

The Seerah of the Prophet (PBUH)

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Introduction

Our relationship with the Prophet (PBUH) is extremely important because I believe that the dire position of Muslims is not due to lack of knowledge about Islam but rather due to their improper relationship with the Prophet (PBUH). The only proper relationship with the prophet (PBUH) is based on us taking him as a role model.

Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (الأحزاب)
You have indeed in the Messenger of Allah a good role model for anyone who has hope is in Allah and the Last Day, and who remembers Allah frequently. (Al-Ahzab 33: 21)

Allah also says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (آل عمران)

Say: "If you really love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful." (Al-Imran 3:31)

The Prophet's Mission is Mercy

Following the Prophet (PBUH) means making his primary mission our mission, and Allah identified his mission by saying:

” وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ” (الأنبياء 107)
We have not sent you but as mercy for all creatures. (Al-Anbi'a 21:107)

The Prophet (PBUH) emphasized the importance of mercy by saying:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ
The merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth and the One in the heaven will have mercy upon you". (Al-Tirmidhī)

The Prophet (PBUH) was always concerned about the weak of the society and wanted to ensure that they are treatment honorably and fairly. Abu Dhar reported that the Prophet (PBUH) said:

فعن المعرور بن سويد قال: لقيت أبا ذر بالربذة وعليه حلة وعلي غلامه حلة، فسأله عن ذلك فقال: قال لي النبي صلى الله عليه وسلم: إِخْوَانُكُمْ حَوْلَكُمْ أَيَّ خِدْمِكُمْ وَعَبِيدِكُمْ (جعلهم الله تحت أيديكم، فمن كان أخوه تحت يده فليطعمه مما يأكل، وليلبسه مما يلبس، ولا تكلفوهم ما يغلبهم، فإن كلفتموهم فأعينوهم .

"Your slaves/servants are your brethren upon whom Allah has given you authority. So, if one has brothers under his control, he should feed them with the like of what he eats and clothe them with the like of what he wears. You should

not overburden them with what they cannot bear, and if there is a difficult task he should help them (in their hard job)."

It is narrated by Umm Salamah (RA) and Anas Ibn Malik (RA) that the last advice the Prophet (PBUH) offered to his followers while he was on the death bed was:

آخر وصاياه وهو على فراش الموت: الصلاة وما ملكت أيمانكم، الصلاة وما ملكت أيمانكم، فجعل يرددها حتى ما يفيض بها لسانه. رواه أحمد والنسائي وابن ماجه وابن حبان عن أنس.

"Guard your prayers and watch over whom you have control (your servants and others whom you have authority over them)." He continued to repeat these words until he was unable to talk." (Ibn Maajah).

The Perfect Character

Also, taking the Prophet (PBUH) as a role model means striving to possess the key attribute that Allah identified him with by saying:

”وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ” (القلم 4)

And you have an exalted standard of character (Al-Qalam 68:4)

The Prophet (PBUH) summarized the purpose of his teaching by saying:

”إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ”.

“I haven’t been sent except to perfect the good manners.”

The Prophet (PBUH) is saying that his mission is not promote a good character but rather to perfect the good character. To delineate elements of the Prophet’s character to ensure that we emulate it, we need to study what his companions said about him. Abdullah ibn Amr described the character of the Prophet (PBUH) by saying:

عن عبد الله ابن عمرو قال: لم يكن فاحشاً ولا متفحشاً وقال قال رسول الله صلى الله عليه وسلم إن من أخيركم أحسنكم خلقاً (البخاري)

The Prophet never said anything that is obscene or even joked by saying anything that is obscene” and said that the Messenger of Allah (PBUH) said: “The best of you is the best in character”. (Bukhari)

Ibn Mas’ud reported that the Messenger of Allah (PBUH) said:

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْقَاحِشِ وَلَا الْبَذِيءِ

The believer does not insult others, does not curse others, he is not vulgar, and he is not shameless. (Al-Tirmidhi)

The Prophet (PBUH) emphasized the importance of good character in many of his saying. As examples:

Aisha (RA) reported that the Messenger of Allah (PBUH) said:

إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلَطْفُهُمْ بِأَهْلِهِ

“Verily, the most complete of believers in faith are those with the best character and who are most kind to their families”. (Al-Tirmidhī)

Abu Hurairah reported that the Prophet (PBUH) said:

(أَكْمَلُ الْمُؤْمِنِينَ أَحْسَنُهُمْ خُلُقًا) [أبو داود وأحمد عن أبي هريرة]

“The best believer is the one who has good manners”. (Ahmad and Abu Dawud)

Ibn Omar (RA) reported that the Messenger of Allah (PBUH), said:

(إِنْ خِيَارَكُمْ أَحَاسِنُكُمْ أَخْلَاقًا) [البخاري ومسلم عن ابن عمر]

“The best of you is the best in character”. (Bukhari and Muslim)

Ibn Omar (RA) reported that the Messenger of Allah (PBUH), said:

(أَفْضَلُ الْمُؤْمِنِينَ أَحْسَنُهُمْ خُلُقًا) [الحاكم عن ابن عمر]

“The best among the believers is the best in manners,” (Al-Hakim)

(أَحَبُّ عِبَادِ اللَّهِ إِلَى اللَّهِ أَحْسَنُهُمْ خُلُقًا) [الطبراني]

“The most beloved servant to Allah is the one who has the best manners”. (Al-Tabarani)

Aisha (RA) reported that the Messenger of Allah (PBUH), said:

(إِنَّ الرَّجُلَ لَيُذْرِكُ بِحَسَنِ خُلُقِهِ دَرَجَاتٍ قَائِمِ اللَّيْلِ صَائِمِ النَّهَارِ) [أبو داود والحاكم عن عائشة]

“A man reaches with his good manner the degree of the one who perform prayers all night and fasts all day”. (Abu Dawud and Al-Hakim)

Jaber (RA) reported that the Messenger of Allah (PBUH), said:

(إِنْ مِنْ أَحَبِّكُمْ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ: أَحَاسِنُكُمْ أَخْلَاقًا). [الترمذي عن جابر]

“The most beloved to me and nearest to me on the Day of Judgment is the one who has the best manners”. (Al-Tirmidhi)

Osama ibn Shareek (RA) said that while we are sitting with the messenger of Allah (PBUH) some people came as asked: **Who are the most beloved people to Allah?**

The Prophet (PBUH) said:

عن أسامة بن شريك رضي الله عنه قال: كنا جلوسًا عند النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ أَنَاسٌ فَقَالُوا مَنْ أَحَبَّ عِبَادَ اللَّهِ إِلَى اللَّهِ تَعَالَى؟ قَالَ: “أَحْسَنُهُمْ خُلُقًا”. (أَخْرَجَهُ ابْنُ مَاجَه ، وَأَحْمَدُ)

“Those who have the best manners” (Ahmad and Ibn Majah)

Islam and Muslims in One word

The whole mission of the prophet (PBUH) was to perfect the character of people and this perfect character is founded on mercy. So, if you want to define Islam in one word it will be mercy. And if you want to identify a Muslims in one word, it will be perfect character. If you keep these two words, mercy and perfect character, in your mind all the time, you don't need to ask anyone about what is Halal and what is Haram. You will know them on your own.

Now let us look at examples of the perfect character of the Prophet (PBUH) that we need emulate.

Tolerance, forbearance, clemency of the Prophet (PBUH)

While the Prophet (PBUH) was sitting with his companions, the Rabbi, Zayd bin Sa'nah (زيد بن سعنه) grabbed the Prophet (PBUH) aggressively and said: "Mohammad, return your debt that you owe me; indeed, you people of Bani Hashim are procrastinators (إنكم (بني هاشم قوم تماطلون (in repaying debts)."

The Prophet's companion Omar Ibn Al-Khataab pulled his sword and said: O messenger of Allah give me permission to cut his head. The Prophet (PBUH) said: **"O 'Omar! (مره بحسن الطلب ومرني بحسن الأداء) you should have told him to make his request in an appropriate manner and you should have told me to repay him on time and"** . Yet there are still three days left before his debt is due."

On hearing this the Rabbi said:

فقال اليهودي : والذي بعثك بالحق يا محمد ما جئت لأطلب منك ديناً إنما جئت لأختبر أخلاقك .. فأنا أعلم أن موعد الدين لم يحن بعد ولكنني قرأت جميع أوصافك في التوراة فرأيتهما كلها متحققة فيك إلا صفة واحدة لم أجريها معك .. وهي أنك حليم عند الغضب .. وأن شدة الجهالة لا تزيدك إلا حلماً .. ولقد رأيتهما اليوم فيك .. أشهد أن لا إله إلا الله .. وأنت محمد رسول الله أما الدين الذي عندك فقد جعلته صدقة على فقراء المسلمين .
"By the One who sent you with the truth, I did not come to ask you for the debt because I know that it is not yet due, but I came to check your manners. I read all your signs in the Torah, and I confirmed that all of them in you except two signs left for me to confirm that you are indeed the awaited Prophet: these are that you react forbearing when you are transgressed against, and when someone increases his aggression against you, you increase in forbearance. And I have seen them in you, and I testify that there is no God, but Allah and you are Mohammad, His Messenger. As far as the debt, I offer it as charity for the poor among the Muslims" (Al-Tabarani, Al-Hakim and others)

The Forgiveness of The Prophet (PBUH):

Forgiveness is when someone refrains from retaliating, although he can do so. This is a quality that reflects the nobility of character. Aisha (RA) Said:

عن عائشة قالت ما لعن رسول الله صلى الله عليه وسلم مسلماً من لعنة تذكر ولا انتقم لنفسه شيئاً يؤتى إليه إلا أن تنتهك حرمة الله عز وجل ولا ضرب بيده شيئاً قط إلا أن يضرب بها في سبيل الله ولا سئل شيئاً قط فمضه إلا أن يسأل مأثماً فإنه كان أبعد الناس منه ولا خير بين أمرين قط إلا اختار أيسرهما (مسند أحمد)

The messenger of Allah (PBUH) never cursed and never took revenge for himself and never hit anyone with his hand except in a battle for the sake of Allah and he

has never been asked for something and held it except if it is a sin and he has never been given options between two matters but selected the easiest of them. (Ahmad)

Jabir narrated:

عن جابر أنه غزا مع رسول الله صلى الله عليه وسلم غزوة ناحية بلاد «نجد» من أرض الحجاز، وفي طريق عودته مر بوادي به شجر كثير الشوك، في وقت الظهيرة، فأمر بالتوقف في هذا المكان لينالوا قسطاً من الراحة، فنام الجيش، ونام صلى الله عليه وسلم تحت ظل شجرة كثيرة الأوراق وقد علق بها سيفه، وبعد فترة نادى على المسلمين فتجمعوا حوله، فإذا بأعرابي يجلس أمامه، فقال رسول الله: «إن هذا الرجل أخذ سيفي وأنا نائم، فاستيقظت وسيفي في يده، فقال لي: من يمنعك مني؟» «أي من يمنعني من قتلك الآن»، فقال صلى الله عليه وسلم، في ثبات وثقة وإيمان: «الله»، فارتعد الأعرابي بشدة، ووقع السيف من يده، فأخذه رسول الله، وقال له: من يمنعك مني؟ فقال الرجل لا أحد، ولم يقابل النبي الكريم إساءة الأعرابي له بمثلها، بل عفا عنه.

“We accompanied the Messenger of Allah in the campaign near Najd and in our return near the mid-day, the Prophet ordered us to stop and take rest. The Prophet (PBUH) took cover under a shade tree and hanged his sword. One of the polytheists came quietly and drew the sword of the Messenger of Allah and said standing over the Messenger "Who will protect you from me?" The Messenger of Allah replied: "Allah." As soon as he said this, the sword fell from the polytheist's hand and the Messenger of Allah, catching the sword, asked the man: "Now, who will protect you from me?" The polytheist said: "No one." The Messenger of Allah said: "I'll forgive you on the condition that you promise that you shall not fight against me, nor shall you fight with those who fight me." The man agreed and the Prophet let him go. The man then went back to his associates and said: "I have come to you from one of the best of humanity"

Humility of the Prophet (PBUH)

There are many examples demonstrating the degree of humility for the Prophet (PBUH) and that in spite of his position, he never sought any preference and wanted any special treatments,

During one of the outings, the Prophet (PBUH) and a group of his companions wanted to slaughter a sheep (شاة). One of the companions said (عليّ ذبحها) my responsibility is to slaughter it, the second said: (عليّ سلخها) my responsibility is to skin it, and the third said: (وعليّ جمع الحطب) and my responsibility to cook it. The Prophet (PBUH) said (نكفيك يا رسول الله) No, we suffice you and take care of this, Messenger of Allah. The Prophet (PBUH) said: أعرف أنكم تكفونني ، ولكن الله يكره أن يرى عبده متميزاً على أقرانه .

