh, as for what follows, I have been appointed as a partner with you in the matter (of Prophethood); so half of the land is for us and half of it is for Quraish, although Quraish are a people who are unjust.

And the Messenger of Allāh ﷺ wrote to him:

«مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ، إِلَى مُسَيْلَمَةَ الْكَذَّابِ، أَمَّا بَعْدُ، فَإِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ»

“From Muhammad, the Messenger of Allāh, to Musailamah the Liar, As for what follows, Verily, the land belongs to Allāh and He causes to inherit it whomsoever He wills from among His slaves and the (best) outcome is for Al-Muttaqûn.”

After the death of the Messenger of Allāh ﷺ, the misguidance of the enemy of Allāh intensified and Banu Haneefah went along with him in this, except for a few intelligent individuals.

One of the greatest trials for his people was the testimony of Ar-Rajjal bin ‘Unfuwah that he had been made a partner with the Prophet ﷺ in the matter (of the religion). Ar-Rajjal had been a member of one of the delegations which came to the Prophet ﷺ and he recited the Qur’ân and learnt the *Sunan*; Ibn ‘Umar ؓ said: “He was one of the best of the delegation with us and he was a greater trial to the people of Al-Yamamah than anyone else, due to his knowledge.”

Rafi‘ bin Khadeej ؓ said: “Ar-Rajjal had a humble bearing and he was attached to reciting the Qur’ân and performing good deeds – or so it appeared – to an amazing degree.”

Ibn ‘Umar Al-Yashkuri was one of their notables and he was a friend of Ar-Rajjal and a Muslim who concealed his Islam and he

composed poetry which was widely recited in Al-Yamamah by the children and youth:

*O delight of my heart, daughter of Uthal,
My night was made long by the trial of Ar-Rajjal,
He put them to trial by his false testimony,
But Allāh is Almighty, and Strong in punishment,
What he says in the matter,
Is not equal in value to even a sandal strap,
Nor can it even do the job of a sandal strap,
My religion is the religion of the Prophet,
But there are men among the people,
Who are not true men to us,
Muhakkam bin At-Tufail has destroyed the people,
Along with those men who are not men to us,
Musailamah has misled them in their religion this day,
And they will never be able to lead him back (to the truth),
I said to myself: "If patience becomes difficult,
And the sayings of the low people become widespread,
Perhaps people will be impatient in a matter for which there is a
solution,
Like the untying of a camel rope,
If I should die in the natural state in which Allāh created me,
As a monotheist, then I care not.*

When Musailamah, Muhakkam and their notables were informed of this, they sought him, but he escaped them and reached Khalid ؓ and informed him of their situation and pointed out to him their weaknesses.

The trial of Banu Haneefah was increased by the liar in their midst, for he would supplicate for the sick and invoke blessings on the newborn and they were not prevented from being fooled by him by the signs which Allāh showed them of failure and loss:

A man came to him with a newborn child and he passed his hand over its head and it became bald and all of his children became bald.

Another man came to him and said: "I have wealth, but I do not have any child who reaches two years of age except that it dies, apart from this child and he is ten years old. Now I have a child which was born yesterday, so I would like you to bless it and supplicate Allāh that He makes its life long." He said: "I will ask for you." And the man returned to his home happy, but he found that the elder child had tumbled into a well and that the younger one was in the agony of death. And before the day had ended, they were both dead and their mother said: "No, by Allāh, Abu Thumamah does not have the same rank with his God as Muhammad had."

And Banu Haneefah dug a well and they found its water sweet; then they went to Musailamah and requested his blessing on it and he spat in it and it turned salty and bitter.

Abu Bakr As-Siddeeq ؓ had charged Khalid ؓ that when he had dealt with Banu Asad, Banu Ghatafan and Banu Ad-Dahiyah, he should make for Al-Yamamah and he emphasized this to him. So when Allāh had granted Khalid victory over them, some of them slipped away to Al-Madinah and asked Abu Bakr ؓ to accept their pledge of allegiance to Islam, but he said: "The pledge which I impose upon you and my desire for you is that you catch up with Khalid and if Khalid informs me that any of you has gone with him to Al-Yamamah, he will be protected. Let those of you who are present inform those of you who are absent and do not come to me."

Ibn Al-Jahm said: "Those people who met up with him were the ones who caused the Muslims to be routed three times on the day of the Battle of Al-Yamamah and they were a source of trial to the Muslims."

Shareek Al-Fazari said: "I was one of those who took part in Buzakhah with 'Uyainah bin Hisn, then Allāh blessed me with repentance and I went to Abu Bakr and he commanded me to go to Khalid and he sent with me a letter to him: "To proceed, your letter mentioning the victory with which Allāh favoured you over Asad and Ghatafan reached me and you are now going to Al-Yamamah, so fear Allāh, Alone and do not associate partners with

Him and be kind to those Muslims who are with you. Be like a father to them and I caution you, O son of Waleed, against the pride of Banu Al-Mugheerah, for I have noticed in you that which I have not observed in any other. Observe Banu Haneefah, for you have not met any people resembling them. All of them will be against you. Their land is vast, so when you arrive, take the matter in hand yourself and consult the Companions of the Messenger of Allāh ﷺ in your company. And know that they possess virtue, so when you encounter the enemy, match them with opponents of like strength and skill. Then if Allāh grants you victory over them, I warn you against letting them live: Kill their wounded, seek out those of them who flee, put the captives among them to the sword and strike terror among them by killing and burn them by fire. And I warn you against contradicting my orders. Peace (be upon you).”

When the people of Al-Yamamah heard that Khalid ؓ was approaching them, after he had dealt with others like them, this perturbed them and Muhakkam bin Tufail, their leader, hastened to him and he decided to return to Islam, but then he continued in his misguidance. He was a friend of Zaid bin Labeed Al-Ansari ؓ and Khalid ؓ said to him: “If you sent him something to dissuade him... for he is their leader and their obedience is in his hands.” So he sent him the following poetic verses:

*O Muhakkam bin Tufail!
The achievement of your forefathers is due to Allāh,
Serpent of the Valley,
O Muhakkam bin Tufail!
You people are like sheep,
Whose shepherd has given them to the lions,
There is no recompense from Musailamah the Liar,
For a people who lose their brothers and sons,
Stop Banu Haneefah before there is cause for lament,
The destruction of the horsemen among the people,
And their wailing will be heard,
Feel not safe from Khalid,*

*Wearing his cloak wrapped around him,
Under a cloud of dust, like attacking lions,
Woe to Al-Yamamah! Woe!
There is no escape for them,
If the horsemen attack them with their thirsty spears,
By Allāh, their swords will not be lifted from you,
Until you are destroyed like the nations of old.*

This was shown to Muhakkam and it was said to him: "This is Khalid with the Muslims." He said: "Khalid has chosen something and we have chosen something else and why does Khalid reject the idea that there might be one among Banu Haneefah who has a share in the matter (of Prophethood)? He will see – if he comes to us – that he has encountered a people unlike those he has (previously) encountered." Then he addressed his people, saying: "You are about to encounter a people who sacrifice themselves for the sake of their companion, so sacrifice yourselves for the sake of your companion."

'Umair bin Dabi' was among the companions of Khalid ؓ, but he was not one of the people of Hujr, he was one of the people of Malham*^[1] and Khalid ؓ said to him: "Go to your people and dissuade them." So he went to them and said: "O people of Al-Yamamah! Khalid has come to you with the *Muhajirûn* and the *Ansar*. By Allāh, I have left them taking an oath to conquer Al-Yamamah and they have already dealt with Asad and Ghatafan and they hold you in the palms of their hands. And as regards their saying: "There is no strength except in Allāh," I have seen a people who, though you may have the advantage over them in patience, they have the advantage over you in terms of victory (from Allāh) and if you have the advantage over them with regard to (love of) life, they have the advantage over you with regard to (love of) death (in Allāh's Cause). And if you have the advantage

^[1] * One of the villages of Al-Yamamah, belonging to Banu An-Numair, one night's distance from Murrah. It was also said that it belonged to Banu Yashkur and some people from Banu Bakr who were mixed with them. And it is characterized by a profusion of date-palms.

over them in terms of numbers, they have the advantage over you in terms of support (from Allāh). You and they are not equal; Islam is on the advance, while *Shirk* is on the retreat and their companion is a Prophet, while your companion is a liar. They have happiness (at the thought of struggling in Allāh's Cause), while you have naught but delusion. So now – while the sword is in its scabbard and the arrow is in its quiver – before the sword is drawn and the arrow is fired – (repent).” But they disbelieved him and charged him with lying.

Then Thumamah bin Uthal stood up and said: “Listen to me and obey my command and you will be guided: Two Prophets cannot exist at one time calling to the same religion. Verily, there is no Prophet after Muhammad and no Prophet will be sent with him.” Then he recited:

﴿حَم ۝ تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ
شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيدِ﴾

“Hā-Mīm. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings.] The revelation of the Book (this Qur’ān) is from Allāh, the All-Mighty, the All-Knower. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). Lā ilāha illā Huwa (none has the right to be worshipped but He), to Him is the final return.”^[1]

and he said: “This is the Speech of Allāh; how can this be compared with: “O frog! O two frogs! Croak! How much you croak! Half of you is in the water and half of you is in the mud. You do not prevent the water being drunk, nor do you alter it and you do not leave the mud. Half of the land is for us and half of it is for Quraish, but Quraish are an unjust people.” By Allāh you know that this not emanate from *Ill*.*^[2] Muhammad (on the

^[1] *Sûrah Ghâfir* 40:1-3

^[2] * *Ill*: A sound basis; it was also said that it means Lordship and it was said that it means origin or relationship. And the meaning of the words is that this has connection to Allāh, nor is there an solid foundation for it; rather it emanated from an evil heart.

other hand) was worthy of Prophethood; I remember when I set out to perform 'Umrah and I was taken by his messengers without any covenant or treaty and he spared my life and I embraced Islam, then he permitted me to leave for the House of Allāh. Then the Messenger of Allāh ﷺ died and a man took his place who was the most knowledgeable of them and he was above reproach. Then he sent you a man who is not known by his own name, nor by the name of his father; he is called: The Sword of Allāh. He has many swords of Allāh with him, so think carefully about your situation." But the all of the people harmed him, or some of them and regarding this Thumamah said:

*Musailamah! Recant - do not contend,
For in Prophethood you have not been given a share.
You lied about Allāh regarding His revelation
And your desires are the whims of a stupid fool.
Your people have indulged you instead of preventing you,
But if Khalid comes to them you will be abandoned.
Then you will have no stairway to the heavens
And no path to travel in the earth.*

Khalid Sends Out Scouting Parties From Al-Butah:

When Khalid ؓ left Al-Butah and came to the land of Banu Tameem, he sent two hundred horsemen under the command of Ma'n bin 'Adiyy and he sent two spies of his ahead of him.

Al-Waqidi said that when Khalid ؓ arrived at Al-'Urd, he sent two hundred horsemen on ahead and he told them: "Any person whom you find, capture him."

So they set out and they captured Mujja'ah bin Murarah with twenty-three men from his tribe who had gone out seeking a man who had killed one of them. They were unaware of Khalid's approach and they (the Muslims) asked them: "From whom are you?" They replied: "From Banu Haneefah." They asked them: "What do you say regarding your companion (i.e. Musailamah)?" And they testified that he was a Messenger of Allāh. Then they asked Mujja'ah: "What do you say?" He said: "I have not met

Musailamah, but I visited the Messenger of Allāh ﷺ and I have not changed, nor have I exchanged.” Then Khalid ؓ cut off their heads until when there remained Sariyah bin ‘Amir, he said: “O Khalid! Whether you desire good or evil for the people of Al-Yamamah, spare Mujja‘ah.” He was an noble man and so he did not kill him and he also spared Sariyah and ordered that they both be placed in iron chains.