“I know that you can do it instead of me but Allah hates to see one of his servants is given preference over his companions”.

Going to the battle of Badr to meet the army of Quraysh, Muslims did not have enough camels to carry everyone. The Prophet (PBUH) who is the leader of the army did not grant himself any preference. He (PBUH) shared a camel with two companions: Ali and Abu Lubabah (أبو لبابه). The Prophet (PBUH) rode for a while and when it was his time to walk, his companions begged him to keep riding and they walk instead of him. But the Prophet (PBUH) refused and said:

ما أنتم بأقوى مني على السير ، ولا أنا بأغنى منكما عن الأجر
“You are not stronger than me to walk and I am not richer than you for the rewards of Allah”.

The Messenger of Allah (PBUH) stopped people from standing up when he entered a place and did not seek to sit in a special place. He did not wear special cloths. He just looked like anyone of them at the extent that a Bedouin who never met him before entered the Masjid and asked who among you is Mohammed (؟) (أيكم محمد؟)

The Prophet (PBUH) said in the Handeeth that was narrated by Omar
لا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ (رواه البخاري)

“Do not praise me as the Christians praised Jesus the son of Mary. I am only Allah's slave and messenger.” (Bukhari)

When we read about Khalifa Omar and admire his humility even though he was the ruler over almost all the civilized world at that time; we should not be surprised because he had a great teacher. But when we compare the teaching of the Prophet (PBUH) and the practices of his companions with the practices of any leader of today's Muslim world we see great contradictions.

The Prophet's Teaching Approach

One important thing that we need to learn from the Prophet (PBUH) is that he did not focus on giving the companions lists of Halal (lawful) and Haram (prohibited). Rather he focused on teaching them wisdom to be able to identify the Halal and Haram on their own. On many occasions, the companions asked him about the righteous deeds and the sinful deeds. Rather than reciting for them a list, he taught them the way to derive the list on their own. The following are some examples. The Prophet (PBUH) was asked about righteous and sinful deeds and He said:

عن وابصة بن معبد صاحب النبي صلى الله عليه وسلم قال جئت إلى رسول الله صلى الله عليه وسلم أسأله عن البر والإثم فقال جئت تسأل عن البر والإثم فقلت والذي بعثك بالحق ما جئتك أسألك عن غيره فقال البر ما أنشرك له صدرك والإثم ما حاك في صدرك وإن أفتاك عنه الناس (مسند أحمد)
قال زيد بن الحباب الأنصاري سألت النبي صلى الله عليه وسلم عن البر والإثم فقال البر حسن الخلق والإثم ما حاك في صدرك وكرهت أن يطلع الناس عليه (مسند أحمد)

قال النّوأس بن سمعان الأنصاري سألت رسول الله صلى الله عليه وسلم عن البر والإثم فقال البر حسن الخلق والإثم ما حاك في صدرك وكرهت أن يطلع عليه الناس (صحيح مسلم)

قال أبي ثعلبة الخشني قلت يا رسول الله أخبرني بما يحل لي ويحرم علي قال فصعد النبي صلى الله عليه وسلم وصوب في النظر فقال النبي صلى الله عليه وسلم البر ما سكنت إليه النفس واطمأن إليه القلب والإثم ما لم تسكن إليه النفس ولم يطمئن إليه القلب وإن أفتاك المفتون (مسند أحمد)

“Righteous deeds are those that make your soul feels calm, and your heart feels comfortable, and sinful deeds are the ones that make your soul feels hesitant and your heart feels agitated, and you will feel embarrassed if people know about them. This is how you know no matter what opinion you get on the matter.

Allah has given us the ability to differentiate between the right from wrong, Allah said:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا
الشمس)

“By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right; truly he succeeds who purifies it, and he fails who corrupts it!” (Al-Shams 91:7-10)

The corruption we see in today’s world is instigated by people whose souls are corrupted. The only way to rid of corruption and bring justice and peace is to purify the souls of the people. This can be done by following the strategy of the Prophet (PBUH). The Prophet (PBUH) was able within 23 years to transform the most backward and corrupt tribes of Arabia to be the world leaders in knowledge, morality, spirituality, human brotherhood, freedom, and equality.

When Muslims do wrong, it is not because they don’t know what Halal and Haram. The way to avoid the haram is to purify one’s soul to know what is Halal is and what is Haram on its own? Let us look to example of the approach that the Prophet (PBUH) took to achieve that

حدثنا سليم بن عامر عن أبي أمامة قال إن فتى شابا أتى النبي صلى الله عليه وسلم فقال يا رسول الله ائذن لي بالزنا فأقبل القوم عليه فزجروه قالوا مه مه فقال ادنه فدنا منه قريبا قال فجلس قال أتجبه لأمك قال لا والله جعلني الله فداءك قال ولا الناس يحبونه لأمهاتهم قال أفتجبه لابنتك قال لا والله يا رسول الله جعلني الله فداءك قال ولا الناس يحبونه لبناتهم قال أفتجبه لأختك قال لا والله جعلني الله فداءك قال ولا الناس يحبونه لأخواتهم قال أفتجبه لعمتك قال لا والله جعلني الله فداءك قال ولا الناس يحبونه لعلماتهم قال أفتجبه لخالتك قال لا والله جعلني الله فداءك قال ولا الناس يحبونه لخالاتهم قال فوضع يده عليه وقال اللهم اغفر ذنبه وطهر قلبه وحصن فرجه فلم يكن بعد ذلك الفتى يلتفت إلى شيء (مسند أحمد)

A youth came to the Prophet (PBUH) and asked for permission to commit fornication (zina). The companions who were sitting with the Prophet (PBUH) got very angry of the youth and how he dares to ask for something like this. But the Prophet (PBUH) ordered them to stop and asked the youth to come and sit close to him. Then he asked him in a very soft and kind voice: **would you accept this for your mother?** The youth said: May Allah make me a sacrifice for you, no. The Prophet (PBUH) and **so people don't want this for their mothers.**

Then he asked: **would you accept this for your sister?** The youth said: No, may Allah make me a sacrifice for you. The Prophet (PBUH) said: **and so, people don't like this for their sisters.**

Then the Prophet (PBUH) asked: **would you accept this for your aunt?** The youth said: No, may Allah make me a sacrifice for you and the Prophet (PBUH) said: **and so, people don't like this for their aunts.**

Then the Prophet put his hand with kindness on the youth and said: **O' Allah forgive his sins, purify his heart and preserve his chastity.**

The youth was moved by what the Prophet did and said: The thought of fornication will never come to my mind again.

This is an example on how to teach others. No anger, no threats, but we should teach by moving the soul to its pure state, and making the mind differentiate between good and evil on its own. This training should lead the heart to feel disturbed by what is sinful and feel comfortable by what is good.

We are so fortunate that the Prophet (PBUH) has faced all these situations and his actions are well documented for us to learn and follow. But we need to study his life. We will start the study by looking at the place where the Prophet (PBUH) was born and lived. The Prophet (PBUH) was born in Mecca which is in the Arabian Peninsula

Where it all starts - Uniqueness of Mecca

Allah says regarding Mecca:

" إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ " (آل عمران: 96)

“Verily, the first House (of worship) appointed for mankind was that at Bakkah Makkah), full of blessing, and a guidance for Al-Âlamîn (mankind and jinn).” [Al-Imran 3: 96]

This ayah comes in the middle of Surah Al-Imran; which is a Madina Surah and one of the longest Surahs in Holy Qur'an as it consists of two hundred ayahs after the “Basmallah”. This Surah is named Al-Imran as it contains a reference to the family of Maryam (Mary) the daughter of Imran, and the mother of Jesus (peace be upon him and our Prophet Muhammad).

Early scholars tried to explain what is meant by the first house appointed to mankind.

Ibn-Kathir said: Allah tells us that the first house appointed for mankind, for the purpose of worship and performing rituals, circumambulating around or facing towards it during daily prayers was the House in Bakkah (Makkah).

Abu-Dhar (may Allah be pleased with him) related: "I once asked Prophet Muhammad (PBUH): ‘Which was the very first mosque?’ He said: ‘**The Sanctified Mosque (بيت الله الحرام)**.’ I asked: ‘Then which?’ He said: ‘**The Aqsa Mosque.**’ I asked: ‘How many years were between them?’ He said: ‘**40 years.**’ I asked: ‘Then which?’ He said: ‘**Wherever you are when the time for Salat comes then pray... they are all mosques of Allah.**’" (Related by Ahmed, and reported by Bukhari and Muslim, in the same form).

Al-Sudday claimed that it was the very first House ever built on earth (this is really a marvelous interpretation that exceeds the knowledge available in that era by many centuries, although Ibn Kathir added that: Ali's words are more trusted).

Concerning the name Bakkah mentioned in the holy ayah, it is a famous name of Makkah. It was said that Makkah was called Bakkah because it overpowers tyrants and it is where they are defeated and humiliated. It was also said that this name goes back to the fact that people came in crowds to Makkah.

Ikramah said: “The house and what surrounds it is Bakkah, while what is outside of this is Makkah.”

Mukatel Ibn Hayan said: "Bakkah is the place of the house while what is other than this is Makkah."

Scientific implications in this ayah:

After long debates that exhausted many scientists over many decades, it was proven in the mid-1960s that earth was completely immersed with water in a certain phase of its creation, and that there was no dry land exposed above the surface of that water. Then by the will of Allah, the bottom of this huge ocean exploded into **violent volcanic eruptions** that kept on continuously throwing **molten lava**.

The lava accumulated in layers over layers causing a mountain range to form on the bottom of this huge ocean. This mountain range continued to grow and mount until its peak emerged out of the water's surface forming the first part of dry. Mecca was the first peak that emerged from the ocean to start the formation of the earth. This indicates that the land beneath the Holy Ka'ba is considered as the oldest piece of the solid rocky surface of the earth.

This operation of gradual growth by accumulation is known in Arabic as "**Dahw**" (الدحو) which is linguistically defined as: the process of extension, expansion and throwing. In fact, this is a precise definition of the earth building processes through volcanic eruptions.

The volcanic activity continued, and this island grew gradually as a result of the successive volcanic eruptions that added new areas to it, causing it to become a great continent called the **Mother Continent or Pangaea**. **After Pangaea was completely** formed, it started to break up and rip apart by Allah's will and eventually fragmented into the **seven continents** seen now on the earth's surface. These fragments then began to shift and drift apart until they reached their present locations, and are in continuous dynamic movement up until now. This phenomenon in which a part of **the ocean turns into dry land**, or in which the **dry land separates to enclose an ocean or a body of water inside** it is called "**oceanic crust recycling**".

Fourteen hundred years ago, it was related from Prophet Muhammad (PBUH) that he said:

"كانت الكعبة خشعة على الماء فدحيت منها الأرض" والحديث ذكره الهروي في غريب الحديث (3/362) , وذكره الزمخشري في الفائق في غريب الحديث (1/371)
"The Ka'ba emerged from beneath the water as a small hill, and then land formed around it."

This Hadith was mentioned by Al-Harawy in The Book of Strange Ahadith (3/362). Al-Zamakhshary also included it in his book (The Very Strange Ahadith) (1/371) because its scientific implications exceeded the knowledge of its era by fourteen hundred years.

This Hadith is supported by another Hadith narrated by Al-Tabarany and Al-Bayhaqy in Al-Sha'b from Ibn Omar (may Allah be pleased with both of them):

وهذا الحديث النبوي الشريف يدعمه حديث آخر أخرجه كل من الطبراني والبيهقي في الشعب عن ابن عمر (رضي الله عنهما) : **إنه (أي بيت الله الحرام) كان أول ما ظهر على وجه الماء عند خلق السماوات والأرض زبدة (بفتح الزاي , أي كتلة من الزبد) بيضاء فدحيت الأرض من تحته**

"It (the Sanctified House) was the first thing to come out over the surface of the water in the time of creating the heavens and the earth as a block, then land formed from beneath it."

Those two Ahadith are now considered a miraculous scientific proof supporting the Prophethood of Muhammad (PBUH) because no creature before the middle of the twentieth century realized any of these facts.

Another unique feature about the location on Mecca is the disappearance of magnetic deviation at the longitudinal line (39.817 east) on which MECCA is located which represents the real "north-south line" which means that the direction of prayer from any country located at this line is to the north or south exactly. Magnetic deviation means that the magnetic direction which is detected by a compass or any other instrument differs from the real direction by an angle known as the angle of deviation.

Therefore, the proper prime meridian of the earth should pass thru Mecca and should not be thru Greenwich as is the case no because the Greenwich line has a magnetic deviation of 5.8 degrees to the west from the North. But obviously the British influence is the reason why the prime meridian passes thru England.

Another thing that is very interesting is that the Kabbe is build facing the four perfect direction, pure north and south and pure east and west. The back stone is located in the pure east direction.

There are many mysteries about the Mecca and the Kabba, The following are hadeeth that still need to be explained by science:

The Messenger of Allah (PBUH) said:

" إن الحرم حرم مناء من السماوات السبع والأرضين السبع "

“The shrine of Makkah, is a midpoint shrine; it is centralized between seven skyies and the seven earths”.

He also said:

يا معشر قريش , يا معشر أهل مكة , إنكم بحذاء وسط السماء

O people of Quraysh, O people of Makkah, you all stand parallel to the centre of heaven!”

Also, the Messenger of Allah once asked his honorable companions: **“Do you know what the Bait al-Ma’mur (البيت المعمور) is?”** They replied, “Allah and His Messenger know best”. He said:

**البيت المعمور بأنه بيت في السماء السابعة على حيال الكعبة تماما
حتى لو خر لخر فوقها "**

“It is a house in the seventh heaven exactly above the K’aba, if it fell, would fall right over it. Seventy thousand angels enter into it every day; when the last of them come out they do not return there again”.

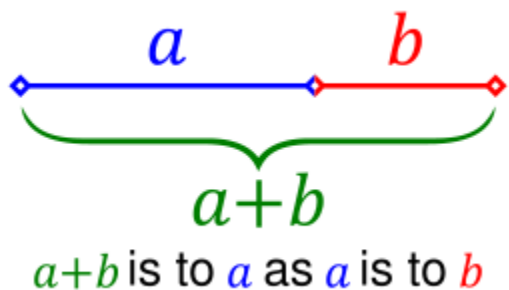
All these miracles make Makkah the place that Muslims turn to five times daily in prayers and their place of pilgrimage in which one prayer is equivalent to one thousand prayers elsewhere. It was also the hometown of many Prophets.

The Messenger of Allah (PBUH) said: **“When their nations perished, Prophets used to migrate to Makkah, stay there with their followers, and worship Allah until they died. Noah, Hud, Salah, and Shu’aib all died in Makkah and were buried between Zamzam well and the black stone”.**

Also, Prophet Isma’il (Ishmael) and his mother Hagar were both buried at Hajr Ismail.

One last interesting observation about Mecca is related to what is known in mathematics and the arts as the golden ratio which is also known as the golden section (Latin: sectio aurea), golden mean, divine proportion, divine section (Latin: sectio divina), and golden number. The golden ratio is often denoted by the Greek letter phi, usually lower case (ϕ) and it has the irrational value 1.6180339887.

This number is based on having the ratio of the sum of the quantities to the larger one equals the ratio of the larger one to the smaller. The figure illustrates the geometric relationship that defines this constant. Expressed algebraically:



Two quantities a and b are said to be in the golden ratio φ if:

$$\frac{a+b}{a} = \frac{a}{b} = \varphi.$$

The right equation shows that $a = b\varphi$, which can be substituted in the left part, giving

$$\frac{b\varphi + b}{b\varphi} = \frac{b\varphi}{b}.$$

Dividing out b yields

$$\frac{\varphi + 1}{\varphi} = \varphi.$$

Multiplying both sides by φ and rearranging terms leads to:

$$\varphi^2 - \varphi - 1 = 0.$$

The only positive solution to this quadratic equation is

$$\varphi = \frac{1 + \sqrt{5}}{2} \approx 1.6180339887\dots$$

The famous astronomer Kepler defined this number as a great treasury. It is determined that this ratio has been used for the design of various reputable architectural structures, including the Pyramids in Egypt. Numerous famous painters, engineers and architects, like Leonardo Da Vinci, have been using this ratio in their works of art for hundreds of years on the belief that this proportion to be aesthetically pleasing. Also Mathematicians have studied the golden ratio because of its unique and interesting properties.

The ratio of the distance between Mecca and North Pole to the distance between Mecca and South Pole is exactly 1.618 which is the golden mean. Moreover, the proportion of the distance between South Pole and Mecca to the distance between both poles is again 1.618.

The Golden Ratio Point of the World is in Mecca city according to map of latitude and longitude which is the common determinant of mankind for location.

The ratio of eastern distance to the western distance of Mecca's solstice line is again 1.618. Moreover, the proportion of the distance from Mecca to the solstice line from the west side and perimeter of world at that latitude is also surprisingly equal to the golden ratio, 1.618. The Golden Ratio Point of the World is always within the city borders of Mecca, within the Holy Region that includes Kaaba according to all mapping systems despite minor kilometrical variations in their estimations.

The term solstice means "Sun stands still"; at these times the Sun changes little in declination from one day to the next and appears to remain in one place north or south of the celestial equator.

(Solstice, in astronomy, term applied to either of the two points in the ecliptic at which the Sun is farthest from the celestial equator. The solstice north of the celestial equator is called the summer solstice because the Sun is usually at its greatest declination on June 20 or 21 (at the beginning of summer in the Northern Hemisphere); the solstice south of the celestial equator, called the winter solstice, usually occurs on December 21 or 22. The longest period of daylight occurs at the summer solstice and the shortest period of daylight occurs at the winter solstice. Equal periods of daylight and night occur at the vernal equinox and the autumnal equinox, which come about three months before the summer solstice and the winter solstice, respectively. The seasons are the reverse of the above for people living in the Southern Hemisphere.

Arabian Peninsula before Islam

The Prophet (PBUH) was born in Mecca that is located in the Arabian Peninsula which is surrounded from the east by the Persian Gulf, from the west the red sea and from the south by the Indian Ocean and the gulf of Eden. It is separated from Asia on the east side by the Euphrates River. The Arabian Peninsula is estimated between a million and a million and a quarter square miles. It is in the shape of a rectangle whose length is about 2000 km and its width is about 1500 km. It is mostly a hill that is about 1500 ft above the sea but it slopes sharply on the west to the red sea leaving a valley of about 30 km. The slopes on the south and west sides are gradual.

Considering its internal setting, it is mostly deserts and sandy places, which has rendered it inaccessible to foreigners and invaders, and allowed its people complete liberty and independence through the ages, despite the presence of two neighboring great empires.

The people who lived in Arabia are called Arabs and they are descendants of Sam, the son of Noah and this we considered Semites. The Arabs in Arabia are classified according to the time in three types:

1. Perishing (vanishing) Arabs (العرب البائدة)
2. Pure Arabs (العرب العاربة)
3. Arabized Arabs (العرب المستعربة):

Perishing (vanishing) Arabs (العرب البائدة)

The perishing Arabs disappeared for a long time and the Arab historians mentioned several tribes from among them Tasem, Gedeas, Aameam, Abeal, Gasem and Emleaq. But the Quran mentioned two tribes that were not mentioned by any historian and were not mentioned in the Bible and thus the orientalist denied their existence.

The first vanished tribe that wasn't mentioned by anyone and was solely mentioned in the Quran is the tribe of Ad (عاد). The Quran also mentioned that they lived in a city called Iram in Al-Ahqaf (الأحقاف) area which is an area located in the south side of Arabia and also mentions that they received revelation on the hand of their Prophet Hud (هُود) but because of their arrogance and denial, Allah destroyed them by the wind. and t

الأعراف 65 7 وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

هود 50 11 وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَنُفِّثُ إِلَا مُفْتَرُونَ

هود 59 11 وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

الشعراء 123 26 كَذَّبَتْ عَادُ الْمُرْسَلِينَ

فصلت 13 41 فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثُمُودَ

فصلت 15 41 فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّْا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

الأحقاف 21 46 وَادْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

الذاريات 41 51 وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

القمر 18 54 كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِ

الحاقة 69 وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ

“And the 'Ad; they were destroyed by a furious Wind, exceedingly violent; He (Allah) made it rage against them seven nights and eight days in succession: so that you could see the (whole) people collapsing in its (path), as if they had been roots of hollow palm-trees tumbled down! (Al-Haqa 69:6-7)

Thru satellite images, underground rivers were discovered in the area of Al-ahqaf where Ad was living and archeologists concluded the presence of a civilization in this area that is 3000 BC and they discovered tablets of clay and when they deciphered the writing, they ascertained that it refers to the names of Ad and Iram. And archeological digs in 1998 revealed a castle build on columns whose height reached 9 meters and diameter 3 meters and they also discovered a wall surrounding city whose thickness exceeds 5 m which is consistent with the revelation sin the Quran in Surah Al-Fajr:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِرَمَ ذَاتِ الْعِمَادِ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

“Haven't you seen how your Lord dealt with the 'Ad (people) of the (city of) Iram, with lofty pillars, the like of which were not produced in (all) the land? (Al-Fajr 89: 6-8)

The second vanished tribe that was not mentioned by anyone and was solely mentioned by the Quran is the tribe of Thamud whose Prophet is Saleh and they used to live in the Northern part of Arabia in Al-Higr.

الأعراف 73 7 -وَالْيَ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ

74 وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سَهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

“To the Thamud people (We sent) Salih, one of their own brethren: he said: "O my people! worship Allah; you have no other god but Him. Now has come unto you a Clear (Sign) from your Lord! this she-camel of Allah is a Sign unto you: so leave her to graze in Allah's earth, and let her come to no harm, or you shall be seized with a grievous punishment. And remember how He (Allah) made you inheritors after the 'Ad and gave you habitations in the land: you build for yourselves

palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth.” (Al-Aaraf 7:73-74)

هود 61 11 وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

هود 95 11 هود 95 11 كَأَنْ لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا لِمَدِينٍ كَمَا بَعِثْتُ ثَمُودَ

الإسراء 59 17 وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

الشعراء 141 26 كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

النمل 45 27 وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ

الذاريات 43 51 الذاريات 43 51 وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّى حِينٍ

القمر 23 54 القمر 23 54 كَذَّبَتْ ثَمُودُ بِالنُّذُرِ

الحاقة 4 69 الحاقة 4 69 كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

الحاقة 5 69 فَأَمَّا ثَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ

“But the Thamud; they were destroyed by thunderbolt (a terrible Storm of thunder and lightning)! (Al-Haqa 69:5)

I mentioned that the Quran was the first book to reveal that past existence of the tribes of Ad and Thamud and thus this account was rejected by the orientalist. But in the late 19th century, archeological digs revealed the artifacts of Thamud, they discovered buried palaces and towers.

Types of Guidance

Regarding Thamud, Allah also says:

فصلت 17 41 وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ

“As to the Thamud, We gave them guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.’ (Fusulat 41:17)

This verse is important because it clarifies an issue that may be confusing to some people and this is related to guidance because Allah says in surah Al-Qasas:

القصص 56 28 إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“You will not be able to guide every one whom you love; but Allah guides those whom He wishes and He knows best those who receive guidance. (Al-Qasas 28:56)

The question that may come to some is how Allah can punish the people who are not guided since guidance is in His hand. This issue can be resolved when we recognize that there are four types of guidance. Two types are universal and two are particular. In some cases Allah speaks of the universal types and in some cases He speaks of the particular types.