He would call Mujja‘ah while he was in this state and talk with him. Mujja‘ah believed that Khalid ؓ was going to kill him, so he said: “O Ibn Al-Mugheerah! Truly, I am a Muslim and by Allāh, I have not disbelieved.” And he repeated his first words. Khalid ؓ replied: “Between killing a person and letting him go free there is a level and that is imprisonment until Allāh pronounces His Judgement in our war. Then he sent him to Umm Mutammim, his wife and ordered her to keep him in captivity. Mujja‘ah thought that Khalid ؓ wished to keep him prisoner in order that he might inform him about his enemy and advise him regarding him, so he said: “O Khalid! You know that I visited the Messenger of Allāh ﷺ and I pledged allegiance to him to follow Islam and today I still follow what I followed yesterday. So if a liar has come forth from us, Allāh says:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

“And no bearer of burdens shall bear another’s burden.”^[1]

He said: “O Mujja‘ah! This day you have abandoned what you followed yesterday; and you accepted the religion of this liar and you kept silent about him – when you are the most well respected of the people of Al-Yamamah and you were informed of my approach – thus acknowledging him and accepting his claims. Why did you not evince anything which might excuse you, such as by speaking out along with those (others) who spoke out? Thumamah spoke out and he rejected and refused to acknowledge (Musailamah) and Al-Yashkuri spoke out. And if you said: “I feared my people,” why did you not come to me or send a

^[1] Sûrah Fatir 35:18

messenger to me?”

He said: “Would you consider pardoning all of that, O Ibn Al-Mugheerah?” He replied: “I have spared your life, but I find some objection within me to the idea of setting you free.”

On that day, Khalid ؓ said to him: “Inform me about your companion (i.e. Musailamah), what does he recite to you, have you memorized anything of it?” He said: “Yes.” And he recited some rhyming verses from it to him. Upon hearing it, Khalid ؓ struck one hand with the other and said: “O Muslims! Listen to how the enemy of Allāh responds to the Qur’ān.” He said: “Woe to you, O Mujja’ah! I consider you to be a rational leader; you hear the Book of Allāh and you see how the enemy of Allāh has responded to it.” Then Khalid recited to him: “In the Name of Allāh, the Most Beneficent, the Most Merciful:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ الَّذِي خَلَقَ فَسُوَّى﴾

“Glorify the Name of your Lord, the Most High, Who has created (everything), and then proportioned it.”^[1]

Then Khalid ؓ said: “Was there not in that a warning and a restraint (against following him) for you?” Then he said: “Let us hear some of the lies of the evil one.” So he recited for him some of his poetry.”

Khalid ؓ then said: “And you had the truth, but (still) you believed him?”

He said: “If we did not have the truth, you would not be met on the morrow by more than ten thousand swords which will strike you until he meets his fate.”

Khalid ؓ said: “Then Allāh will suffice us against them and He will establish His religion, for they (i.e. the Muslims) worship him and uphold His religion.”

‘Ubaid bin ‘Abdullah ؓ said: “When Khalid ؓ arrived, he determined to camp at ‘Aqraba’ and he sent out scouts ahead of him and they returned to him and informed him that

^[1] *Sûrah Al-A‘la* 87:1-2

Musailamah and his men had camped at 'Aqraba'. So he consulted his companions as to whether he should continue on to Al-Yamamah, or stop at Al-Aqraba'. They agreed that he should stop at 'Aqraba' and so Khalid ؓ marched the Muslims towards it. The Muslims had been asking about Ar-Rajjal bin 'Unfuwah and they found him at the forefront of Musailamah's force and they cursed him and maligned him.

When Khalid ؓ had finished making camp – and Banu Haneefah had straightened their ranks – Khalid ؓ approached his troops and arranged their ranks and he sent forth his standard with Zaid bin Al-Khattab ؓ and he gave the standard of the *Ansar* to Thabit bin Qais bin Shammās ؓ and he advanced with it.

On his right flank, he placed Abu Hudhaifah bin 'Utbah ؓ and on his left flank he placed Shuja' bin Wahb ؓ. In charge of the cavalry he placed Al-Bara' bin Malik ؓ, but then he removed him and replaced him with Usamah bin Zaid ؓ.

Banu Haneefah advanced with their swords drawn and Khalid ؓ said: "O Muslims! Rejoice, for Allāh has sufficed you in the matter of your enemy; they have not drawn their swords from afar except to cause fear." But Mujja'ah said: "No, Abu Sulaiman, it is because they are made of Indian steel and they fear that they will shatter, for it is a cold morning, so they have shown them in order that the sun may warm their blades." Then when they came near to the Muslims, they called: "We apologize to you for drawing our swords; by Allāh, we did not do it to frighten you, but the morning is cold and we feared that they would shatter, so we wanted to warm their blades in the sun until we encountered you. Now you shall see."

Then they fought fiercely and the two sides held fast for a long time, until many had been killed and injured on both sides.

The killing became intense among the Muslims and the memorizers of the Qur'ân, until they perished all but a few. Both sides were put to route so that the Muslims penetrated the army of the pagans and the pagans penetrated the Muslim army a

number of times and Zaid bin Al-Khattab ؓ – who was holding the standard – began to recite: “O Allāh! I declare my innocence to You of what Musailamah has brought and I apologize to You for the flight of my companions.” And he began to fight more passionately, stabbing the necks of the enemy with the standard, then he fought with his sword until he was killed – may Allāh have mercy on him and be pleased with him.

Then Salim, the slave of Abu Hudhaifah ؓ took the standard and the Muslims said: “We fear to be put to route through you.” He said: “What a miserable bearer (i.e. memorizer) of the Qur’ān would I be if you were routed through me.”

The *Ansar* called to Thabit bin Qais ؓ – who was carrying their standard – : “Hold fast to it, for it is the foundation of the tribe.” So Salim ؓ advanced and dug a trench for his feet until it reached half way up his legs and Thabit ؓ dug a trench for his feet in a like manner and then they clung fast to their standards.

The people had dispersed in all directions, but Salim and Thabit ؓ stood fast until Salim and his master, Abu Hudhaifah ؓ were killed.

Wahshi bin Harb ؓ said: “We fought fiercely until I saw sparks of fire emanating from the swords and until I heard sounds like the clanging of bells coming from them.”

Dhamrah bin Sa‘eed Al-Mazini ؓ said – after describing the apostasy of Banu Haneefah - : “The Muslims did not encounter any more fierce enemy than them and they met them with boiling death and swords which they had drawn before arrows and before spears. And on that day, the dependence was upon the earliest converts to Islam.”

Qais bin Thabit ؓ said on that day: “O people of the *Ansar*! We have learnt from them something which we did not know.” Then he went to the Muslims and said: “Fie on you and on what you have done!” Then he said: “Let them go their own way and let us remain steadfast.” And so the *Ansar* remained steadfast and they did not stop until they reached Muhakkam bin At-Tufail and killed him, then they went on until they reached the garden and

they entered it and fought even more fiercely until they mixed with the enemy therein.

Then Thabit ؓ shouted: "O companions of *Sûrah Al-Baqarah*!

Then 'Abbad bin Bishr ؓ attained high ground and called out in his loudest voice: "I am 'Abbad bin Bishr! O *Ansar*! I am 'Abbad bin Bishr! To me! To me!" And they answered: "We respond to your call! We respond to your call!" – until they reached him as one man and he said: "May my mother and father be ransomed for you, break the scabbards of your swords," then he broke the scabbard of his sword and threw it away and the *Ansar* broke their scabbards. Then he said: "True and sincere legion! Follow me and he set out ahead of them and they went on until they drove Banu Haneefah back and they were routed, running until they reached the garden and the gate of it was closed against the Muslims. Then Allāh opened the garden and the Muslims hurled themselves upon them.

And it is reported on the authority of Abu Sa'eed Al-Khudri ؓ that he said: "We entered the garden at noon time and the fighting became intense, so Khalid ؓ ordered the *Mu'adhdhim* to make the *Adhan* and he did so before the wall of the garden while the people were fighting and they continued fighting until the fighting broke off in the afternoon, then Khalid ؓ led them in the *Zuhr* and *Asr* prayers.

Then he sent the water carriers around the dead and I went around with them and I passed by 'Amir bin Thabit and at his side was a man from Banu Haneefah who had a wound, so I gave 'Amir water to drink and the Hanafi said: "Give me a drink, may my mother and father be ransomed for you..." I said: No, there is no kindness for you, but I will deliver the coup de grace to you." He said: "We done; but I would ask of you something that will not cost you anything." I said: "What is it?" He said: "Abu Thumamah, what has happened to him?" I said: "By Allāh, he has been killed." He said: "He was a Prophet whose people deserted him."

When they (the disbelievers) had been killed – and they had also

killed a great number of the Muslims – and most of the Companions of the Messenger of Allāh ﷺ had been killed, it was said: “Do not sheath your swords while there remain among us and among them living.” And among those Muslims who remained alive there were many injuries.

That night, Mujja‘ah sent a message to his people saying: “Let the women and children don weapons, then in the morning stand before the sun on your forts until you receive my order.”

The Muslims spent the night burying their dead, then when they had finished, they began to cauterize their wounds with fire.

In the morning, Khalid ؓ ordered that Mujja‘ah be brought in irons in order to identify the dead for them and he (i.e. Khalid) passed by a large man and said: “O Mujja‘ah! Is this he?” He replied: “He was more noble than he; it is Muhakkam bin At-Tufail. The man you seek is of yellowish complexion and pug-nosed.” Then they found him and Khalid ؓ stood over him and praised and thanked Allāh much, then he ordered that his body be thrown in the well from which he used to drink.

Khalid ؓ believed that none of them remained except those who had no weapons and he said: “O Mujja‘ah! This is your companion who did these things; I have seen no feebler intellects than those of your companions. The likes of this man did what he did to you?” Mujja‘ah said: “He did, but do not think that the war is over, even though you have killed him. The majority of the force and the inhabitants of the dwellings are in the forts, look.” So Khalid ؓ raised his head and saw the weapons and many people manning the forts. This was something that baffled him and so he rested for an hour. Then he recovered his strength and said to his companions: “O cavalry of Allāh! Mount up! O holder of the standard! Bring it forth.” Mujja‘ah said to him: “I am an honest adviser to you. You are worn out by fighting, so come, let me broker peace with my people.” Khalid ؓ had been greatly perturbed by the deaths of the early converts to Islam and those who had wealth and property were homesick and desired to return and in addition, the riding beasts were emaciated.

So they made a peace treaty, the basis of which was that their gold and weapons would be handed over, along with the livestock and riding beasts and half of them would be taken as prisoners of war. Then Mujja'ah said: "I will go to my people and put your terms to them." Then he departed and went to them, then he returned and informed him that they had agreed to his terms.

When it became apparent to Khalid ؓ that they were only women and children, he said: "Woe to you, O Mujja'ah! You have deceived me." Mujja'ah said: "They are my people, what could I do? I had no alternative to that."

Usaid bin Hudair ؓ and others said to Khalid ؓ: "Do not accept the treaty." But he said: "The fighting has weakened you." They said: "It has weakened others also." He said: "And those of you who remain are wounded." They said: "And those who remain of them are wounded; we will never enter into a treaty. Lead us in an attack on them until Allāh grants us victory over them or we fight till the last one of us is killed. Let us act upon the letter of Abu Bakr: "If Allāh grants you victory, do not leave a single one of them (living)."

While they were thus involved, a letter arrived from Abu Bakr ؓ ordering bloodshed and in it were the words: "If Allāh grants you victory over them, do not let a single man who has reached puberty remain."

The *Ansar* spoke about this and they said: "The order of Abu Bakr is over your order." He said: "By Allāh, I desired nothing by this except good. I saw that the early converts to Islam and those who have memorized the Qur'ān and none remained with me except those who could not continue to handle a sword even if they were forced to." So they accepted the treaty, especially since they had proclaimed their acceptance of Islam and did not want to fight.

The treaty was made and he wrote to Abu Bakr ؓ apologizing to him.

'Umar ؓ spoke harshly regarding Khalid ؓ, but Abu Bakr ؓ said: "Do not speak so." He replied: "To hear is to obey." Abu Bakr ؓ said: "Would that he had put them to the sword, for they

will continue to cause trials and tribulations from their liar (i.e. Musailamah) until the day of Resurrection, until Allāh protects them.”

The Battle of Al-Yamamah took place in the month of Rabee‘ Al-Awwal, in the twelfth year of the Hijrah.

One day, ‘Umar ؓ mentioned the Battle of Al-Yamamah and those who had been killed in it from among the early converts to Islam and he said: “Many of the early converts to Islam had been killed and dependence on that day was upon none but them. They feared that the door of Islam would be broken and that it would be entered should Musailamah prevail, so Allāh protected Islam through them until His enemy was killed and His Word was made supreme and they – may Allāh have mercy on them – attained the reward of their *Jihād* against those who lied against Allāh and His Messenger ﷺ. So many of them were killed – may Allāh have mercy on their countenances.”

And Ya‘qûb bin Sa‘eed bin ‘Ubaid Az-Zuhri ؓ said: “More than seven thousand of Banu Haneefah were killed; theirs was an evil disease and the adverse effect which they had on Islam was great and so Allāh eradicated them, praise and thanks be to Allāh, the Lord of the worlds.”

The Story of the Apostasy of Banu Sulaim:

Al-Waqidi reported – from the *Hadeeth* of Sufyan bin Abil ‘Arja’ As-Sulaimi, who knew of the apostasy of his tribe – that he said: “One of the Kings of Ghassan sent a gift to the Prophet ﷺ of musk, amber and horses. The messengers set out with them and went on until when they reached the land of Banu Sulaim, news came to them that the Messenger of Allāh ﷺ had died and some of Banu Sulaim were encouraged to take the gifts and apostatize, while others refused to do so and they said: “Although Muhammad may be dead, Allāh lives and He does not die.” So those of them who had apostatized stole the gifts.

When Abu Bakr ؓ took charge of the affairs of the Muslims, he wrote to Ma‘n bin Hajir ؓ, he appointed him over those who had

embraced Islam and he fulfilled his duties well. He informed them of the death of the Messenger of Allāh ﷺ and he reminded the people of what Allāh said to His Prophet:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾

“Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die.”^[1]

- and He said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

“Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him.”^[2]

- and he mentioned other Verses from the Book of Allāh. Then some members of Banu Sulaim rallied to him, while others split away from them and began to attack the Muslims.

The Killing and Burning of Al-Faja’ah:

When it became apparent to Abu Bakr ؓ that he should send Khalid ؓ, he wrote to Ma’n ؓ telling him to meet up with Khalid ؓ and to leave his brother, Turaifah bin Hajir ؓ in his place and he did so. Turaifah ؓ then began to make war on those who had apostatized with those among the Muslims who were in his company. At this time, Al-Faja’ah – whose name was Iyyas bin ‘Abdullah bin ‘Abdi Yalail – came to Abu Bakr ؓ and said: “I am a Muslim and I desire to perform *Jihād* against the apostates, so provide me with mounts, for if I had the means, I would not have come to you.”

Abu Bakr ؓ was pleased by his request and he placed thirty camels at his disposal and gave him weapons and he went out and began to waylay both Muslims and disbelievers, killing them and taking their property and attacking those of them who resisted

^[1] *Sûrah Az-Zumar*: 39:30

^[2] *Sûrah Al-‘Imrân*: 3:144

him. With him was a man from Banu Ar-Rasheed, who was known as Nujbah bin Abil Meetha' and some men from among the apostates. When Abu Bakr ﷺ was informed about him, he wrote to Turaifah bin Hajir ﷺ:

In the Name of Allāh, the Most Beneficent, the Most Merciful.

From Abu Bakr to Turaifah: Peace be upon you.

To proceed: The enemy of Allāh, Al-Faja'ah came to me and claimed that he was a Muslim and asked me to support him in fighting the apostates from Islam and I provided him with mounts and weapons and now positive information has come to me that the enemy of Allāh has waylaid people, both Muslim and apostate, stealing their wealth and killing those of them who oppose him. So go to him with the men from among the Muslims in your company and kill him or take him captive and bring him to me."

Turaifah ﷺ read the letter to his people and they mobilized in the direction of Al-Faja'ah; bin Al-Muthanna reached him and he killed Nujbah and he fled from him to Al-Faja'ah. Then Turaifah marched to Al-Faja'ah and the two sides met. When Al-Faja'ah saw the weakness of his companions, he said: "O Turaifah! By Allāh, I have not disbelieved; I am truly a Muslim and you have no greater right to Abu Bakr than I: You are his appointed commander and I am his appointed commander." Turaifah ﷺ said: "If you are truthful, then lay down your weapons and proceed to Abu Bakr ﷺ and inform him of what you say." So he laid down his weapons and Turaifah ﷺ placed him in chains, upon which he exclaimed: "Do not do this." But Turaifah ﷺ replied: "This is (what is written in) the letter which Abu Bakr sent to me." Al-Faja'ah said: "To hear is to obey." And he sent him in his chains accompanied by ten men from Banu Sulaim. Abu Bakr then sent him to Banu Jashm, who burnt him by fire.^[1]

And Qubaisah – one of the tribe of Banu Az-Zarban – came to

^[1] Burning by fire has been commented on previously (in the footnotes), please refer to it.

Abu Bakr ؓ and said that he was a Muslim and that he had not apostatized and so he ordered him to fight along with this in his company against those who had apostatized. So Qubaisah returned and many people flocked to him and he set out with them to hunt for the apostates and kill them wherever he found them, until he passed by the house of Humaidah bin Al-Hakam Ash-Shareedi and he found that he was absent, gathering the apostates, but he found a refugee who was an apostate and he killed him and took away his property.

When Humaidah came and his family informed him of what had happened to the refugee in his charge, he set out in search of them and caught up with them and said to Qubaisah: "Did you kill the refugee who was in my charge?" He replied: "Your refugee had apostatized from Islam." He asked: "Out of all those who have disbelieved you attacked a man who had turned to me for protection?" Qubaisah said: "That is how it was." So Humaidah pierced him with his spear and he fell from his camel, then he killed him. And Qubaisah had earlier left his companions before Humaidah encountered him.

Abu Bakr ؓ wrote to Khalid ؓ: "If Allāh grants you victory over Banu Haneefah, then keep your stay with them short and go on until you arrive at Banu Sulaim and strike them in a manner which will make them realize what they have rejected, for no tribe among the Arabs has caused me as much vexation as they have. And if Allāh grants you victory over them, I will not restrain you from burning them with fire. And strike terror into them by killing, so that it may be a warning to them." ^[1]

Banu Sulaim heard of the approach of Khalid ؓ and a large number of them gathered and they called upon the remainder of the Arabs who had apostatized. The person who gathered them was named Abu Shajarah bin 'Abdul 'Uzza. Khalid ؓ reached them in the morning and he called out to his companions, ordering them to don their weapons, then he arranged their ranks and Banu Sulaim did likewise. The Muslims had become

^[1] Refer to page no 152 and you will find the commentary on burning by fire.

fatigued and their horses were emaciated as were their camels. Khalid ؓ led the charge himself, killing many of them, then he launched one (final) attack on them and they were routed and many of them were taken prisoner. Then he prepared some enclosures for them and burnt them therein.

On that day, Abu Shajarah inflicted many injuries on the Muslims and in this regard, he wrote the following poetic verses:

*I quenched my spear's thirst for blood among Khalid's cavalry,
And I hope that I will live after it.*

Then he embraced Islam and apologized (for his past misdeeds) and denied that he had said the aforementioned verses.

Then during the time of 'Umar ؓ, he came to Al-Madinah and tied up his riding beast in the high ground of Banu Quraizah. Then he went to 'Umar ؓ and found him distributing help to the poor and he said to him: "O Commander of the Faithful! Give me, for I am in need." He asked: "And who are you?" He replied: "I am Abu Shajarah." He said: "O enemy of Allāh! Are you not the one who says: "I quenched my spear's thirst for blood etc..."? What an evil life. By Allāh, I will not give you anything, O evil one." Then he began to beat him about the head with a stick until he fled from him and 'Umar ؓ pursued him. He kept running until he reached his riding beast and he rode it away and he rode on fiercely until he reached Harrah Shawzan. After that, he could not come to 'Umar ؓ until the time he died. But whenever he mentioned 'Umar ؓ, he would ask Allāh's Mercy for him and he would say: "I have not seen anyone more commanding of respect than 'Umar ؓ."

The Story of the Apostasy of the People of Bahrain:

ʿĪsa bin Talhah ؓ said: "When the Arabs apostatized – after the death of the Messenger of Allāh ﷺ – Kisra said: "Who will deal with the problem of the Arabs for me?" Their companion (i.e. the Prophet ﷺ) has died and now they are divided, unless Allāh wills that their kingdom will remain and they unite around the best of them."

They said: "We will suggest to you the best of men: Mukhariq bin

An-Nu'man; there is no one among the people like him. He is from a house to which the Arabs submit and they are your neighbours, Banu Bakr bin Wa'il."

So he sent a message to them and took from them six hundred men starting with the most noble of them and then the lesser lights and so on.

The people of Hajar apostatized from Islam and Al-Jarûd bin Al-Mu'alla stood up and said: "Do you not know that I was a follower of Christianity? And I never brought anything to you except good. And Allāh, Most High sent His Prophet and He announced his death to him saying:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ﴾

"Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die."^[1]

- and He said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him."^[2]

In another version, he said: "What is your testimony regarding Moses (Mûsa عليه السلام)?" They said: "We testify that he is a Messenger of Allāh." He asked: "And what is your testimony regarding Jesus (ʿĪsâ عليه السلام)?" They said: "We testify that he is a Messenger of Allāh." He said: "And I testify that none is worthy of worship except Allāh and that Muhammad is His slave and His Messenger. He lived as they lived and he died as they died. And I will bear the responsibility of being a witness against anyone of you who refuses to testify to that." And so not a single one of Banu 'Abdul Qais apostatized.

The Messenger of Allāh ﷺ had placed Aban bin Sa'eed as Governor of Bahrain and removed Al-'Ala' bin Al-Hadrami and

[1] *Sûrah Az-Zumar* 39:30

[2] *Sûrah Âl Imrân* 3:144

he said: "Convey me to safety (in Al-Madinah) so that I may witness the doings of the Companions of the Messenger of Allāh ﷺ and live as they do and die as they do." They said: "Do not do so, for you are the dearest of people to us and if you do, people will talk about us and you and it will be said: "He fled from the fighting and refused (to fight)." But he left with three hundred men who conveyed him to Al-Madinah. There Abu Bakr ؓ said to him: "Will you not remain with your people, who have neither changed (their religion) nor apostatized?" He said: "I could not work for anyone after the Messenger of Allāh ﷺ." But Abu Bakr ؓ told him to go to Bahrain with sixteen riders and he said: "Go, for ahead of you are Banu 'Abdul Qais." So he set out and passed by Thumamah bin Uthal, who supported him with men from his tribe, Banu Suhaim, then he joined up with him.

Al-'Ala' stopped at a fort known as Juwatha, while Mukhariq and those with him from Banu Bakr bin Wa'il had stopped at Al-Mushaqqar Fort – which was a huge fort belonging to Banu 'Abdul Qais – so Al-'Ala' headed for them with those who had gathered to him and he fought them fiercely until there were many dead on both sides and Al-Jarūd bin Al-Mu'alla at Al-Khatt*^[1] sent troops to Al-'Ala', while Al-Mukhariq sent Al-Hutam bin Shuraih,*^[2] one of Banu Qais bin Tha'labah to the *Marzuban*^[3] of Al-Khatt to ask for support from him and he supported him with his best men and Al-Hutam stopped at Radm Al-Qadah – and he had sworn that he would not drink wine until he had seen Hajar – and the Marzaban had taken Al-Jarūd as a hostage and he kept him with him. Al-Hutam and Al-Abjar Al-'Ijli went on until they reached Al-'Ala' at Juwatha. 'Abdullah bin Hazaf – who was a righteous Muslim – said:

^[1] * Al-Khatt is a land after which the spears known as *Al-khattiyyah* spears are named and it is the border of Oman and all of that coast is known as Al-Khatt. Among the towns of Al-Khatt are Al-Qateef, Al-'Aqeer and Qatar.

^[2] * According to Ibn Jareer, it was Al-Hutam bin Dubai'ah, the brother of Banu Qais bin Tha'labah.

^[3] *Marzuban*: Governor.