The first universal type is the innate (intrinsic, inborn, natural, imposed) guidance. This is the guidance that Allah has created everyone with to allow him to recognize the presence of Allah. By we are given the choice whether we follow this guidance or reject it, as Allah says:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

“We guided him to the path; he will either be grateful or be ungrateful.”(al-naba’a 76:3)

The second universal guidance is the educational (instructive, directive, informative) guidance. This guidance is delivered to us thru the messengers and Prophets that Allah sends to educate instruct and inform people about Himself. And when Allah speaks about the guidance provided to Thamud **وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ** In this case Allah talks about He is referring to the educational guidance that was provided to them thru their Prophet Saleh, but what was their reaction,

فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى

They rejected and preferred blindness (of heart) to Guidance.

The rejection of these two universal guidance types deprives the person from the two particular guidance types. The first of them is the guidance of support and reinforcement, and assistance. Following Allah commands and staying guided is not easy, you need help and this will come from Allah, you deserve this guidance because you took advantages of the two universal guidance type. So, when Allah speaks about not guiding except those who He wishes to guide, He is speaking about the guidance of support that He only gives to those who are already guided but needing help.

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

“You will not be able to guide every one whom you love; but Allah guides those whom He wishes and He knows best those who receive guidance. (Al-Qasas 28:56)

This point is emphasized when you read that Allah increases the guidance of those who are already guided, as He says:

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى (مريم)

“Allah increases guidance for those who are guided" (Maryam 19:76)

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَاتَّاهُم تَقْوَاهُمْ (محمد)

“But to those who consent to be guided, He increases their guidance, and bestows on them their piety and restraint (from evil).” (Muhammad 47:17)

The fourth type of guidance that is also particular to those who are already guided is the sustaining guidance which is needed in the future lives. It is the guidance that you need to properly answer the angles in the grave about who is lord and who is your messenger. Allah says:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ إبراهيم 27 14

Allah reinforces those who believe with firm speech, in this world and in the Hereafter; but Allah eaves the wrongdoers to go stray: Allah does whatever He wills. (Ibrahime 14:27)

You also need this guidance to project light in front of you to stay on the path to heaven. In this regard Allah says:

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ محمد 47

“He will guide them and improve their condition, and admit them to the Garden which He has announced for them. (Mohammad 47:5-6)

الْحَدِيد 12 57 يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“On that day you will see the believing men and the believing women with their Light streaming on ahead of them and off their right: (their greeting will be): "Good News for you this Day, gardens through which rivers flow to live in forever. That is indeed the highest Achievement." (Al-Hadead 57:12)

Pure Arabs (العرب العاربة)

As previously stated, Arabs are divided according to lineage into three groups:

1. Perishing Arabs (العرب البائدة): These ancient Arabs of whose history little is known was discussed before, particularly the tribes of Ad and Thamud that were mentioned in the Quran..
2. Pure Arabs (العرب العاربة)
3. Arabized Arabs (العرب المستعربة):

The Pure Arabs (العرب العاربة) originated from the progeny of Ya'rub bin Yashjub bin Qahtan (يَشْجُب بن يَعْرُب بن قَحْطَان). They were also called Qahtanian Arabs (العرب القحطانية). They originally lived in Yemen and comprised many tribes, two of which were very famous: a. Himyar (حِمْيَر) and Kahlan (كَهْلَان). The most famous sects of Himyar were Zaid Al-Jamhur, Quda'a and Sakasic. While Himyar remained in Yemen, Kahlan were forced to emigrate from Yemen to dwell in the different parts of the Arabian Peninsula after the Great Flood (Sail Al-'Arim of Ma'rib Dam). The Quran provides an account of this event in Surak Saba (34), Allah says:

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىٰ أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ذَلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقَرْيَةِ الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَا لَهُمْ أَجَادِيثَ وَمَرْفَأَهُمْ كُلَّ مُمْرِقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ { [سورة سبأ: 15: 19]

“There was, for Saba', aforetime, a Sign in their homeland - two Gardens to the right and to the left - Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving! But they turned away (from Allah), and We sent against them the flood (released) from the Dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees. That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters. Between them and the Cities on which We had poured Our blessings, We had placed cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day." But they said: "Our Lord! place long distances between our journey-stages": but they wronged themselves (therein) at length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful. (34:15-19)

Allah points out that the reason the great blessings that they had were destroyed is that they did not express thanks and gratitude to Allah.

Giving thanks to Allah is a blessing in itself because the more one thanks Allah, the more blessing Allah bestows on the grateful person as He said:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“Your Lord has decreed, if you thank me I will increase my blessings upon you.”
(Ibrahim 14:7)

But expressing thanks to Allah is more a mere statement that one makes by his tongue, as Allah said:

اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُ

"Sons of David, work for expressing thanks! but few of My servants are grateful!"
(Sabaa 34:13)

Note that in the above verse, Allah commands the family of David to work for expressing thanks because thanks Allah is not just by uttering the words of thanks by one's tongue but it is an active process that involves five elements:

1. Attributing the blessings to the provider of the blessings, Allah.
2. Applying the blessings in the obedience of Allah and using them in accordance to His commandments.
3. Ensuring that one does not get distracted and busy with the blessings on the expense of the provider of the blessings, Allah.
4. Ensuring that one does not take advantage of the blessings to act superior and arrogant toward other servants of Allah.
5. Thanking and praising Allah for His blessings.

After the flood, the tribe of Kahlan left Yamen, they were divided into four groups:

1. Azd (الأزد): Who, under the leadership of 'Imran bin 'Amr Muzaiqb (عمران بن عمرو), the tribe split going north and east. The tribe is divided as follows:

a. Imran bin 'Amr (عمران بن عمرو) and his folks went to 'Oman (عُمان).

b Tha'labah bin 'Amr (ثَعْلَبَةُ بْنُ عَمْرٍو مَزَيْقِيَاءَ) moved to Madinah and of his seed are Aws and Khazraj.

c. Haritha bin 'Amr (حَارِثَةُ بْنُ عَمْرٍو), known as Khuza'a (خِزَاعَةُ), wandered with his folks in Hijaz until they conquered Makkah and settled in it after having driven away its people, the tribe of Jurhum (الْجُرَاهِمَةُ).

d. Jafna bin 'Amr (جَفْنَةُ بْنُ عَمْرٍو) headed for Syria where he settled and formed the kingdom of Ghassan who was so named after a spring of water, in Hijaz known by the name Ghassan (مَاءٌ فِي الْحِجَازِ يَعْرِفُ بِغَسَّانٍ), where they stopped on their way to Syria.

2. Lakhm and Judham (لَحْمٌ وَجُدَامٌ): Of whom was Nasr bin Rabi'a (نَصْرُ بْنُ رَبِيعَةَ), father of Manadhira (الْمَنَازِيرَةُ), Kings of Heerah (الْحِيرَةَ).

3. Banu Tai' (بَنُو طَيْئٍ): Who also emigrated northwards to settle by the so- called Aja and Salma (أَجَا وَسَلْمَى) Mountains which were consequently named as Tai' Mountains (جَبَلِي طَيْئٍ).

4. Kinda (كِنْدَةُ): Who tried to live in Bahrain but were expelled and moved to Hadramout (حَضْرَمَوْت) and they were also expelled again and then moved to Najd (نَجْدًا) where they established a powerful government for while but later the whole tribe faded away.

Arabized Arabs (العرب المستعربة)

The thirds group of arabs are the Arabized Arabs (العرب المستعربة) who originated from the progeny of Prophet Ishmael. They were also called 'Adnanian Arabs (العرب العدنانية).

The Arabized Arabs go back in ancestry to their great grandfather Prophet Abraham [AWS] from a town called "Ar" near Kufa on the west bank of the Euphrates in Iraq. Excavations brought to light great details of the town, Abraham's family, and the prevalent religions and social circumstances.

It is known that Abraham [AWS] left Ar for Harran (حاران) and then for Palestine, which he made headquarters for his Message. He wandered all over the area. When he went to Egypt with his wife Sarah who was a very buifful woman and the Pharaoh tried to take advantage of Sarah, but Allah saved her and the Pharaoh recognized his righteous position because each time he tried to touch her, his arm got paralyzed. In acknowledgment of her grace, the Pharaoh gave Sarah, Hagar to serve her, but Sarah gave Hagar to Abraham as a wife.

Abraham returned to Palestine where Hagar gave birth to Ishmael. Allah commanded Ibrahim to take Hagar and her baby away to a plantless valley on a small hill in Hijaz, by

the Sacred House. He chose for them a place that Allah guided him to it in Makkah where neither people nor water was available, and went back to Palestine leaving with his wife and the baby with a leather case with some dates and a pot of water.

Not before long, they ran out of both food and water, but thanks to Allah's favour water gushed forth to sustain them for sometime. The whole story of Zamzam spring is already known to everybody.

The Yemeni tribe Jurhum who were travelling thru Mecca and he they found the water, they asked Hagar for staying and she gave them permission. This tribe came to Makkah before Ishmael was a young man while they had passed through that valley long before this event.

Abraham used to go to Makkah every now and then to see his wife and son. The number of these journeys is still unknown, but authentic historical resources spoke of four ones.

Allah stated in the Quran that He had Abraham see, in his dream, that he slaughtered his son Ishmael, and therefore Abraham stood up to fulfill His Order and when he informed his son Ishmael, the son agreed willingly:

﴿فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ﴾ [الصافات:103:107]

"Then, when they had both submitted themselves (to the Will of Allah), and he laid his forehead for slaughtering); We called out to him: "O Abraham! You have fulfilled the dream (vision)!" Verily! Thus do we reward the good-doers, Verily, that indeed was a manifest trial — and We ransomed him with a great sacrifice (i.e. a ram)" [Al-Safat 37:103-107]

When Ishmael became a young man, he learned Arabic at the hand of the tribe of Jurhum, who loved him with great admiration and Mudad bin 'Amr, the chief of the tribe of Jurhum gave him daughter to Ishmael to be his wife.

Abraham came to Makkah to find Ishmael sharpening an arrow under a lofty tree near Zamzam. This time, father and son built Al-Ka'bah and raised its pillars, and Abraham, in compliance with Allah's Commandment, called unto people to make pilgrimage to it. By the grace of Allah, all people heard Ibrahim call and started coming to the pilgrimage to the Ka'bah.

Ishmael had twelve sons from the daughter of Mudad, whose names were Nabet, Qydar, Edbael, Mebsham, Mishma', Duma, Micha, Hudud, Yetma, Yetour, Nafis and Qidman. Out of these twelve sons, twelve tribes formed inhabiting Makkah and trading

between Yemen, Syria and Egypt. Later on, these tribes spread all over, and even outside, the Arabian Peninsula. Except for the descendants of Nabet and Qidar, the rest went into oblivion.

The Nabeteans – sons of Nabet – established a flourishing civilization in the north of Hijaz, they instituted a powerful government which spread out its domain over all neighbouring tribes, and made Petra their capital. Nobody dared challenge their authority until the Romans came and managed to eliminate their kingdom.

Descendants of Qidar (قيدار بن إسماعيل), the son of Ishmael, lived long in Makkah increasing in number and of them descended Adnan and his son Ma'ad (عدنان وولده معدّ), to whom 'Adnanian Arabs traced back their ancestry. 'Adnan (عدنان) is the twenty- first grandfather in the series of the Prophetic ancestry. It was said that whenever Prophet Muhammad [pbuh] spoke of his ancestry he would stop at 'Adnan and say: "Genealogists tell lies" (كذب النسابون) and did not go farther than him.

However, a group of scholars considered this Hadeeth as weak and went beyond Adnan. They went on to say that there were exactly forty fathers between 'Adnan and Abraham [AWS].

Ma'ad, the son of Adnan, had only one son, Nizar, who had four sons who branched out into four great tribes; Eyad, Anmar, Rabi'a and Mudar.

The descendants of Rabi'a had several sons Asad, 'Anazah', 'Abdul Qais, Hanifa and others and from who several tribes were formed. From Hanifa, came his son Wa'il' who had two sons Bakr and Taghlib. The royal family of Bani Sa'ud are considered descendants of Anazah

Mudar tribes branched out into two great divisions: Qais 'Ailan bin Mudar (قَيْس عَيْلان بن) : (إلياس ابن مضر) and Elias bin Mudar (مضر).