*Will no one send a messenger to Abu Bakr,
And all of the inhabitants of Al-Madinah,
(To say:) "Have you some men to send,
We are sitting in Juwatha besieged,
As if their blood is in every place,
(Like) rays of sun enveloping the onlookers,
We have placed our trust in the Most Beneficent,
We have found that help is given to those who depend on him.*

And they remained thus under siege.

One night, Al-'Ala' and his companions heard shouting and sounds of revelry in the enemy camp and they said: "If we knew what they were doing..." Then 'Abdullah bin Hazaf ؓ said: "I will inform you of what they are doing." So they lowered him from a rope and he drew closer until he came to Abjar Al-'Ijli – for his mother was from them – and he said: "What has brought you here? May Allāh grant that anyone be pleased to see you!" He said harm and hunger have befallen me and I wished to meet my family, so provide me with food." He said: "I will do so, although by Allāh, I believe that you have some other purpose. What a wretched nephew you are this night!" And so he provided him with food and gave him a pair of shoes, then he took him outside the camp and accompanied him until he was clear of it, then he went on as if he was not intending to go to the fort, until he was far away, after which he turned towards it and took the rope and ascended.

They asked him: "What is behind you?" He said: "I left them in a state of drunkenness, for some traders who had wine camped with them and they bought it from them. So if you want to do something against them, you should do it tonight."

So they went down to them and attacked them by night and killed them and not a single one of them escaped.

Al-Hutam leapt up and placed his foot in the stirrup and he called out: "Who will lift me up?" 'Abdullah bin Hazaf*^[1] heard

^[1] * Ibn Jareer has it that it was 'Afeef bin Al-Munzir ؓ who cut his thigh, but he did not kill him and that it was Qais bin 'Asim ؓ who killed him.

him and said: "Abu Dubai'ah?" He replied: "Yes." He said: "I will lift you up." Then when he came near to him, he killed him. And the leg of Abjar Al-'Ijli was cut off and he died due to that. Then the scattered remnants of their army fled and sought protection from Mafrûq Ash-Shaibani.

Then Al-'Ala' went to the city of Darain and fought them fiercely and besieged them. When Mukhariq and his supporters saw this, they said: "If they will leave us, we will return to the place from whence we came." So Al-'Ala' consulted his companions and they advised him to leave them, so they departed and returned to their land. The people Darain requested a peace treaty and so Al-'Ala' made a treaty with them to the effect that they would pay a third of the wealth in their hands and that anything other than this would be for him.

Then Banu Bakr bin Wa'il began to call: "O Banu 'Abdil Qais! Mafrûq has come to you with a force from Banu Bakr bin Wa'il." But 'Abdullah bin Hazaf responded thus:

*Do not threaten us with Mafrûq and his family,
If he comes to us, he will meet the same fate as Al-Hutam,
Outside the date palms are horses and inside them are horses,
Together with the horsemen among the livestock,
And even if this tribe from Banu Bakr are many in numbers,
They are a nation from among the nations that will enter the Fire.*

Then Al-'Ala' proceeded to Al-Khatt and stopped at the coast. There a Christian came to him and said: "What will you give me if I show you a way for the horses to cross the water and enter Darain?" He said: "What do you want?" He said: "The inhabitants of a house in Darain." He said: "They are yours."

So he crossed the water with him and he seized them by force and took the inhabitants prisoner.

It was said that: "The sea was held back for them until they had crossed it and ships had been passing over it before and after they crossed it, the ships passed once more."

And it was narrated that Al-'Ala' and his companions prayed

fervently to Allāh and implored Him to hold back the sea and that Allāh answered their prayers. And it was said that their supplication was: “O Most Merciful of those who show mercy! O Most Generous! O Most Forbearing! Oh *Ahad!* ^[1] O *As-Samad!* ^[2] O Ever-living! O Giver of life to the dead! O Ever-living and Sustainer and Protector (of all that exists)! None is worthy of worship except You, O our Lord!” So all of them crossed the gulf by Allāh’s Permission, as if they were walking on water and ‘Afeef bin Al-Munzir said regarding this incident:

*Did you not see that Allāh subjugated His sea,
And send down upon the disbelievers a terrible punishment,
We supplicated Him Who separated the seas,
And He brought us a greater miracle,
Than the original parting of the seas.*

When the apostates among the people of Bahrain saw this, they sought a peace treaty similar to that made by the people of Hajar.

After Al-‘Ala’ had defeated the apostates and the Magians, he sent some men from Banu ‘Abdul Qais to Abu Bakr ؓ, then they stayed with Talhah and Az-Zubair ؓ and informed them how they had dealt with the apostates, then they visited Abu Bakr ؓ and Talhah and Az-Zubair ؓ came and said: “O Caliph of the Messenger of Allāh! We are a tribe from the people of Islam and there is nothing more beloved to us than pleasing you, so we would like you to give us some coastal land and in some agricultural land.” Both of them spoke to him of this and he agreed. They said: “Write a letter for us,” and he did so.

Then they departed with the letter and went to ‘Umar ؓ and when he read it, he spat on it and erased it. Then Talhah and Az-Zubair ؓ went to Abu Bakr ؓ and said: “By Allāh, We know not, are you the Caliph, or ‘Umar?” Abu Bakr ؓ said: “Why do you say that?” So they informed him of what had taken place and Abu Bakr ؓ said: “If ‘Umar dislikes anything of that, then I will not do it.”

^[1] *Ahad*: The One True God.

^[2] *As-Samad*: Self-sufficient, without need of food, drink or rest.

While they were talking, ‘Umar ؓ arrived and Abu Bakr ؓ asked him: “What is it that you dislike in this?” He said: “I dislike that you should give the high and not the low among the people when you are dividing property among the people and that you refuse to give preference to the early converts to Islam and that you give these people something whose value is twenty thousand, without giving the other people.” Abu Bakr ؓ said: “May Allāh grant you success and may He reward you with goodness. This is the truth.”

The Story of the Apostasy of the People of Daba and Banu Azad of Oman:

This was that they came to the Messenger of Allāh ﷺ as Muslims and he sent a *Zakah* collector to them whose name was Hudhaifah bin Mihsan Al-Bariqi, then Al-Azadi from the people of Daba*^[1] and he ordered him to “Take the *Zakah* from their wealthy and return it to their poor.” This Hudhaifah ؓ did. Then when the Messenger of Allāh ﷺ died, they refused to pay *Zakah* and apostatized. Hudhaifah ؓ called upon them to repent, but they refused and they began to recite the following rhyme:

*Bad news has come to us,
All of Quraish has become a Prophet,
By Allāh, it is a terrible injustice.*

So Hudhaifah ؓ wrote to Abu Bakr ؓ regarding them and he became extremely angry and said: “Who will deal with those people? Woe to them!”

Then he sent ‘Ikrimah bin Abi Jahl ؓ to them – and he had been appointed by the Messenger of Allāh ﷺ as a *Zakah* collector over the *Sufla* of Banu ‘Amir bin Sa’sa’ah – then when the news of the death of the Messenger of Allāh ﷺ reached him, he withdrew to Tubalah with some people from among the Arabs who had affirmed their acceptance of Islam. He stayed in Tubalah in the land of Ka’b Ibn Rabee’ah.

^[1] * Daba was the capital of Oman and a city well known for its market to which the Arabs used to travel.

Then a letter came to him from Abu Bakr ﷺ which said: "Go with those with you from among the Muslims to the land of Daba." So 'Ikrimah ﷺ set out with around two thousand Muslims. The leader of the apostates was Laqeet bin Malik Al-Azadi and when he was informed that 'Ikrimah ﷺ was on the way, he sent a thousand men from Banu Al-Azad to meet him. 'Ikrimah ﷺ was informed that they were many in number and so he sent out an advance guard. The enemy also had an advance guard and the two parties met and skirmished for an hour, then the companions of Laqeet were routed and around a hundred men from among them were killed. Then the companions of 'Ikrimah ﷺ sent a rider to inform him of what had occurred and he hastened on until he met up with his advance guard. Then they marched on together in a state of preparedness until they met their army and they fought for an hour. Then 'Ikrimah ﷺ routed them and killed most of them, after which he returned and headed towards Laqeet bin Malik and he was informed that 'Ikrimah ﷺ was approaching. And Hudhaifah's force was strengthened and so they attacked them, then 'Ikrimah ﷺ arrived and fought with them and the enemy were routed, fleeing until they entered the city of Daba, where the Muslims besieged them for a month. The siege was hard upon them, for they had not prepared for it, so they sent a message to Hudhaifah ﷺ, asking him to make peace, but he said: "No. You have no choice but to accept either a war which will lead to your being driven out, or a humiliating peace." They said: "As for the war which leads to expulsion, we know about that. But what is the humiliating peace?" He said: "You will testify that our dead are in Paradise and that your dead are in the Fire; and everything which we have taken from you is for us, while everything you have taken from us must be returned to us; and you must testify that we ate following the truth while you are following falsehood and disbelief; and we will pass judgement on you as we see fit and you will accept that." And he said: "Come out unarmed, without any weapons." This they did and the Muslims entered their fort, then Hudhaifah ﷺ said: "I have made my judgement concerning you: I will kill the notable among you

and I will take your women and children captive.” So he killed a hundred men from among their notables and took their women and children captive. Then he set arrived in Al-Madinah with his prisoners, who numbered three hundred fighters and four hundred women and children.

Meanwhile, ‘Ikrimah ؓ remained in Daba administering it for Abu Bakr ؓ.

When Hudhaifah ؓ arrived in Al-Madinah, Abu Bakr ؓ accommodated them in the house of Ramlah bint Al-Harith ؓ. He wanted to kill the fighters who remained among them, but the people said: “By Allāh, we did not turn against Islam, but we were covetous of our wealth.” However, Abu Bakr ؓ refused to let them go based upon this saying. ‘Umar ؓ spoke to him regarding them and he voiced the opinion that they should not be kept prisoner.

They remained in detention in the house of Ramlah ؓ until Abu Bakr ؓ died, then ‘Umar ؓ called them and said: “You may depart for any country you wish, for you are free.” So they departed and traveled on until they reached Busrah.

Among them was Abu Sufrah – the son of Al-Muhallab – and he was a young boy at that time.

At the time of the Battle of Daba Abu Bakr ؓ gave each man five dinars.

The Twelfth Year:

Khalid’s Expedition to Iraq:

At the beginning of the second year of Abu Bakr’s Caliphate ؓ – which was the twelfth year following the *Hijrah* – he wrote to Khalid ؓ: “Once you have finished in Al-Yamamah, go to Iraq, for I have charged you with the task of making war against Persia.” So he set out for Iraq at the head of more than thirty thousand men and he made a peace treaty with the people in the rural areas, then he went to Al-Ubullah and Kisra set out with a

hundred and twenty thousand troops and he met Khalid ؓ and Allāh routed the polytheists from Persia. Then Khalid ؓ wrote to Kisra: "To proceed: Embrace Islam and you will be saved. If you do not, then you must pay the *Jizyah*. If you do not, then I have come to you with a people who love death as you love life." So they made a peace treaty with him.

Also in that year, Abu Bakr ؓ performed the *Hajj* with the people, then he returned to Al-Madinah.

The Events of the Thirteenth Year:

Then the thirteenth year began.

And Abu Bakr ؓ sent the armies to Ash-Sham and he appointed Yazeed bin Abi Sufyan and Abu 'Ubaidah 'Amir bin Al-Jarrah, Sharahbeel bin Hasanah and 'Amr bin Al-'As ؓ as their commanders. Then the Romans camped in upper Palestine with a force of seventy thousand men. So they wrote to Abu Bakr ؓ asking him to send them reinforcements, so he ordered Khalid ؓ – who was in Al-Heerah – to reinforce the army in Ash-Sham from the strong among them and to appoint a man over the weak from among themselves.

So Khalid ؓ set out with the strong men and returned the weak to Al-Madinah. And he appointed as leader of those who had embraced Islam in Iraq Al-Muthanna bin Harithah.

Then he proceeded until he reached Ash-Sham and they conquered Busrah and that was the first city conquered. Then the polytheists from Rome gathered and the Muslims split into two forces and the well known battle took place and the Muslims were victorious.