Of Qais 'Ailan were the Banu Saleem, Banu Hawazin, and Banu Ghatafan, Of Banu Ghatafan came 'Abs, Zubyan, Ashja' and Ghani bin A'sur.

Of Elias bin Mudar were Tamim bin Murra, Hudhail bin Mudrika, Banu Asad bin Khuzaimah, From Khuzaimah came Kinana bin Khuzaimah and of whom came Quraish, the descendants of Fahr bin Malik bin An-Nadr bin Kinana (فهر بن مالك بن النضر بن) (كنانة).

Quraish branched out into various tribes, the most famous of whom were: Jumah, Sahm, 'Adi, Makhzum, Tayim, Zahra (جُمَح وَسَهْم وَعَدِي وَمَخْزُوم وَتَيْم وَزُهْرَة) and the three sects of Qusai bin Kilab (قُصَيّ بن كلاب): 'Abdud- Dar bin Qusai, Asad bin 'Abdul

عبد الدار بن قصي، وأسد بن عبد العزى بن قصي، وعبد مناف) 'Uzza bin Qusai and 'Abd Manaf bin Qusai (بن قصي)

Abd Manaf (عبد مناف) branched out into four tribes: 'Abd Shams (عبد شمس), Nawfal (نَوْفَل), Muttalib (المطلب) and Hashim (هَاشِم). It is, however, from the family of Hashim that Prophet Muhammad bin Abdullah bin 'Abdul-Muttalib bin Hashim [pbuh] descended.

Prophet Muhammad [pbuh] said:

"Allah selected Ishmael from the sons of Abraham, Kinana from the sons of Ishmael, Quraish from the sons of Kinana, Hashim from the sons of Quraish and He selected me from the sons of Hashim." [Muslim 2/245; Tirmidhi 2/201]

Having increased in number, children of 'Adnan, in pursuit of pastures and water, spread out over various parts of Arabia. The tribe of 'Abdul Qais, together with some sects of Bakr bin Wa'il and Tamim, emigrated to Bahrain where they dwelt.

Banu Hanifa bin Sa'b bin Ali bin Bakr went to settle in Hijr, the capital of Yamama. All the tribes of Bakr bin Wa'il lived in an area of land which included Yamama, Bahrain, Saif Kazima, the sea shore, the outer borders of Iraq, Ablah and Hait.

The sects of Quraish dwelt in Makkah and its suburbs. Quraish remained completely disunited until Qusai bin Kilab managed to unify them and thus creating major prominence to their status and importance.

Before Islam, the Arabs were ruled either by crowned kings or by heads of tribes. The crowned kings were only those of Yemen, Heerah and Ghassan. All other rulers of Arabia were non-crowned.

Rulership in Yemen

The folks of Sheba were one of the oldest nations of the pure Arabs, who lived in Yemen. Excavations at "Or" brought to light their existence twenty five centuries B.C. Their civilization flourished, and their domain spread eleven centuries B.C.

In 523 AD, a major incident happened against the Christians that is mentioned in Quran in Surah Al-Boroug (85)

قُتِلَ أَصْحَابُ الْأُخْدُودِ النَّارِ ذَاتِ الْوَقُودِ إِذْ هُمْ عَلَيْهَا قُعُودٌ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ [البروج].

"Cursed were the makers of the pit (of fire), Fire supplied (abundantly) with Fuel: Behold! They sat over against the (fire), and they witnessed (all) that they were doing against the Believers. And they ill-treated them for no other reason than

that they believed in Allah, Exalted in Power, Worthy of all Praise." [Al-Boroug 85:4-8]

Narrated in Saheeh Muslim that the Messenger of Allah (PBUH): "There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent him a young boy so that he should train him (in magic). And on his way (to the magician) he (the young boy) found a monk sitting there. He listened to the monk's talk and was impressed by it. It became his habit to pass by the monk and spend the time with him listening to his teachings and then leave to the magician late. He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family detained me. And when you feel afraid of your family you should say: The magician detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is dearer to You than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone at it and killed it, and the people began to move about (on the path freely). He then came to that monk and informed him and the monk said: Son, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give a clue of me. That young man began to treat the blind and those suffering from leprosy. He, in fact, began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me, all these things collected together here will be yours. He said: I myself do not cure anyone. It is Allah Who cures, and if you affirm faith in Allah, I shall also supplicate Allah to cure you. He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord! The king was astounded: Does it mean that your Lord is another One besides me? He said: My Lord and your Lord is Allah. So he (the king) took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. The boy said: I do not cure anyone; it is Allah Who cures. The king took hold of him and began to torment him. Eventually the boy gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (the king) ordered for a saw to be brought, (and when it was done) he (the king) placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to

him: Turn back from your religion. And he refused to do so, and the saw was placed in the middle of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. The king ruled: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb up the mountain and he said: O Allah, save me from them (in any way) You like. And the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions (the courtiers)? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean ask him to renounce his religion, but if he does not renounce his religion throw him (into the water). So they took him and the boy said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions (the courtiers)? He said: Allah has saved me from them. And he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allah, the Lord of the worlds; then shoot an arrow and if you do that then you would be able to kill me. The king called the people in an open plain and tied the boy to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the Name of Allah, the Lord of the young boy. He then shot an arrow and it pierced his temple. He (the boy) placed his hands upon the temple where the arrow had pierced him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting? They (the people) have affirmed their faith in the Lord. The king commanded ditches to be dug at certain points in the path. When these ditches were dug and the fire was lit in them, it was said (to the people): He who would not turn back from his (the boy's) religion would be thrown in the fire or it would be said to them to jump in it. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: O mother, endure (this ordeal) for it is the Truth."

This massive killing of the Christians aroused great wrath among the Christians, and especially the Roman emperor.s, who not only instigated the Christian king of Abyssinians (Ethiopians) who has the title Al-Nagashi (النجاشي), to attack Yemen and supported him with a large fleet of ships. The Abyssinian (Ethiopian) army, of seventy

thousand warriors invaded Yemen in 525 A.D., under the leadership of Eriat (أرياط) and supported by another leader Abraha (أبرهة بن الصباح الأشرم). After the successful invasion, the Ethiopian king granted the governorship over Yemen to Eriat. In 549 A.D., a conflict started between Eriat and Abraha and the army became split and a war was on the verge of starting between them. But they agreed to have a duel between them with the condition that whoever wins rules Yemen. In this duel, Abraha killed Eriat. When the news reached Al-Nagashi, he became very angry. But Abraha wrote apologizing to him and telling him that the reason for the conflict was the poor governorship of Eriat that was leading to the loss of our rule in Yemen. This explanation satisfied Al-Nagashi who confirmed Abraha on the rule of Yemen.

It was the desire of the king of Ethiopia to convert all the people in the Arabian Peninsula to Christianity and thus connect the Christian of Yemen with the Christian in the North (الشام). This appealed to Abraha who decided to build a huge church in the capital Zafar (ظفار) and called this church Englise (القليس). But none of the Arabs came to visit the church and continued their practice of going to the Kaba in Mecca and this angered Abraha and decided to lead an army to demolish the Kabah and took with him a huge elephant and his army became known as the people of the elephant. But before we recount what happened, let us go back and look at the state of worship in Arabia and the condition at Mecca at that time.

The Children of Ishmael

Over the years Ishmael's children themselves had children. His descendants increased and formed tribes which spread out all over Arabia. One of these tribes was called Quraysh. Its people never moved away from Mecca and always lived near the Ka'bah. One of the duties of the leader of Quraysh was to look after those who came on pilgrimage to the Ka'bah. The, pilgrims would come from all over Arabia and it was a great honor to provide them with food and water.

Prophet Ishmael and his descendants ruled Mecca for twenty centuries B.C. and then Mudad bin 'Amr Al-Jurhumi (مُضَاذُ بْنُ عَمْرِو الْجُرْهُمِيِّ) took over, thus transferring rulership over Makkah to the tribe of Jurhum, preserving a venerable position, , a position they held until the decline of the tribe of Jurhum. The political role of the 'Adnanides (عدنان) had begun to gain firmer grounds in Makkah.

Difficult living conditions and destitution prevalent in Makkah, the tribe of Jurhum began to ill-treat visitors of the Kaaba and extort its funds, which aroused resentment and hatred of the 'Adnanides (sons of Bakr bin 'Abd Munaf bin Kinana (بكر بن عبد مناف بن كنانة) who, with the help of the tribe of Khuza'a (خزاعة) that had come to settle in a neighboring

area, invaded Jurhum and frightened them out of Makkah leaving rulership to Quda'a in the middle of the second century A.D.

Before leaving Makkah and escaping to Yemen , Amr bin Al-Harith bin Mudad Al-Jurhumi ordered the filling up the well of Zamzam, levelling its place and burying in it great many things in it, including two gold deer and the Black Stone, as well as a lot of jewelry and swords. Jurhum stayed in Makkah for twenty-one centuries and held rulership there for about twenty centuries.

Starting the Idol Worship

Khuza'a's (خزاعة) reign in Makkah lasted for three hundred years. Most of the Arabs at that time had worshipped Allah, professed His Oneness and maintained their fundamental belief of monotheism as well as various other aspects of Abraham's religion, until the time when a chief of Khuza'a (خزاعة), namely '**Amr bin Luhai** (عمرو بن لُحَيّ), who was renowned for righteousness, charity, reverence and care for religion, and was granted unreserved love and obedience by his tribesmen, went to Syria where he saw people worship idols. Since Syria was the locus of Messengers and Scriptures, he liked their form of worship and in his return he brought with him an idol (Hubal) (هبل) which he placed in the middle of Al-Ka'bah and summoned people to worship it. Hubal was made from red garnet (العقيق الأحمر) in a form of a man with the right arm broken, so the people of Quraish made him an arm from gold. Hubal became the most sacred idol.

Readily enough, paganism spread all over Makkah and, thence, to Hijaz, people of Makkah being custodians of not only the Sacred House but the whole Haram as well.

A great many idols, bearing different names, were introduced into the area.

An idol called 'Manat' (مناة), was worshipped by Huthal and Khosaah (هُذَيْل وخزاعة) and was placed in a place known as Al-Mushallal (المُشَلَّل) near Qadid on the Red Sea.

An idol called, 'Al- Lat' (للات) in Ta'if and was worshipped by Thaqeef (ثَقِيف).

, An idol called 'Al- 'Uzza' (العُزَّى) in the valley of Nakhlah (بِوَادِي نَخْلَةَ الشَّامِيَّة).

The corruption of idol worshipping was clearly demonstrated when the people of Quraysh started worshipping the two idols Asaf (إِسَاف) and Nailah (نَائِلَة) who were a boy and girl who committed adultery inside the Kabba and were converted into stones. The people placed them on the mountains of Safa and Marwa and started worshipping them.

And so on and so forth. Polytheism prevailed and the number of idols increased everywhere in Hijaz.

It was even mentioned that ‘Amr bin Luhai (عمر بن لُحَيِّ), with the help of a jinn companion who told him that the idols of Noah’s folk – Wadd, Suwa’, Yaguth, Ya’uk and Nasr (وَدًّا وَسَوَاعًا وَيَغُوثٌ وَيَعُوقٌ وَنَسْرًا) – were buried in Jeddah. He dug them out and took them to Tihama (تِهَامَة). Upon pilgrimage time, the idols were distributed among the tribes to take back home. Every tribe, and house, had their own idols, and the Sacred House was also overcrowded with them. On the Prophet’s conquest of Makkah, 360 idols were found around Al-Ka’bah. He broke them down and had them removed and burned up.

Polytheism and worship of idols became the most prominent feature of the religion of Pre-Islam Arabs despite the alleged profession of Abraham’s religion. Traditions and ceremonies of the worship of their idols had been mostly created by ‘Amr bin Luhai (عمر بن لُحَيِّ), and were deemed as good innovations rather than deviations from Abraham’s religion. Some features of their worship of idols were:

1. Self-devotion to the idols, seeking refuge with them, acclamation of their names, calling for their help in hardship, and supplication to them for fulfillment of wishes, hopefully that the idols would mediate with Allah for the fulfillment of people’s wishes.
2. Performing pilgrimage to the idols, circumrotation round them, and prostrating themselves before them.
3. Seeking favors of idols through various kinds of sacrifices and immolations, which are mentioned in the Quranic verses as related to forbidden things on Muslims to eat from:

{وَمَا ذُبِخَ عَلَى النُّصُبِ} [المائدة: 3]

"And that which is sacrificed (slaughtered) on An-Nusub (stonealtars)" [Al-Maeda 5:3]

Allah also says:

{وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ} [الأنعام: 121]

"Eat not (O believers) of that (meat) on which Allah’s Name has not been pronounced (at the time of the slaughtering of the animal)." [Al-Anaam 6:121]

4. Consecration of certain portions of food, drink, cattle, and crops to idols. Surprisingly enough, portions were also consecrated to Allah Himself, but people often found reasons to transfer parts of Allah’s portion to idols, but never did the opposite. To this effect, the Qur’anic verses go:

{وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ} [الأنعام: 136].

"And they assign to Allah a share of the tilth and cattle which He has created, and they say: 'This is for Allah according to their pretending, and this is for our (Allah's so- called) partners.' But the share of their (Allah's so-called) 'partners', reaches not Allah, while the share of Allah reaches their (Allah's so- called) partners'. Evil is the way they judge." [Al-Anaam 6:136]

5. Carrying favors with these idols through offerings of crops and cattle, to which effect, the Qur'an goes:

{وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حُجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بَزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ} [الأنعام:138].

"And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allah is not pronounced; lying against Him (Allah)." [Al-Anaam 6:138]

6. Dedication of certain animals (such as Bahira, Sa'iba, Wasila and Hami) (البحيرة والسائبة) (والوصيلة والهامى) to idols, which meant sparing such animals from useful work for the sake of these idols.

Bahira is daughter of Sa'iba (السائبة).

Sa'iba (السائبة) is a female camel that gave birth to ten successive female animals, but no male ones, was set free and forbidden to burden or being sheared off its wool, or milked (but for guests to drink from); and so was done to all her female offspring which were given the name 'Bahira', after having their ears slit.

The Wasila was a female sheep which had ten successive female daughters in five pregnancies. Any new births from this Wasila were assigned only for male people.

The Hami (الهامى) was a male camel which produced ten progressive females, and was thus similarly forbidden.

In mention of this, the Qur'anic verses go:

:{مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُوا لَا يَعْقِلُونَ} [المائدة:103]،

"Allah has not instituted things like Bahira or a Sa'iba, or a Wasila or a Hami, but those who disbelieve invent lies against Allah, and most of them have no understanding." [Al-Maeda 5:103]

Allah also says:

{وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُن مِّثْقَالُهُ فَهُمْ فِيهِ شُرَكَاءُ
[الأنعام:139]

"And they say: What is in the bellies of such and such cattle (milk or fetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." [Al-Anaam 6:139]

7. The Arabs believed that such idols, or heathen gods, would bring them nearer to Allah, lead them to Him, and mediate with Him for their sake, to which effect, the Qur'an goes:

{مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ} [الزمر: 3]

"We worship them only that they may bring us near to Allah." [Al-Zumr 39:3]

{وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ} [يونس:81]

"And they worship besides Allah things that hurt them not, nor profit them, and they say: These are our intercessors with All? ." [Younes 10:18]

8. Another divinatory tradition among the Arabs was casting of Azlam (الأزلام) and this was several kinds such as:

1. Use of featherless arrows which were of three kinds: one showing 'yes', another 'no' and a third was blank) which they used to do in case of serious matters like travel, marriage and the like. If the lot showed 'yes', they would do, if 'no', they would delay action until the next year and if "blank", they repeat the process.

2. Other kinds of Azlam were cast for showed 'from you', 'not from you', or 'Mulsaq' (ملصق) (co-associated). In cases of doubt in a child lineage they would resort to the idol of Hubal, with a hundred- camel gift, for the arrow caster. Only the arrows would then decide the sort of relationship. If the arrow showed (from you), then it was decided that the child belonged to the tribe; if it showed (from others), he would then be regarded as an ally, but if (co-associated) appeared, the person would retain his position but with no lineage or alliance contract.

9. Moreover, they used to have a deep conviction in the tidings of soothsayers, diviners and astrologers. A soothsayer used to traffic in the business of foretelling future events and claim knowledge of private secrets and having jinn subordinates who would communicate the news to him. Some soothsayers claimed that they could uncover the unknown by means of a granted power, while other diviners boasted they could divulge the secrets through a cause-and-effect-inductive process that would lead to detecting a stolen commodity, location of a theft, a stray animal, and the like. The astrologer belonged to a third category who used to observe the stars and calculate their movements and orbits whereby he would foretell the future.

10. Superstition was rampant, should a deer or bird, when released, turn right then what they embarked on would be regarded auspicious, otherwise they would get pessimistic and withhold from pursuing it.

11. While the people of pre-Islamic period were believing in superstition, they still retained some of the Abrahamic traditions such as devotion to the Holy Sanctuary, circumambulation, observance of pilgrimage, the vigil on 'Arafah and offering sacrifices, all of these were observed fully despite some innovations that adulterated these holy rituals. Quraish, for example, out of arrogance, feeling of superiority to other tribes and pride in their custodianship of the Sacred House, would refrain from going to 'Arafah with the crowd, instead they would stop short at Muzdalifah. The Quran rebuked and told them:

{ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ} [البقرة:199].

"Then depart from the place where all the people depart." [Al-Baqara 2:199]

12. They ordered pilgrims coming from outside Makkah to circumambulate Al-Ka'bah only in Quraish clothes, but if they could not afford them, men were to do so in a state of nudity, and women with only some piece of cloth to hide their private part. Allah says in this concern:

{يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ} [الأعراف:31]

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawaf of) the Ka'bah]. [Al-Aaraf 7:31]

If men or women were generous enough to go round Al-Ka'bah in their clothes, they had to discard them after circumambulation for good.

13. When the Makkans were in a pilgrimage state, they would not enter their houses through the doors but through holes they used to dig in the back walls. They used to

regard such behavior as deeds of piety and god- fearing. This practice was prohibited by the Qur'an:

{وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ} [البقرة:189] .

"It is not Al- Birr (piety, righteousness, etc.) that you enter the houses from the back but Al- Birr (is the quality of the one) who fears Allah. So enter houses through their proper doors, and fear Allah that you may be successful." [Al- Qur'an 2:189]

Such was the religious life in Arabia, polytheism, idolatry, and superstition.

Back to the history

During Khuza'a's (خزاعة) reign in Makkah, the 'Adnanides spread all over Najd and the sides of Bahrain and Iraq, while small branches of Quraish remained on the sides of Makkah; they were Haloul (حُلُول), Harum (صُرْم) and some families of Kinana (بنى كنانة). They enjoyed no privileges in Makkah or in the Sacred House until the appearance of Qusai bin Kilab (قصى بن كلاب).

Qusai bin Kilab's (قصى بن كلاب) father died when he was still a baby, and his mother was subsequently married to Rabi'a bin Haram (ربيعة بن حرام), from the tribe of Bani 'Udhra (بنى عُذْرَة). Rabi'a took his wife and her baby to his homeland on the borders of Syria. When Qusai (قصى) became a young man, he returned to Makkah, which was ruled by Halil bin Habsha (حُلَيْل بن حَبْشِيَّة) from Khuza'a, who gave Qusai his daughter, Hobba (حُبَّى), as wife.

After Halil's (حُلَيْل) death, a war between Khuza'a and Quraish broke out in 440 AD and resulted in Qusai (قصى) taking hold of Makkah and the Sacred House and custodianship of the Sacred House. This allowed Qusai and Quraish afterwards absolute rulership over Makkah and undisputed custodianship of the Sacred House to which Arabs from all over Arabia came to pay homage.

A significant achievement credited to Qusai was the establishment of An-Nadwa House (an assembly house) (دار الندوة) on the northern side of Al-Ka'bah Mosque, to serve as a meeting place for Quraish. This very house had benefited Quraish a lot because it secured unity of opinions amongst them and cordial solution to their problem.

Qusai also enjoyed the following privileges of leadership and honor:

1. Presiding over An-Nadwa House meetings (رياسة دار الندوة): where consultations relating to serious issues were conducted and marriage contracts were announced.
2. The Standard (اللواء): He monopolized in his hand issues relevant to war launching.
3. Doorkeeping of Al-Ka'bah (الحجابه): He was the only one eligible to open its gate, and was responsible for its service and protection.
4. Providing water for the Pilgrims (سقاية الحاج): This means that he used to fill basins sweetened by dates and raisins for the pilgrims to drink.
5. Feeding Pilgrims (رفادة الحاج): This means making food for pilgrims who could not afford it. Qusai even imposed on Quraish annual land tax, paid at the season of pilgrimage, for food.

Qusai bin Kilab (قُصَيِّ بن كلاب) had four boys: Abd Ad-Dar (عبد الدار) (the oldest), Abd Manaf (عبد مناف), Abdul Uzza (عبد العزى), and Abd Qusai (عبد قصى). While Abd Manaf (عبد مناف) was not the oldest son, Qusai singled him out for honor and prestige, and entrusted him with such responsibilities as chairing of An-Nadwa House, the standard, the doorkeeping of Al-Ka'bah, providing water and food for pilgrims. Due to the fact that Qusai's deeds were regarded as unquestionable and his orders inviolable, his death gave no rise to conflicts among his sons and the leadership was awarded to Abd Manaf (عبد مناف). Abd Manaf had three boys: Hashim, Al-Muttalib and Abd-Shams.

But after the death of Abd Munaf, dispute started among his sons and their cousins the sons 'Abd Ad-Dar, which would have given rise to dissension and fighting among the whole tribe of Quraish, had it not been for a peace treaty whereby posts were reallocated so as to preserve feeding and providing water for pilgrims for the sons of 'Abd Munaf; while An-Nadwa House, the flag and the doorkeeping of Al-Ka'bah were maintained for the sons of 'Abd Ad-Dar.

The sons of 'Abd Munaf, however, cast the lot for their charge, and consequently the charge of food and water was giving to Hashim and Hashim was also appointed as the leader of Quraish.

Many other posts were distributed among people of Quraish for establishing the pillars of a mini democratic state with government offices and councils similar to those of today. Enlisted as follows are some of these posts.

1. Casting the lots for the idols was allocated to Bani Jumah (بني جُمَح).
2. Noting of offers and sacrifices, settlement of disputes and relevant issues were to lie in the hands of Bani Sahm (بني سَهْم).

3. Consultation was to go to Bani Asad (بني أسد).
4. Organization of blood-money and fines was with Bani Tayim (بني تميم).
5. Bearing the national banner was with Bani Omaiyah (بني أمية).
6. The military institute, footmen and cavalry would be Bani Makhzum's (بني مخزوم) responsibility.
7. Bani 'Adi (بني عدي) would function as foreign mediators.

It is said that Hashim was the first to sign treaties and establish covenants with the different tribes to secure the routes for establishing the two great caravan journeys of Quraysh, one in the summer to Syria and the north, and one in the winter to Yemen and the south. As a result, Mecca grew rich and became a large and important centre of trade. Allah mentions this blessing in the Quran in Surah Qurish (106) :

لِإِيلَافِ قُرَيْشٍ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

“For the covenants (of security and safeguard enjoyed) by the Quraish, Their covenants (covering) journeys by winter and summer. Let them adore the Lord of this House, Who provides them with food against hunger, and with security against fear (of danger). (Quraish 106:1-4)

One summer Hashim went north to buy goods to sell in Yemen. On his way he stopped in Yathrib to trade in the market and there he saw a beautiful woman. She was Salma', the daughter of 'Amr ibn Zeid, who was from a much respected family. Hashim proposed marriage to her and was accepted because he was an honorable and distinguished man. In time, Salma' gave birth to a beautiful son and as some of his hair was white they called him **Shaybah** (شيبه), which in Arabic means grey-haired'.

Mother and son stayed in the cooler, healthier climate of Yathrib, while Hashim returned to Mecca, but he would visit them each time he took his caravan to the north. During one of these journeys, however, Hashim became ill and died. Upon Hashim's death, the leadership of Quraish and the charge of feeding and providing water for pilgrims were taken over by his brother Al- Muttalib bin 'Abd Manaf.