The Death of Abu Bakr As-Siddeeq ؓ

In this year, Abu Bakr As-Siddeeq ؓ died, on a Tuesday night, when seventeen nights had passed from the month of Jumada Al-Akhirah. His Caliphate lasted for two years, three months and twenty-two days.

He appointed ‘Umar bin Al-Khattab ؓ as Caliph over the people and he said: “O Allāh! I have appointed the best of them and I had no intention in doing so other than to make them righteous and I did not do it out of love for ‘Umar ؓ, so (let him) succeed me as their Caliph, for they are Your slaves and their forelocks are in Your Hand (i.e. they are completely in Your Power). Make their leader righteous and make him one of Your rightly guided Caliphs, following the guidance of his Prophet ﷺ and make his flock righteous for him.”

Then he sent for him and said: “O ‘Umar! Verily, an obligation is due to Allāh at night which He does not accept during the day and an obligation is due to Him during the day which He does not accept at night. And no supererogatory act is accepted until the obligatory act has been performed. And those whose scales are heavy (with good deeds), their scales are heavy only because of their adherence to the truth and the difficulty for them of doing that. And on the morrow (i.e. on the Day of Resurrection), it will be a right for the scale of those who put naught in it except the truth that it be heavy. If you heed my advice, there will be no visitor dearer to you than death when it befalls you. But if you neglect it, there will be no stranger more hated by you than it and you cannot prevent it.”

His father Abu Quhafah inherited from him one sixth of his estate.

When Abu Bakr’s letter reached the commanders of the armies announcing the Caliphate of ‘Umar, they swore an oath of allegiance to him. Then they proceeded to Fahl, in the Jordan area, where the Romans had gathered. There took place the well known Battle of Fahl and Allāh supported the Muslims and the polytheists fled to Damascus.

The Events of the Fourteenth Year:

Then the fourteenth year began:

And in that year, they went to Damascus under the leadership of Khalid ؓ and the letter from ‘Umar ؓ arrived with the order of

Khalid's dismissal and his replacement by 'Ubaidah bin Al-Jarrah ؓ.

Also in that year, 'Umar ؓ ordered that *Taraweeh* prayers be observed in congregation. And Jareer bin 'Abdullah ؓ arrived with horsemen from Bajeelah and 'Umar ؓ ordered that he set out for Iraq and so he left for Iraq with them, then when he was near to Al-Muthanna bin Harithah ؓ, he sent him a message saying: "I am coming and you are only reinforcements for me." But Jareer ؓ said: "You are a commander and I am a commander." So they shared commanded and the well known Battle of Buwaib took place.

Then 'Umar ؓ appointed 'Sad bin Abi Waqqas ؓ as governor of Iraq and he wrote to him and advised him saying: "O Sa'd bin Waheeb! Do not be deceived by its being said: "(He is) the maternal uncle of the Messenger of Allāh and his Companion, for Allāh does erase evil with evil, but instead He erases it with good. And there is no relationship between a person and Allāh except through obedience. And in Allāh's Sight, the people – both the nobles among them and the humble – are equal. Allāh is their Lord and they are His slaves. They compete with one another to achieve forgiveness (from Allāh) and they know that what is with Allāh is attained through obedience. So observe what you saw the Messenger of Allāh ﷺ following from the time he was sent (as a Prophet) until the time he departed from us and hold fast to it for it is the (true) religion." And he wrote to Al-Muthanna and to Jareer ؓ that they should unite upon it. And Sa'd ؓ set out and then he stopped at Sharaf and the people gathered to him there.

The Events of the Fifteenth Year:

Then the fifteenth year began:

The Conquest of Al-Qadisiyyah:

When the winter lifted, Sa'd went on to Al-Qadisiyyah and he wrote to 'Umar ؓ requesting reinforcements and so he sent Al-Mugheerah bin Shu'bah ؓ with an army from the people of Al-

Madinah and he wrote to Abu 'Ubaidah ؓ ordering him to reinforce him with a thousand men.

Rustum bin Al-Farukhzad heard of this and so he set out himself at the head of a hundred thousand men – aside from the followers and the slaves – and went on until he reached Al-Qadisiyyah, where he camped and between him and the Muslims lay Al-Qadisiyyah Bridge. It was also said that they were three hundred thousand and that they had thirty-three elephants with them. The Muslim forces united until they numbered thirty thousand. Then the well known Battle of Al-Qadisiyyah took place in which Allāh supported the Muslims and routed the polytheists.

And when Allāh had routed the Persians, 'Umar ؓ wrote to Sa'd ؓ saying: "Prepare for the Muslims a place of refuge and (bear in mind that) it is not befitting for the Arabs except a place which is suitable for camels and sheep and where plants are growing, so look for open country beside the sea."

So Sa'd ؓ sent 'Uthman bin Haneef ؓ and explored for them the locality of Al-Kûfah and Sa'd ؓ camped there with his army. Then 'Umar ؓ wrote to Sa'd ؓ saying: "Send to the land of Al-Hind (intending thereby Al-Busrah) an army and let them camp there."

So he sent 'Utbah bin Ghazwan ؓ at the head of three hundred men and they camped there and it is he who named it Al-Busrah. And in this year the well known Battle of Yarmûk took place in Ash-Sham.

'Umar ؓ set out for Ash-Sham and he camped at Al-Jabiyyah and he made a peace treaty with the Christians of *Bait Al-Maqdis*, they having earlier refused to make a treaty with Abu 'Ubaidah ؓ unless it was 'Umar with whom they contracted the treaty, so he made a treaty with them, imposing a condition upon them that the Romans must leave within three days. And the commanders of the armies gathered to him. Then when he returned to Al-Madinah, he composed the *Deewan* ^[1] and he dispensed what he

^[1] *Deewan*: A register of the veterans and nobles who would receive a pension from the State.

gave in accordance with how long ago they had embraced Islam, and so he began with Al-'Abbas, out of respect for the Messenger of Allāh ﷺ, then the next nearest, then the next etc.

The Events of the Sixteenth Year:

Then the sixteenth year began:

In that year, 'Umar wrote the date; he consulted the Companions ﷺ regarding when it should begin and some of them said: "We should start from the beginning of the Prophethood." Others said: "From the date of his death," while others said: "From the *Hijrah*." So 'Umar ﷺ made it from the *Hijrah*.

The Events of the Seventeenth Year:

Then the seventeenth year began:

In that year, there were many conquests, both east and west.

And in it, Tustar was conquered, in which the body of Daniel (Daniyal ؑ) was found; the polytheists there had used to pray for rain to him.

Also in that year, 'Umar married Umm Kalthûm, the daughter of 'Ali bin Abi Talib ؑ, desiring thereby to be an in-law of the Messenger of Allāh ﷺ.

The Events of the Eighteenth Year:

Then the eighteenth year began:

In that year, the people were afflicted by a terrible drought and it was known as the "Year of Ashes" due to the great number of people and animals who died in it from hunger. 'Umar ؑ led the people in the rain prayer and he asked Al-'Abbas ؑ to supplicate Allāh and he and the people said: "*Ameen*" to his supplication and Allāh lifted the drought.

Also in that year, the plague of 'Imwas broke out, in which twenty-five thousand persons lost their lives.

And Abu 'Ubaidah 'Amir bin Al-Jarrah, Mu'adh bin Jabal and Yazeed bin Abi Sufyan ؓ were among the victims.

When 'Umar ؓ was informed of their deaths, he appointed Mu'awiyah bin Abi Sufyan ؓ as Governor of Ash-Sham.

The Events of the Nineteenth Year:

Then the nineteenth year began:

In that year, there were many conquests, both east and west.

The Events of the Twentieth Year:

Then the twentieth year began:

In that year, Egypt and Alexandria were conquered.

Also in that year, 'Umar expelled the Jews from Hijaz to Adhru'at and other places.

The Events of the Twenty-first Year:

Then the twenty-first year began:

In it Nahawand was conquered; the commander of the conquering army was An-Nu'man bin Muqarran ؓ, who was killed on that day.

Also in that year, Khalid bin Al-Waleed ؓ died in Hims.

In that year 'Amr bin Ma'di Karb ؓ died, as did Tulaihah bin Khuwailid Al-Asadi ؓ – who had claimed to be a Prophet, but who then embraced Islam and became a good Muslim and fought bravely in the war against the Persians – both of them were killed with An-Nu'man bin Muqarran in Nahawand.

The Events of the Twenty-second Year:

Then the twenty-second year began:

In that year, Al-Ahnaf bin Qais entered Khurasan and fought against Yazdajrid, the last king of Persia and Allāh defeated him therein.

Also in that year, 'Umar ؓ performed *'Umrah* and he was met by

Nafi' bin Al-Harith ؓ, who was his governor in Makkah. And 'Umar ؓ said to him: "Who have you left in charge?" He replied: "bin Abza." 'Umar ؓ asked: "And who is Abza?" He replied: "He is a slave of ours." 'Umar said: "A slave also (i.e. you left your post and in addition, you left a slave in your place)?" He replied: "He is a reciter of the Qur'ân and is knowledgeable regarding the religious duties." 'Umar ؓ said: I heard the Messenger of Allâh ﷺ "Truly, Allâh elevates nations by this Qur'ân and humbles others by it."

The Events of the Twenty-Third Year:

Then the twenty-third year began:

In that year, 'Umar ؓ was murdered during the *Fajr* prayer, on a Wednesday, with four nights remaining of the month of Dhul Hijjah. He was buried on Sunday on the day of the new moon of Muharram, in the year 24 A. H.

When he had returned from *Hajj*, at the end of it, he stood up and gave a sermon in which he said: "I had a vision in which it was as if I was being pecked by a red cockerel two or three times; and I do not consider this to be anything but a herald of my death."

Then he went out to the market and he was met by Abu Lu'lu'ah Al-Majûsi, the slave of Al-Mugheerah bin Shu'bah ؓ. He was a craftsman who used to make hand-mills and he said to him: "Will you not speak to my master and ask him to cancel the tax which he has levied upon me." 'Umar ؓ asked him: "And how much is the tax on you?" He replied: "One dinar." 'Umar said: "You are a skilled craftsman." He said: "Your justice is extensive for the people, but it is oppressive to me." And so he hatched a plot to kill 'Umar ؓ and he had a dagger made which had two cutting edges and he honed it and put poison on it. Then Al-Hurmuzan came to him and said: "What do you think of this?" He replied: "I think that if you strike anyone with it, he will die." *^[1]

^[1] * Abu Lu'lu'ah was one of the important leaders of Persia, who harboured a fierce enmity towards Islam, because it had put an end to the Persian State along with all its religious rites and customs and all of its institutions

Then when 'Umar made *Takbeer* in the *Fajr* prayer, he stabbed him three times; and the story of his killing is narrated in the *Ṣaḥīḥayn*.

His Caliphate lasted for ten years, six months and four or five nights. And through his death, the doors to trial and tribulation were opened.

'Abdullah bin Salam said to 'Umar ؓ: "I see in the Torah that you are a door from among the doors of the Hell-fire." He said: "Explain it to me." He said: "You are one of its doors which has been closed so that the people do not plunge through it, but if you die, it will be opened."

And by his hand, Allāh conquered one thousand and thirty-six cities from the lands of the disbelievers and he destroyed four thousand shrines and churches^[1] and built four thousand

and it had eradicated them all completely. He employed guile and trickery until he was able to reach Al-Madinah, as a slave of Al-Mugheerah bin Shu'bah and he and others like him who harboured the same hatred, such as the Persians and the Jews, formed a secret society whose aim was to make war against Islam. It is said that they included among them Ka'b Ibn Al-Ahbar – and Allāh knows better. One of their first deeds was the killing of 'Umar ؓ, because it was by his hand that Allāh eradicated the State of Persia and because he was inspired (by Allāh) and they feared him greatly, due to his deep insight, his scrutinizing gaze and his knowledge of far-away affairs. And so it was not easy to proceed with their plots against Islam while 'Umar ؓ was alive as they did after he died. And it was they who brought about the trial in which 'Uthman bin 'Affan was killed, then the war of Siffeen, then the killing of 'Ali and his son, Al-Husain ؓ. And they continue to plot against Islam until today, including the trial of Palestine and the expulsion of its people and their replacement with the leaders of corruption and evil, from among those upon whom is Allāh's Curse and His Anger and whom He turned into apes and swine and who worship *At-Tâghûṭ*. All of that from this Persian Jewish society, which has taken on a name in every time to suit its needs. And among of its most deceptive disguises were Sufism and blind following of schools of Islamic Jurisprudence, which have divided the Muslims and split them into sects and groups, each of them rejoicing in that which is with it.

[1] Translator's note: It must be pointed out here that destruction of churches and synagogues is not permissible in Islam. What is intended here is that

mosques. He established government departments, founded cities, introduced land duty and established the (*Hijri*) calendar. He had many well known virtues and precedents which have been transmitted. May Allāh have mercy on him and may He be pleased with him.

The Events of the Twenty-fourth Year:

Then the twenty-fourth year began:

In that year, Uthman bin ‘Affan ؓ became the Caliph at the beginning of the month of Muharram, or on the third of Muharram, three days after the burial of ‘Umar ؓ.

He embraced Islam early on, being one of the earliest converts and he was possessed of both honour and knowledge. He migrated twice (to Abyssinia and to Al-Madinah) and he prayed towards both *Qiblahs*. The Messenger of Allāh ﷺ married him to his two daughters; and none besides he – from the time of Adam until the establishment of the Hour has married two daughters of a Prophet. And the Messenger of Allāh ﷺ used to show preference towards him and he used to be shy in his presence, saying: “How shall I not be shy before one before whom the angels of the heaven are shy?”

Also in this year, Suraqah bin Malik, Umm Al-Fadl, the wife of Al-‘Abbas and Umm Ayman, the slave girl of the Messenger of Allāh ﷺ died – and may Allāh be pleased with all of them.

The Events of the Twenty-fifth Year:

Then the twenty-fifth year began:

In that year, the death occurred of ‘Abdullah bin Umami Maktûm, the *Mu’adhdhin* ؓ and ‘Umair bin Wahb bin Khalaf Al-Jumahi ؓ – who warned the Muslims on the day of the Battle of Badr, then

when whole communities from among the People of the Scripture embraced Islam, their churches fell into disrepair or were converted into mosques or other buildings and thus were in effect “destroyed.”

made an agreement with Safwan bin Khalaf Al-Jamhi to assassinate the Messenger of Allāh ﷺ, then he went to Al-Madinah, to call for the ransoming of his son, Wahb, who had been taken prisoner on the day of the Battle of Badr. But when he entered the presence of the Messenger of Allāh ﷺ, the Messenger of Allāh ﷺ informed him of the agreement he had made with Safwan and he made the testimony of truth (i.e. none has the right to be worshipped except Allāh and Muhammad is the Messenger of Allāh) and embraced Islam.

Also in that year, 'Urwah bin Hizam Al-'Ashiq ؓ died.

The Events of the Twenty-sixth year:

Then the twenty-sixth year began:

In that year, 'Abdullah bin Sa'd bin Abi Sarh ؓ fought in (North) Africa and with him were the "Abdullahs": 'Abdullah bin Nafi' bin Qais, 'Abdullah bin Nafi' bin Al-Husain and 'Abdullah bin Az-Zubair ؓ. He encountered Jarjas, the King of the Berbers with two hundred thousand men and Jarjas was killed by 'Abdullah bin Az-Zubair ؓ and Allāh granted victory to the Muslims.

Also in that year, Kharijah bin Zaid Al-Ansari ؓ died. It was he who spoke after the death (of the Prophet ﷺ) and said:

*"Two nights had passed and four remained,
The Well of Arees – and what is the Well of Arees?"*

Also during that year, 'Uthman ؓ performed 'Umrah and the people of Makkah spoke to him and asked him to transfer the port of disembarkation to Jeddah, saying: "It is closer to Makkah and more spacious." Prior to this, they had disembarked in Ash-Shu'abiyah.*^[1] So 'Uthman ؓ went to Jeddah and saw it, then he transferred it there.

^[1] * Ash-Shu'abiyah: A village which lay on the sea coast of Al-Hijaz on the Yemen road.

The Events of the Twenty-seventh Year:

Then the twenty-seventh year began:

In that year – according to what bin Jareer says – (North) Africa and Spain were conquered, at the hands of ‘Abdullah bin Abi Sarh ؓ.

Also in that year, Uthman removed ‘Amr bin Al-‘As ؓ from his post as Governor of Egypt and appointed over it ‘Abdullah bin Abi Sarh ؓ.

And in that year, ‘Abdullah bin Abi Ka’b bin ‘Amr ؓ died – and he was one of those who took part in the Battle of Badr.

The Events of the Twenty-eighth Year:

Then the twenty-eighth year began:

In that year, Mu’awiyah bin Abi Sufyan fought a naval battle and with him was ‘Ubadah bin As-Samit and his wife, Umm Haram bint Malhan – the sister of Umm Sulaim ؓ – and she fell from her riding beast and was killed. It was she in whose house the Messenger of Allāh ﷺ slept at the time of his midday sleep and he awoke and he was laughing. She asked him (why he was laughing) and he replied: “People from my nation were shown to me fighting in Allāh’s Cause and they were riding atop sea, kings in their beds (or he said:) like kings in their beds.” She said: “Ask Allāh to make me one of them.” And he replied: “You are one of them.” Then he slept and awoke again and he was laughing. She asked him (why he was laughing) and he repeated what he said before and she said: “Ask Allāh to make me one of them.” And he replied: “You are among the first of them.” ^[1]

Also in that year, Mu’awiyah ؓ fought Cyprus and made a peace treaty with its inhabitants.

^[1] Reported by Al-Bukhari and Muslim, on the authority of Anas bin Malik ؓ.

The Events of the Twenty-ninth Year:

Then the twenty-ninth year began:

In that year, the people complained to 'Uthman ؓ that the Mosque of the Messenger of Allāh was too crowded and so he ordered that it be expanded and he rebuilt it with chiselled stone and plaster.

Also in that year, he expanded the Sacred Mosque (in Makkah).

And in that year, Sulaiman bin Rabee'ah Al-Bahili ؓ died. 'Umar had appointed him to judge disputes over debt and (at one point) he remained for forty days without any disputants coming to him.

The Events of the Thirtieth Year:

Then the thirtieth year began:

In that year, the signet ring of the Messenger of Allāh ﷺ fell from the hand of 'Uthman bin 'Affan ؓ into the Well of Arees. The well was drained, but it was not found. 'Uthman ؓ became very depressed due to this and differences began to occur between 'Uthman and the people after that.

Also in that year, Sa'eed bin Al-'As made war against Khurasan from Al-Kûfah and with him were Hudhaifah bin Al-Yaman, Al-Hasan and Al-Husain, 'Abdullah bin 'Umar, 'Abdullah bin 'Amr bin Al-'As and 'Abdullah bin Az-Zubair ؓ.

And in that year, the incident concerning Abu Zarr Al-Ghifari ؓ took place, including his fierce criticism of Mu'awiyah and the people of Ash-Sham regarding their enjoyment of the blessings which Allāh had given them and their enjoyment of what He had made lawful for them and the wealth which He had bestowed upon them, and his considered opinion that no Muslim should sleep while he had a *dirham* or a *dinar* in his possession and that if anyone did so, he would be included among those who hoard gold and silver.

So Mu'awiyah wrote a letter to 'Uthman ؓ regarding him and 'Uthman ؓ wrote that he should be sent to Al-Madinah. Some of

those who were calling for sedition tried to surround (i.e. support) Abu Zarr ؓ, but he fled from them to Ar-Rabzah, with the permission of 'Uthman ؓ and in obedience to him and there he remained until he died ؓ.

Also in that year, 'Uthman ؓ added a third call to prayer on Friday in Az-Zawra', when the number of worshippers increased and this has remained the practice until this day. And Az-Zawra' was the residence belonging to him in Al-Madinah.

And in that year, Ubayy bin Ka'b, the master of Qur'ân reciters and one of the four (best) reciters died ؓ.

The Events of the Thirty-first Year:

Then the thirty-first year began:

And in that year, Yuzdajard, the last King of Persia; and it was he who tore up the letter of the Messenger of Allāh ﷺ in which he called him to Islam and so the Messenger of Allāh ﷺ asked Allāh that He tear up his Kingdom.

Also in that year, Habeeb bin Maslamah Al-Fihri ؓ conquered Armenia.

Al-Waqidi said that it was in this year that the Battle of As-Sawari was fought at sea and among those who took part in it were Muhammad bin Abi Hudhaifah and Muhammad bin Abi Bakr proclaimed the faults of 'Uthman ؓ and the things which he had changed and in which he contradicted Abu Bakr and 'Umar ؓ and they claimed that it was permissible to kill him.

The Events of the Thirty-second Year:

Then the thirty-second year*[¹] began:

In that year, Mu'awiyah ؓ fought against the lands of Rome until he reached the straits of Constantinople.

[1] * The thirty-first year is missing from the original manuscript, so I completed it from bin Jareer's *Tareekh* and from *Al-Bidayah Wan-Nihayah* (by Ibn Katheer).

Also in that year, ‘Abdur-Rahman bin ‘Awf, ‘Abdullah bin Mas‘ūd, Salman Al-Farisi, Abu Zarr (Jundub bin Janadah) and Abu Sufyan bin Harb ﷺ died.

The Events of the Thirty-third Year:

Then the thirty-third year began:

In that year, the people of Iraq said bad things about ‘Uthman ﷺ and they spoke evil of him in a gathering held by Sa‘eed bin ‘Amir and he wrote a letter to ‘Uthman ﷺ informing him about them, who wrote to him ordering that they be expelled to Ash-Sham. When they came to Mu‘awiyah ﷺ, he treated them hospitably and with friendliness and advised them, but their spokesman answered him with rudeness. Then he advised them (again) but they persisted in their transgression, their ignorance and their evil and so Mu‘awiyah ﷺ banished them from Ash-Sham. They were ten in number: Kameel bin Ziyad, Al-Ashtar An-Nakha‘i – Malik bin Yazeed – ‘Alqamah bin Qais An-Nakha‘i, Thabit bin Zaid An-Nakha‘i, Jundub bin Zuhair Al-‘Amiri, Jundub bin Ka‘b Al-Azadi, ‘Urwah bin Al-Ja‘d, ‘Amr bin Al-Humq Al-Khuza‘i, Sa‘sa‘ah bin Sawhan, his brother, Zaid bin Sawhan and bin Al-Kawwa’. They sought refuge in the gulf, but they settled in Hims, until the sedition which they led to kill ‘Uthman ﷺ.

Also in that year, Al-Miqdad bin ‘Amr ﷺ died.

The Events of the Thirty-fourth Year:

Then the thirty-fourth year began:

In that year, those who had split away from ‘Uthman ﷺ wrote against him – and most of them were from among the people of Kûfah – and they arranged to gather in order to dispute with him regarding the things which they disliked and they sent from men among their number to dispute with him regarding those whom he had appointed and those whom he had dismissed, until this became unbearable. Then he sent to the commanders of the

armed forces and gathered them to him and consulted them. All of them voiced their opinions, and the result was that it was decided to confirm his appointees in their positions and this ameliorated their hearts (i.e. the renegades) and he ordered that they be sent into battle and to the front lines, but this did not prevent them from persisting in their transgression.

Also in that year, Abu Talhah Al-Ansari and 'Ubadah bin As-Samit ؓ died.

The Events of the Thirty-fifth Year:

Then the thirty-fifth year began:

In that year, among the Companions who passed away was 'Ammar bin Rabee'ah, who embraced Islam in the early days and took part in the Battle of Badr ؓ.

Also in that year, a group appeared from among the people of Egypt and those who supported them against 'Uthman. The root cause of the dissent was from 'Abdullah bin Saba' – a Jewish man from among the people of San'a', who declared himself to be a Muslim during the Caliphate of 'Uthman – in order to conceal thereby his hatred for it and his rejection of it – and he used to travel throughout the Muslim lands, trying to misguide them. He began with Al-Hijaz, then Al-Busrah, then Al-Kûfah, then Ash-Sham, but he was unable to achieve his objectives and they expelled him and so he went to Egypt and there he began to slander 'Uthman ؓ and he led the dissent and kindled the fire of it due to enmity against Allāh and His Messenger ﷺ until it led to a great calamity with the besieging and killing of 'Uthman ؓ while he was reciting the Book of Allāh, Most High and it took place at the hands of those criminals, the Khawarij, in the month of Dhul Hijjah in this year – may Allāh be pleased with him.