In the meantime, Shaybah ibn Hashim, grew up in his uncle's house in Yathrib as a handsome, intelligent boy. He was proud of being the son of Hashim ibn 'Abdi Manaf, the head of Quraysh, guardian of the Ka'bah and protector of the pilgrims, even though he had not known his father, who had died while Shaybah was very young.

After few years, al-Muttalib traveled to Yathrib to see his nephew, Shaybah, and decided that as the boy would one day inherit his father's place, the time had come for him to live in Mecca. It was hard for Salma', Shaybah's mother, to let her son go with his uncle but she finally realized that it was for the best. Al-Muttalib returned to Mecca, entering the city at noon on his camel with Shaybah behind him. When the people of Mecca saw the boy they thought he was a slave and, pointing at him, called out 'Abd al-Muttalib', 'Abd' being the Arabic for 'slave'.

Al-Muttalib told them that Shaybah was not a slave but his nephew who had come to live with them. From that day on, however, Shaybah was always affectionately called Abd al-Muttalib. On the death of al-Muttalib, who died in Yemen where he had gone to trade, 'Abd al-Muttalib took his place. He became the most respected member of his family, loved and admired by all.

The Re-Discovery of Zamzam

As we previously stated, the well of Zamzam was buried by Gurhram during the battle with Khozaa and remained buried under the sand and the people forgot about the presence of Zamzam. Thus, for many years the people of Quraysh had to get their water from far away.

On one day, after Abd al-Muttalib completed his task of filling the tanks in the Kabba with water he felt very tired, so he fell asleep next to the Ka'bah. While he is sleeping, he heard a voice commanding him to dig Teaba (طيبة). Abd al Muttalib asked: What is Teaba (طيبة), but no answer was given and soon after he woke up, but the dream was kept in his mind.

On the second night, he slept at home and while sleeping he heard the same voice commanding him to dig Pera'a (برة). Abd al Muttalib asked: What is Pera'a (برة), but no answer was given and soon after he woke up and the voice he heard continued to puzzle him.

On the third night, during his sleep he again heard the same voice commanding him to dig Al-Madnonat (المضنونة). Abd al Muttalib asked: What is Madnonat (المضنونة), but no answer was given and soon after he woke up and started questioning himself are these just vain dream or they are a command from heaven, but if it was a command from heaven why the command was not clarified.

On the fourth night, during his sleep he heard the same voice commanding him to dig Zamzam (زمزم). Abd al Muttalib asked: What is Zamzam (زمزم), the voice responded: it is the well that will never dry nor vanish; it will provide water the pilgrimage. It is between

the blood and the remains of the sacrifices where the black raven digs and at the ants' hill.

As soon as he woke up, he took his only son Al-Harith (الحارث) to look for the place that was described and he was able to identify the location where they slaughter the animals and suddenly he saw a black raven landing and started poking in the ground, He went to that place and saw the ants' hill. He started digging with his son and soon after his ax hit the rocks that appear to have been covering the well, so he shouted with a loud voice expressing his great joy. As soon as the leaders of Quraish heard his voice, they ran towards him and asked him to give them the honor by helping him dig but he refused saying the Allah has chosen him and his son for that honor.

The work was so difficult on Abd al-Muttalib, particularly since his son was not of great help. So, he made an oath that if one day he would have ten sons to help him and stand by him; he will sacrifice one of them in Allah's honor. After four days of hard work, the water started gushing out. He also found two golden deer and several swords.

The heads of Quraish came again arguing with Abd al Muttalib that since the well was the property of Ismail, it belongs to the whole tribe. Abdu'l-Muttalib rejected their claim, saying that it was given to him by Allah. To settle the dispute, they agreed to present their case to a wise woman from the tribe of Bani Sa'd near Syria. Abdu'l-Muttalib and the rest of the leaders of Quraish started a trip to this wise woman. During the trip, they ran out of water and could no longer travel and they fell in the state of despair that they will die. So, they stopped waiting for death to strike them and Abdu'l-Muttalib advised the group to dig graves, so that when someone died others could bury him.

The next day, Abdu'l-Muttalib exhorted his companions that it was cowardice to surrender to death and asked them to get on their camels and start moving, so they may find water. He mounted his camel and as soon as the foot of his camel hit the ground, water started gushing from under the feet of his camel. The group drank from the fountain and said: "Allah has decided between you and us. By Allah, we will never dispute with you about Zamzam. The same Allah who has created this fountain here in this desert for you has given Zamzam to you." They returned to Mecca and did not continue their trip and no one since then challenged Abdul-Muttalib for the ownership of Zamzam.

The Prophet (PBUH) said: "The water of Zamzan fulfills the purpose for which one drinks it"

قال جابر بن عبد الله سمعت رسول الله صلى الله عليه وسلم يقول ماء زمزم لما شرب له (سنن ابن ماجه مسند أحمد)

The ownership of Zamzam stayed with Abdu'l-Muttalib all his life and after his death it became the property of his son Abu-Taleb (أبو طالب) and during one year Abu-taleb borrowed 10,000 dirham from his brother Al-Abbas (العباس) and couldn't pay it and asked Al-Abbas for another 10,000 dirham, but Al-Abbas made a condition that if he couldn't pay what he owed by the following year, he will relinquish his right for Zamzam. Abu-Taleb couldn't pay the loan and Zamzam became the property of Al-Abbas to use for giving water to the pilgrims.

The Ransom of Abd-Allah

The years passed since Abd al-Muttalib dug Zamzam and he got more children and he got ten sons: Al-Harth (الهارث), Abu-Taleb (أبو طالب), Al-Abbas (العباس), Abd-al-Uza (Abu Lahab-أبو لهب), Guhal (جحل), Derar (ذِرَار) , Hamza (حمزة), Al-Muqawem (المُقَوِّم) , Al-Zubair (الزبير) and Abd'Allah (عبد الله). They grew into fine, strong men and the time came for him to fulfill his promise to Allah. He told his sons about the promise and they agreed that he had to sacrifice one of them. To see which one it would be, they decided to draw lots, which was the custom of Quraysh when deciding important matters. Abd al-Muttalib told each son to get an arrow and write his own name on it and then to bring them to him. This they did, after which he took them to the Ka'bah where there was a man whose special task was to cast arrows and pick one from among them. This man solemnly proceeded to do this. The one arrow he chose was written on it the name of Abd Allah, the youngest and favorite son of Abd al-Muttalib. Even so, the father took his son near the Ka'bah and prepared to sacrifice him.

Many of the Quraysh leaders were present and they became very angry because Abd Allah was very young and very much loved by everyone. They tried to think of a way to save his life. Someone suggested that they should seek the advice of a wise old woman who lived in Yathrib. Abd al-Muttalib took his son and some of the Meccan leaders and went to see if she could decide what to do. When they got there and informed the woman of their dilemma, she asked: What is the compensation you pay for a man's life? They told her, 'Ten camels', for at that time if one man killed another, his family would give ten camels to the dead man's family in order to keep the peace among them. The woman told them, go back to the Ka'bah and draw lots between 'Abd Allah and ten camels. If the camels were chosen, they were to be sacrificed instead of your son. If, on the other hand, your son is to be chosen, increase the number of camels by an additional ten camels and draw the lots again and again until they fell on the camels and that would be the number of camels that you should sacrifice as substitute for your son.

Abd al-Muttalib returned to the Ka'bah with his son and the leaders of Mecca. There, they started to draw lots between Abd Allah and the camels, starting with ten camels. Abd al-Muttalib prayed to Allah to spare his son and everyone waited in silence for the

result. The choice fell on Abd Allah, so Abd al-Muttalib added ten more camels. Again the choice fell on Abd Allah, so he did the same thing again and again, adding ten camels each time. Finally they reached one hundred camels, and only then did the lot fall on the camels. Abd Allah was saved and everyone was very happy. But Abd al-Muttalib wanted to make sure that this was the true result so he repeated the draw three times and each time it fell on the camels. He gave thanks to Allah that He had spared Abd Allah's life. The camels were sacrificed and there was enough food for the entire city, even the animals and birds. The Prophet (PBUH) used to say: "I am the son of the two sacrifices [أنا ابن الذبيحين] referring to Syanda Ishmael and his father Abd Allah.

Abd Allah grew up to be a handsome young man and his father eventually chose Aminah, the daughter of Wahb (آمنة بنت وهب بن عبد مناف بن زهرة بن كلاب), as a wife for him. She was a good match for she was the finest of Quraysh women and Abd Allah the best of the men. He spent several months with his wife but then he had to leave her and travel with one of the caravans to trade with Syria. On his way back to Mecca from Syria Abd Allah became ill and stopped in Yathrib to recover. The caravan, however, continued on its way and arrived back in Mecca without him. On hearing of Abd Allah's illness, 'Abd al-Muttalib sent his other son, al-Hareth, to bring Abd Allah back to Mecca, but he was too late. When he arrived to Yathrib, Abd Allah was dead at the age of 25. Aminah was heart-broken to lose her husband and the father of the child she would soon give birth to.

The Elephant

Few months after Abd Allah died, in late February-early March of 571 AD, major event took place in Arabia. Abrahah, who came from Abyssinia to conquer Yemen and later became its governor, became interested in converting all Arabs into Christians. He noticed that at a certain time of the year large numbers of people would travel from all over Yemen and the rest of Arabia to Mecca. He asked the reason for this and was told that they were going on pilgrimage to the Ka'bah. Abrahah decided to build a church of colored marble, with doors of gold and ornaments of silver to attract the people to visit it instead of the Ka'bah. But no one came and the people continued going to Ka'bah in Mecca.

Abrahah became angry and decided to destroy the Ka'bah and every place of worship for the Arabs. He prepared a large army led by a huge elephant and set off towards Mecca. Abrahah's army destroyed every tribe tried to stop him until he arrived to Al-Taif and wanted to destroy the place where they placed their idol "Al-Lat", the people of Al-Taif begged him not to do it and told him that the only place he really wanted to destroy is the Ka'bah because that is where everyone go to and offered him a guide

“Aba-Righal (أبا رغال)” to lead his army in a short path between the mountains to reach Al-Kabba and surprise its people.

When the army reached a place called “Al-Maghamas (المغمس)” which is 5 km from Mecca, Aba-Righal (أبا رغال) died. Abrahah camped with his army and sent a group of soldiers to capture some sheep and camels to feed the army. Among what they took were 200 camels that belonged to Abd al-Muttalib, the chief of Mecca. When the Meccans heard of Abrahah’s army, they gathered to decide a plan to defend Al-Kabba but recognized that they are not match for Abrahah’s army.

Abrahah sent one of his men to meet with the chiefs of Quraish to tell them that they only came to destroy the Kabbah and have no need to fight them. If they leave them to what they came for, there will be no bloodshed and asked for their leader to come and meet Abrahah. Abd al-Muttalib went to meet Abrahah and when he arrived, Abrahah was impressed by the physical attributes of Abd al-Muttalib and came down from his platform to set with him to negotiate.

Abrahah asked Abd al-Muttalib, 'you know that I did not come to fight your people but just to destroy the Kabbah, what do you want to avoid the fight? Abd al-Muttalib replied: I want my 200 camels that your soldiers took. Abrahah looked with dismay at Abd al-Muttalib and said I was impressed with you before you spoke but after speaking I have no respect for you, you know that I came to destroy your place of worship and all you care about is your camels. Abd al-Muttalib replied calmly: **I am the lord of the camels but the Kabbah has a lord who will protect it.** Abrahah said: Nothing can prevent me from destroying it. Abd al-Muttalib replied it is between you and Him. Abrahah asked his soldiers to release to Abd al-Muttalib his camels and let him leave.

Abd al-Muttalib returned to Mecca and asked its entire people to leave Mecca and wait in the mountains to avoid facing Abrahah and his army. Abd al-Muttalib took the ring on the door of Kabbah and he and the rest of the Meccan went to the mountains surrounding Mecca. They stayed there, praying to Allah to protect His house from Abrahah and his army.

In the morning of the second day, Abrahah ordered his army to move to the Kabbah and when the Kabbah became in their sight, the big elephant stopped and knelt down and refused to get up, no matter how hard the soldiers tried to get it to move by beating it. But when they turned its face in the direction of Yemen it immediately got up and started off. It did the same in any other direction, but as soon as they pointed it towards Mecca it knelt down again. Suddenly, flocks of birds appeared from over the sea. Each bird was carrying three stones as small as peas and they dropped them on Abrahah’s army. Whoever was hit with the stones fell immediately ill. Even Abrahah was hit by the

stones and he and his army fled in fear back to Yemen, where he later died. On seeing their enemy fleeing, the Meccans came down from the mountains to the Ka'bah and gave thanks to Allah.