And due to his killing, the great *Fitnah* of which the Messenger of Allāh ﷺ had spoken occurred and the people are still being affected by its evil until this day.

It is reported that 'Uthman ؓ prayed during the night on which he was besieged and he slept and a visitor came to him in his

sleep and said to him: "Stand up and ask Allāh to protect you from the trial from which He protected the most righteous of His slaves." So he stood up and prayed and supplicated Allāh and complained to Him. And he did not leave except for his funeral.

The scholars of *Seerah* said that when what befell 'Uthman ﷺ occurred, 'Ali bin Abi Talib ﷺ was sitting in his house and the people came to him and they were saying: "'Ali is the Commander of the Faithful." But he replied: "That is not for you to say; it is only for those who took part in the Battle of Badr." So those who had taken part in the Battle of Badr came to him and when 'Ali ﷺ saw that, he came out and the people pledged allegiance to him, but Mu'awiyah ﷺ and the people of Ash-Sham did not join those who pledged obedience to him and so 'Ali decided to go out to them. *[¹]

The Battle of the Camel:

The news reached 'A'ishah ﷺ while she was performing *Hajj* and with her were Talhah and Az-Zubair ﷺ and so they went to Al-Busrah intending to repair relations between the people and to unite them. And so 'Ali ﷺ sent 'Ammar bin Yasir ﷺ and his son, Al-Hasan bin 'Ali ﷺ to Al-Kûfah to gather the people to support 'Ali ﷺ and they gathered them and they came. Then 'Ali ﷺ set out from Al-Madinah with six hundred men and he and Al-Hasan met ﷺ at Dhu Qar, then they met up with Talhah and Az-Zubair

[1] * Al-Hafiz Ibn Katheer said in *Al-Bidayah Wan-Nihayah*: "Our *Shaikh*, Abu 'Abdullah Az-Zahabi said, at the end of his biography of 'Uthman and his virtues ﷺ: "Those who killed him or plotted against him were killed and were left to Allāh's Pardon and His Mercy. While those who abandoned him were abandoned (in their turn) and their lives were troubled.. After that the rule was in the hands of his appointee, Mu'awiyah and his sons, then in the hands of his minister, Marwan and eight of his descendants. And the people became tired and bored with his rule, in spite of his virtues and his precedents (i.e. he was an early convert to Islam, he was one of the scribes who wrote down the Qur'ān etc.). Then people became rulers over them from the sons of his uncle for over eighty years. And the rule belongs to Allāh, the Most High, the Greatest." This is the exact wording of Az-Zahabi.

ﷺ near to Al-Busrah. And in both armies were members of the *Khawarij* and they feared that the two armies would unite against them and so they resorted to tricks and deception until they caused fighting to break out between the two parties without any reason and the well known Battle of the Camel took place. It was so called because ‘A’ishah ﷺ was in a howdah on a camel and the camel was wounded and so ‘Ali ﷺ ordered that the howdah be carried and it was carried by Muhammad bin Abi Bakr and ‘Ammar bin Yasir ﷺ and Muhammad inserted his hand into the howdah and she said: “Who is it that interferes with the wife of the Messenger of Allāh ﷺ? May Allāh burn him by the Fire!” He said: “Say by the fire of this world.” So she said it and that is what happened.

The Battle of the Camel took place in Jumada Al-Akhirah in the year 36 A. H.

Then ‘Ali and ‘A’ishah ﷺ met and each of them apologized to the other, then he equipped her to return to Al-Madinah and he ordered everything that was necessary for her and sent with her forty well known women from among the women of Al-Busrah.

And in that year, Hudhaifah bin Al-Yaman Abu Rafi‘ – the slave of the Messenger of Allāh ﷺ – and Qudamah bin Maz‘ûn ﷺ died.

The Events of the Thirty-seventh Year:

Then the thirty-seventh year began:

‘Ali ﷺ continued on his way and he and the people of Ash-Sham met in Siffeen, with seven days remaining of the month of Muharram – and Siffeen is the name of a place which lies between Ash-Sham and Iraq – and this is where the well known battle took place. And when the affliction had become severe on both sides, many days had passed and a large number of them had been killed, the people of Ash-Sham raised their copies of the Qur’ân on the points of their spears and called out: “We call you to the Book of Allāh!” Upon hearing this, the people were happy and they turned to arbitration.

The people of Ash-Sham appointed ‘Amr bin Al-‘As ﷺ as a

mediator, while ‘Ali bin Abi Talib ﷺ appointed Abu Mûsa Al-Ash‘ari ﷺ and they wrote agreements between them that they would abide by whatever the two mediators decided and when the appointed time came in the month of Ramadan, they met at Adhruh, in Dûmah Al-Jandal, but the two arbitrators did not agree on anything and so ‘Ali ﷺ departed for Iraq and Mu‘awiyah for Ash-Sham. Then when ‘Ali ﷺ reached Al-Kûfah, the *Khawarij* rose up against him and declared him a disbeliever because he had accepted mediation and they said: “There is no judgement except for Allāh.” And they gathered in Harûra’ – the name of a place in Iraq – as a result of which, they became known as Harûriyyah. ‘Ali ﷺ sent ‘Abdullah bin ‘Abbas ﷺ to them and he came to them and said: “...and I have not seen any people like them for exercising juristic reasoning (*Ijtihad*), nor any who worshipped more than they did.” So he said to them: “What are your complaints?” They said: “They are three:

The first is that he has appointed men to judge in the religion of Allāh and Allāh, Most High has said:

﴿إِن الْحُكْمُ إِلَّا لِلَّهِ﴾

“The command (or the judgement) is for none but Allāh.”^[1]

The second is that he kills and does not take captives, nor does he take war booty. Now if they are believers, then it is not permissible for us to kill them, while if they are disbelievers, then it is permissible for us to take spoils and captives from them.”

The third is that he has removed from himself the title Commander of the Faithful; and if he is not the Commander of the Faithful, then he is the commander of the disbelievers.”

He said to them: “What do you think, if I recite to you some Verses from the Book of Allāh and acquaint you with some of the *Ahadeeth* of your Prophet which you do not reject, will you return (to obedience)?” They said: “Yes.”

So I said: “As for your claim that he has appointed judges from

^[1] *Sûrah Yûsuf* 12:40

among men in the religion of Allāh, Allāh, Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ﴾

“O you who believe! Kill not the game while you are in a state of Ihram [for Hajj or ‘Umrah (pilgrimage)],”

- up to His

Words:

﴿يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ﴾

“As adjudged by two just men among you;”^[1]

- and He, Most High says:

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا﴾

“If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family.”^[2]

I ask you by Allāh, is the judgement of men in resolving a dispute between them and sparing their blood and their wealth more rightful, or regarding a rabbit whose value is a quarter of a dirham? Then I asked them: “Have I convinced you on this?” They said: “By Allāh, you have.”

“As for your saying that he kills and does not take captives or take booty, would you take your mother (i.e. ‘A’ishah ﷺ) captive and deem permissible from her what you would deem permissible from other captive women (i.e. sexual intercourse)? If you answer yes, then you have disbelieved and if you claim that she is not your mother, then you have disbelieved, because Allāh, Most High says:

﴿وَأَزْوَاجَهُمْ أُمَّهَاتُهُمْ﴾

“And his wives are their (believers’) mothers (as regards respect and marriage).”^[3]

- and if you are undecided between two errors, then choose

[1] Sûrah Al-Ma'idah 5:95

[2] Sûrah An-Nisa' 4:35

[3] Sûrah Al-Ahzâb 33:6

whichever of them you wish. Have I convinced you on this?" They said: "By Allāh, you have."

He said: "As for your saying that he has removed from himself the title Commander of the Faithful, on the day of the Truce of Al-Hudaibiyah, the Prophet ﷺ wanted to write a peace treaty between him and Quraish and he said to 'Ali: "This is what Muhammad, the Messenger of Allāh has agreed upon." They said: "If we believed that you are the Messenger of Allāh, we would not prevented you access to the House and we would not have fought you. Write: "Muhammad bin 'Abdullah." He said: "Erase it, O 'Ali, and write: "Muhammad bin 'Abdullah." He said: "By Allāh, I will never erase you." He said: "Then show me the place." So he showed him the place and the Messenger of Allāh ﷺ erased it with his own hand. And by Allāh, the Messenger of Allāh ﷺ is better than 'Ali." Have I convinced you on this?" They said: "By Allāh, you have."

Thereupon four thousand of them returned (to obedience) and the rest of them rebelled against him and fought him and a great number of them were killed. After the battle, he ordered that Al-Mukhaddaj Dhul Thudayyah be searched for and when he was found, he prostrated to Allāh in thanks.

And in that year, Khabbab bin Al-Aratt, Khuzaimah – who made the testimony of faith twice – Safeenah – the slave of the Messenger of Allāh ﷺ and 'Abdullah bin Abi Sarh ؓ passed away.

The Events of the Thirty-eighth Year:

Then the thirty-eighth year began:

And in that year, Muhammad bin Abi Bakr was killed and burnt.

Also in that year, Sahl bin Hunaif and Suhaib Ar-Rûmi died.

The Events of the Fortieth Year:

Then the Fortieth Year began*^[1] :

^[1] * The thirty-ninth year is missing.

In that year, Mu'awiyah ؓ wrote to 'Ali ؓ: "If you wish, let Iraq be for you, and Ash-Sham for me and let us spare this nation from the sword and spill not the blood of the Muslims." So they both agreed to this – may Allāh be pleased with them for that.

And in that year, 'Ali ؓ was killed. His murderer was bin Maljam – a man from among the Khawarij – when he went out to offer the morning prayer, with thirteen nights remaining of the month of Ramadan. After this, the people pledged allegiance to his son, Al-Hasan ؓ and he remained as Caliph for about seven months, then he went to Mu'awiyah ؓ and when the two hosts met, Al-Hasan ؓ realized that neither side could win without killing most of the other and so he made peace with Mu'awiyah ؓ and gave up the Caliphate to him and he pledged allegiance to him contingent upon certain conditions which he laid down and these Mu'awiyah ؓ agreed to and more.

And what has been authentically reported from the saying of the Messenger of Allāh ﷺ regarding Al-Hasan ؓ came to pass: "Verily, this son of mine is a leader and haply, Allāh will make reconciliation through him between two great parties from among the Muslims." ^[1]

And it has been authentically reported from him that he said regarding the *Khawarij*: "A group will appear at a time of disunity among the people who will be killed by the closer of the two parties to the truth."

And it has been authentically reported from him in a great number of *Ahadeeth* that he forbade fighting during the *Fitnah* and that he ﷺ informed us of its occurrence and warned (the Muslims) about it.

And all of the things took place as we have said: That right was on the side of Sa'd bin Abi Waqqas, bin 'Umar, Usamah bin Zaid and the majority of the Companions ؓ who abstained from taking sides with either of the two parties.

And that 'Ali bin Abi Talib and his supporters had right on their

^[1] Reported by Al-Bukhari, At-Tirmidhi, An-Nasa'i, Abu Dawūd and Ahmad.

side more than Mu'awiyah and his supporters and that neither side departed from faith.

And that those who departed from faith were only the people of An-Nahrawan.

And that what Al-Hasan bin 'Ali ؑ was more loved by Allāh than what his father, 'Ali ؑ did, because the Messenger of Allāh ﷺ did not praise him for not performing an obligatory deed or a recommended one.

And the followers of the *Sunnah* are in agreement that we should be silent regarding the disagreements which transpired between the Companions ؓ and that we should only speak well of them. And whoever spoke (ill) of Mu'awiyah ؓ or others has departed from that consensus – and Allāh, Most Glorified, Most High knows better.

That year was known as the Year of the Group, due to the unity of the Muslims therein behind one Imam, after their earlier dissension. And that was the forty-first year after the Hijrah, in the month of Rabee' Al-Awwal and they united behind Mu'awiyah ؓ and from that day he was called the Commander of the Faithful, and Al-Hasan bin 'Ali ؑ returned to Al-Madinah.

Then the Forty-second Year Began:

In that year, 'Amr bin Al-'As ؓ died in Egypt while he was its Governor.

Then the Forty-third Year Began:

In that year, 'Abdullah bin Salam ؓ died.

Then the Forty-fourth Year Began:

And in that year, Umm Habeebah bint Abi Sufyan, the Mother of the Believers ؓ died.

Then the Forty-fifth Year Began:

And in that year, Hafsa bint 'Umar, the Mother of the Believers and Zaid bin Thabit ؓ died.

Then the Forty-sixth Year Began:

And in that year, Muhammad bin Maslamah ؓ died.

Then the Forty-seventh Year Began:

And in that year, Qais bin 'Asim ؓ died.

The Events of the Forty-ninth Year:

Then the events of the forty-ninth year began:

In that year, Yazeed bin Mu'awiyah bin Abi Sufyan ؓ fought against Rome until he reached Constantinople and with him were bin 'Abbas, bin 'Umar, bin Az-Zubair and Abu Ayyûb Al-Ansari ؓ.

And in that year Al-Hasan bin 'Ali and Juwairiyah bint Al-Harith, the Mother of the Believers, Safiyyah bint Huyai, the Mother of the Believers, Jubair bin Mut'im, Hassan bin Thabit, Duhyah bin Khaleefah Al-Kalbi, Ka'b bin Malik, 'Amr bin Umayyah Adh-Dhamri, 'Uqail bin Abi Talib, 'Utban bin Malik and Al-Mugheerah bin Shu'bah died – may Allāh be pleased with all of them.

Then the Fifty-first Year Began:

And in that year, Sa'eed bin Zaid bin 'Amr bin Nufail and Jareer bin 'Abdullah Al-Bajli ؓ died.

Then the Fifty-second Year Began:

In that year, Abu Ayyûb Khalid bin Zaid Al-Ansari died in battle and was buried next to the wall of Constantinople and the Christians used to pray for rain through his grave ؓ, but Allāh has declared him free of the beliefs of the Christians. Also in that

year Abu Mûsa Al-Ash'ari and 'Imran bin Husain died ﷺ.

Then the Fifty-third Year Began:

And in that year, Sa'sa'ah bin Najiyah – the Companion of whom it was said that he saved four hundred girls who were to be buried alive during the *Jahiliyyah* – and Ziyad bin Sumayyah died ﷺ.

Then the Fifty-fourth Year Began:

In that year, Sawdah bint Zam'ah, the Mother of the Believers, Abu Qatadah Al-Ansari and Hakeem bin Hizam died ﷺ.

Then the Fifty-fifth Year Began:

In that year, Sa'd bin Malik, Al-Arqam bin Abil Arqam – whom the Messenger of Allāh ﷺ used to call to Islam secretly in his house – and Subhan Wa'il – the man who is quoted as an example of eloquence.

Then the Fifty-sixth Year Began:

In that year, Mu'awiyah called upon the people to pledge their allegiance to his son, Yazeed ﷺ.

Then the Fifty-seventh Year Began:

And in that year, 'Uthman bin Haneef ﷺ died.

Then the Fifty-eighth Year Began:

And in that year, Sa'eed bin Al-'As, one of the seven generous men, 'Abdur-Rahman bin Abi Bakr and 'Abdullah bin 'Abbas , one of the seven generous men died ﷺ.

The Events of the Sixtieth Year:

Then the sixtieth year began:

And in that year, Mu'awiyah bin Abi Sufyan ﷺ died and it has

been authentically reported that Abu Hurairah ؓ died one year before and that he used to say: "O Allāh! I seek refuge with You from the start of the sixtieth year and the governorship of the youths."

Mu'awiyah ؓ appointed his son, Yazeed as Caliph and the second *Fitnah* started and it continued to exist for a number of years, until the people united in support 'Abdul Malik bin Marwan.

The first thing that happened during the time of Yazeed was the murder of Al-Husain bin 'Ali ؓ and the members of his household on the day of 'Ashûra' in the year sixty-one.

After it, the great Battle of Al-Harrah took place in Al-Madinah, then killed the inhabitants and declared it permissible for three days.

After that, they turned towards Makkah, in order to fight 'Abdullah bin Az-Zubair ؓ and they besieged Makkah and continued their siege until news reached them that Yazeed had died, after which, the people split into many groups, as it was said:

*And they became divided into many nations in every land,
In each of them was a "Commander of the Faithful" and a pulpit*

Marwan was confirmed in Ash-Sham, while Al-Mukhtar bin Abi 'Ubaid Ath-Thaqafi, the destructive spreader of corruption appeared in Iraq and Najdah bin 'Uwaimir appeared in Al-Yamamah.

And during these years the one who was most widely accepted as Commander of the Faithful was 'Abdullah bin Az-Zubair in Makkah and most of the people pledged allegiance to him.

When Marwan died, his son, 'Abdul Malik took over from him in the year sixty-five.

When he took over, he embarked upon a war with 'Abdul Malik bin Az-Zubair and events took place between them which would take too long to relate; and the end of it was that he sent an army to fight bin Az-Zubair headed by Al-Hajjaj bin Yûsuf Ath-Thaqafi

and he besieged him in Makkah, then he killed him ﷺ in the year seventy-three.

After that, the people united in support of ‘Abdul Malik bin Marwan and he continued as ruler until the year eighty-six when he died and he appointed his son, Al-Waleed as his successor and he remained Caliph for seven years and some months.

During his time, Anas bin Malik and Al-Hajjaj bin Yûsuf ﷺ died. After his death, his brother, Sulaiman bin ‘Abdul Malik took power and he remained Caliph for two years and a few months.

And he appointed ‘Umar bin ‘Abdul ‘Azeez as his successor and the people pledged their allegiance to him in the year ninety-nine, in the month of Safar. He followed the path of the rightly guided Caliphs and revived the *Sunan* and put an end to innovations. He remained a righteous, guided Caliph for two years and a few months and then he died in the month of Rajab, in the year one hundred and one.

During his rule, his son, ‘Abdul Malik died and he resembled his father – may Allāh have mercy on them both.

After him, Yazeed bin ‘Abdul Malik took over the reigns of power and he remained Caliph for two years and one month and he died in the year one hundred and five.

After him, his brother, Hisham bin ‘Abdul Malik took power and he remained Caliph for nineteen years and a few months.

During his Caliphate, Al-Ja’d bin Dirham appeared, the first of those who claimed that the Qur’ân was created. He made this claim in Damascus and was called for by Banu Umayyah, but he fled from them to Kûfah. When he announced his claim there, Khalid bin ‘Abdullah Al-Qasri took him and killed him on the day of ‘Eed Al-Adha, in the year one hundred and twenty-four. He addressed the people, saying: “O people! Slaughter your sacrificial animals and may Allāh accept your sacrifices, for I am slaughtering Al-Ja’d bin Dirham, because he claims that Allāh did not take Abraham (Ibrâhîm ﷺ) as his *Khaleel* and that He did not speak directly to Moses (Mûsa ﷺ). Allāh is far above what Al-Ja’d claims.” Then he descended and killed him at the foot of the

pulpit.

Hisham bin ‘Abdul Malik died in the year one hundred and twenty-five.

After him, His nephew, Yazeed bin Al-Waleed bin ‘Abdul Malik took power and he remained as Caliph for five months and he died in the month of Dhul Qa’dah, or at the beginning of Dhul Hijjah, in the year one hundred and twenty-six.

After him, the Caliphate ended completely and the *Ummah* has not been united under one Caliph to this day. He was the last of the twelve Caliphs of whom the Prophet ﷺ spoke in the authentic *Hadeeth*: “The religion of this *Ummah* will continue to be strong and they continue to defeat those who oppose them, until the twelfth Caliph, and all of them will be from Quraish.”

And in Muslim’s version: “This matter (i.e. the Caliphate) will not end until twelve Caliphs have passed away among them.”

And Al-Bazzar narrated: “The religion of my *Ummah* will continue to be in the ascendant until twelve Caliphs have passed away.”

And in another version: “Islam will continue to be powerful and unconquerable until twelve Caliphs have passed away.”

And Abu Dawûd narrated: “They said: “Then what will there be?” He said: “Then there will be killing.”

When Yazeed died, his brother, Ibrâhîm sought the Caliphate and his brother pledged allegiance to him, but his Caliphate was not settled.

So Marwan bin Muhammad bin Marwan – who was known as Marwan the Donkey – sought the Caliphate and some of the people pledged allegiance to him in the month of Safar, in the year one hundred and twenty-seven.

He continued to make war and do foolish things until, at the end of the year one hundred and thirty-two, on a Sunday, with three days remaining of the month of Dhul Hijjah, he was killed in the Church of Abu Sair. His Caliphate had lasted for five years, ten months and ten days. And he was the last of Banu Umayyah to

hold the Caliphate.

The State of Banu Al-'Abbas:

Then the State of Banu Al-'Abbas began:

And during these years, the third *Fitnah* – whose ill effects continue until this day – took place. The first Caliph to take power from Banu Al-'Abbas was As-Safah, whose name was 'Abdullah bin Muhammad bin 'Ali bin 'Abdullah bin 'Abbas and he remained in power for about six years, then he died. He passed the Caliphate onto his brother, who was known by the title Al-Mansûr. He remained in power for twenty-two years, then he died and he passed on the Caliphate to his son, who was known by the title Al-Mahdi. He remained Caliph for about ten years, then he died.

After him, his son, Mûsa, who was known as Al-Hadi took power and he remained Caliph for one year and one month, then he died.

After him, his brother, who was known as Ar-Rasheed came to power and he remained Caliph for more than twenty years, then he died.

After his death, his son, who was known as Al-Ameen – and whose mother was Zubaidah bint Ja'far bin Al-Mansûr – became Caliph and he remained in power for about three years, then he was killed by the army of his brother, Al-Ma'mûn.

After him, his brother Al-Ma'mûn became Caliph and it was he who caused many trials to the Muslims in their beliefs. He translated the Greek books of philosophy and proclaimed the opinion that the Qur'ân was created and he forced the people to adopt it and put Imam Ahmad and other Imams to trial because of it – may Allâh have mercy on them.

The Beginning of the Writing of Books:

During the time of 'Umar bin 'Abdul 'Azeez, he wrote to Abu Bakr bin Hazm in Al-Madinah: "Look for the *Ahadeeth* of the

Messenger of Allāh ﷺ and collect them, for I fear that knowledge will be lost and that the scholars will die.”

And during the time of Al-Mansûr, the scholars began to compose the books of *Tafseer* and *Hadeeth*: Ibn Juraij wrote in Makkah, Malik bin Anas in Al-Madinah, ‘Amr bin Al-Awza’i in Ash-Sham, Hammad bin Salamah in Al-Busrah, Sufyan Ath-Thawrin Al-Kûfah and Ma’mar bin Al-Muthanna in Yemen.

And Muhammad bin Ishaq wrote about the military expeditions and Abu Haneefah An-Nu’man bin Thabit established the school of juristic opinion.

Prior to this, the scholars had spoken from their memories and they used to transmit knowledge from manuscripts which were not arranged. And Allāh, Most Glorified, Most High knows better.

All praise and thanks be to Allāh, the Lord of the worlds and may prayers, peace and blessings be upon the Seal of the Messengers, Muhammad and upon all his family and Companions.



The copying of this noble work was completed on a Wednesday, on the eleventh of Rajab, in the year 1309 A. H. by the hand of the needy of his Lord: Sulaiman bin Sahman – may Allāh forgive him and his parents and the Muslim men and women and the believing men and women.

O Allāh! Send prayers and peace upon Muhammad and upon his Companions.

The revision, comparison, numbering of the Qur’ânic Verses, the checking of the *Ahadeeth* and the annotations which we

considered necessary for the purpose of clarification were completed on Wednesday, the twenty-seventh of Rabee' Al-Akhar, in the year 1398 A. H. And may peace and blessings be upon Muhammad and upon his family and his Companions.

[The Revisers]