After this, Quraysh gained greater respect and became known as 'the people of Allah', and the year in which this event took place, 571A.D, was named the 'Year of the Elephant'. The clear proof that this event occurred is that Allah revealed it in the Quran in Surah Al-Feal and no one ever questioned its authenticity:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

“Have you not seen how your Lord dealt with the owners of the Elephant? Did He not make their treacherous plan go astray, and send against them swarms of Birds, Striking them with stones of baked clay? Then He made them like an empty field of stalks and straw, (of which the corn) has been eaten up. (Al-Feal 105:1-5)

This year of the elephant is very important in several respects. First, the news about the Elephant event spread fast to the corners of the then civilized world and this riveted the world's attention to the sacredness of the Kabba. It also made it possible that people would not be surprised if one of the people of Mecca would claim Prophet hood because this would be consistent with the outcome of the Elephant Event.

Second, the defeat of Abrahah's army and his subsequent death weakened the control of the Abyssinian (Ethiopian) rulers who followed him. This encouraged the people of Yemen to revolt against Abyssinia (Ethiopia) and sought the support of the Persians who were keen to expand their influence in Yemen and get rid of the Ethiopian who had strong ties with the Romans. The Roman and Persian Empires stood as the powerful civilized world at that time and they were always seeking the expansion of their socio-political influence. The Ethiopian were defeated and soon after and Yemen fell under the control of the Persian.

Third, in this year Allah, and He knows best, changed the rules of granting victory. Allah granted victory to the People of Qyrash without any effort from their side. This is similar to the way Allah gave victory to others such as Sayedna Moses; Allah destroyed the Pharaoh and his army without any action by sayedna Moses and his followers. The same happened with the people of Noah, Lot and others who were destroyed by Allah, without any action by the Prophets and their followers. But after the year of the Elephant, Allah's rule became:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (محمد)

“O you who believe, if you give victory to (the cause of) Allah, He will grant you victory and make steady your footsteps. (Mohammad 47:7)

The Light Came to Earth

In that same year (571 AD) that Allah had saved the Ka'bah, He would soon bring forth a Prophet from among Quraysh; prophet Muhammad (PBUH), the son of Abdullah, the son of Hashim (Abdul Muttalib), the son of Abd-Manaaf, of the tribe of Quraysh. The outcome of the Elephant event may provide a justifiable explanation for the Divine Wisdom of supporting the polytheists of Mecca against Christians who were the Muslims at that time in a manner that transcended the cause-and-effect formula.

It was widely known during that period based on Jewish and the Christian scholars the near coming of a Prophet and such a Prophet will come from Arabia. This was the reason that several Jewish tribes moved and lived in Arabia expecting that the upcoming Prophet will be from among them.

One day, while travelling north, one of the Arab tribes from Mecca met a Christian monk in the desert. Some of the men stopped to speak with him because monks were known to be wise men and the Arabs often asked their advice. The monk asked where they had come from. When they replied that they were from Mecca, he told them that Allah would soon send a prophet from their area. They asked about the name of this prophet and the monk told them that his name would be Muhammad and that he would guide them to a new way of life. This made some Arabs hoping that such a Prophet will be from among them and some named their new born Muhammad. There were six people, other than Prophet Muhammad (PBUH), who were called with that name:

1. Mohammad ibn Sufian ibn Mugashee (محمد بن سفيان بن مجاشع)
2. Mohammad ibn Ahiha ibn Galah al-Awsee (محمد بن احيه بن الجلاح الاوسي)
3. Mohammad ibn jasan al-gahfi (محمد بن جسان الجعفي)
4. Mohammad ibn Baraa Al-Bikry (محمد بن براءة البكري)
5. Mohammad ibn Khosae Al-Salame (محمد بن خزاعي السلمى)
6. Mohammad ibn Musaylamah al-Ansari (محمد بن مسيلمة الانصاري) who was born after the Prophet but before his mission.

It may have been of Allah's will that several people are called Mohammad because the Jews were awaiting for a Prophet with that name to come from them and if he was to be from the Arabs, they were determined to kill him. So, having six additional persons with the same name was a protection for the Prophet (PBUH)

In the year of the Elephant in Mecca, Aminah, the daughter in law on the Meccan's chief Abd al Mutallib, although saddened by the loss of her husband abd-Allah felt especially well and strong as she awaited the birth of her baby. During the time of her pregnancy, she dreamt of many things.

1. On one occasion it was as if a great light were shining out of her and heard a voice telling her: you are carrying the master of this nation when you deliver him say: I seek refuge with the one who has no partners from every envious and from any hatred.
2. On another occasion she heard a voice telling her that she would have a boy and that his name would be Muhammad and that his name is Ahmad in the Torah and in the injeel and he will be glorified by those who are in heavens and on earth.

She never forgot that voice but she told no one about it. On Monday, the second week of Rabi al-Awwal in the Year of the Elephant (April, 571 A.D), Aminah gave birth to a son. It is reported that one of the Jewish scholars in Yathrib, saw a brilliant new star the he had never seen before but was looking for as a sign for the upcoming Prophet. He called the people pointing the star out to them and told them that a Prophet must have been born.

Immediately after delivering, Aminah sent the news of the birth to her father-in-law, 'Abd al-Muttalib, who was sitting near the Ka'bah. He was very excited and began at once to think of a name for the boy. An ordinary name would not do. Six days came and went and still he had not decided. But on the seventh day, as he lay asleep near the Ka'bah, 'Abd al-Muttalib dreamt that he should give the baby the name Muhammad, just as Aminah herself had dreamt. On the seventh day, Abd al-Muttalib circumcised the child as was the custom of the Arabs and called him Muhammad (PBUH).

When 'Abd al-Muttalib told the leaders of Quraysh the name he selected for his grandson, many of them asked, 'Why did you not choose the sort of name that is used by our people?' At once he replied, 'I want him to be praised by Allah in the heavens and praised by men on earth.

A Time with Halimah

The first woman who suckled Prophet Muhammad (PBUH) after his mother was Thuyebah (ثَوَيْبَةَ), the concubine of Abu Lahab (أَبِي لَهَب), with her son, Masrouh (مَسْرُوح). She had suckled Hamzah bin 'Abdul-Muttalib (حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ) before and later Abu Salamah bin 'Abd Al-Asad Al-Makhzumi (أَبَا سَلَمَةَ بْنِ عَبْدِ الْأَسَدِ الْمَخْزُومِيِّ).

Like many other women in Mecca, Aminah decided to send her son away from the city for his early years to the desert where it would be healthier. It was the general custom of the Arabs living in towns to send their children away to bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert whereby they would acquire the pure speech and manners of the bedouins, who were noted both for chastity of their language and for being free from those vices which usually develop in the cities.

Women from the desert used to come to Mecca to collect the new babies and they would keep them until they developed into strong children, for which they were well paid by the parents.

Among the women who traveled to Mecca to seek a new baby at the time Aminah's son was born, was a Bedouin woman from Bani Sa'ad (بني سعد بن بكر) called Halimah bnt Ai Zouaib And-Allah (حليمة بنت أبي ذؤيب عبد الله بن الحارث). Halimah came with her husband Al-Harith ibn Abd Al-Uzza (الحارث ابن عبد العزى المكنى بأبي كبشة) and baby son Abd-Allah (عبد الله بن الحارث). Halimah and her husband had always been very poor but this year things were harder than ever because there had been famine. She came to Mecca riding a donket that was weak from hunger that it was very slow at that the rest of the women proceeded leaving them behind. She was also coming with her baby son who cried all the time because her breast did not have enough milk to feed him properly and even their she-camel did not give them one drop of milk. Halimah did not know what to do. She thought to herself, 'How can I possibly feed another baby when I haven't got enough milk even for my own son; but this was the only way they can get additional money.

At last they reached Mecca. All the other women of her tribe, Bani Sa'd, who came with her found a child to take back with them, but not Halimah. The only baby left was Muhammad (pbuh). Usually the father paid the wet-nurse but Mohammed's father was dead. So no one wanted to take him, even though he was from one of the noblest families of Quraysh. Halimah did not want to take him either, but she did not want to be the only woman to go back to her tribe without a baby to bring up. She asked her husband whether she should take Muhammad (pbuh) or not. He advised her to do so, adding, 'Perhaps Allah will bless us because of him. They started on the return journey and as soon as Halimah began to feed Muhammad (pbuh) her milk suddenly increased and she had enough for him as well as her baby son. Even her donkey became stiring that she caught-up with the rest of the women from her trip and even passed them. This made them very surprised about what happened to Halima's donkey. When they returned home, everything began to change. The land became green, and the date trees, one of their main sources of food, gave lots of fruit. Even the sheep and their old she-camel began to give plenty of milk.

Halimah and her husband knew that this good fortune had come because they had the new baby, Muhammad (pbuh), whom they had come to love as if he were their own son. When Muhammad (pbuh) was two years old and was weaned, Halimah took him back to his mother. She pleaded with Aminah, however, to let her keep him for a little longer because she is afraid that he may catch an infection from Mecca. To her great joy, the mother agreed. During his time with Halimah's family in the desert, Muhammad (pbuh) played with her children 'Abdullah bin Al-Harith (عبد الله بن الحارث), Aneesah bint Al-Harith (أنيسة بنت الحارث), and Hudhafah or Judhamah bint Al-Harith (known as Ash-Shayma') (جذامة بنت الحارث [وهي الشيماء]) and together they would take the sheep out to graze.

Halimah used to take Mohammad (PBUH) on regular basis to see his mother and return with him back. When he was four years old and shortly after one of her trips with him to Mecca, Muhammad and Halimah's son Abdullah, were playing outside. Suddenly two men wearing white cloths showed up and grabbed Mohammad and laid him down and ripped his chest open. As soon Abdullah saw this, he ran to his mother screaming and telling her that someone killed Mohammad. Halima and her husband came running and find Mohammad sitting silently and she opened his shirt but she couldn't see any sign of cuts on his skin. She asked him about what happened. He said, two men with white clothes took and laid me down and split my chest and took my heart and removed something from it and returned my heart back. Halima and her husband became very concerned and thought that Mohammad may be in danger and decided to take him back to Mecca to give to his mother. Aminah was very surprised with the quick return of Halimah with Mohammad. She asked her why she is returning him soon. Halimah said that she felt that Mohammad has already grown and is out of danger and it is better to be with you, his mother. Aminah said: Why the change suddenly, by Allah, you have to tell me the truth. So, Halimah told her what happened. Aminah said: Are you afraid that Satan touched him, by Allah Satan had no control over him, by Allah; my son will have achieved greatness in his life.

Mohammad lived with his mother until he became six years old. Then, in respect of the memory of her late husband, Amina decided to visit his grave in Yathrib (Madinah) and for Mohammad to see his cousins in Yathrib. She set out to cover a journey of 500 kilometers with her son, her maid, Umm Ayman, and they joined one of the caravans going there. They stayed in Yathrib a month and Muhammad (pbuh) enjoyed the visit with his cousins. On their way to Mecca, she had a severe illness and died in Abwa (الأبواء) on the road between Makkah and Madinah.

Muhammad (pbuh) returned sadly to Mecca with his mother's maid. He was now six years old and had lost both his father and mother. He was then adopted by his grandfather, 'Abd al-Muttalib, who loved him dearly and kept him by his side at all times.

It was the custom of 'Abd al-Muttalib to sit on a mattress near the Ka'bah. There he was always surrounded by people who had come to speak to him. No one was allowed to sit on the mattress with him including his own children, however, except his grandson Muhammad (pbuh). Many times 'Abd al-Muttalib was heard to say: 'This boy will be very important one day.'

Two years later 'Abd al-Muttalib became ill and Muhammad (pbuh) stayed by him constantly. 'Abd al-Muttalib told his son, Abu Talib, to adopt Muhammad (pbuh) after his death, which he did. Abu Talib (أبو طالب) had many children of his own, but Muhammad (pbuh) immediately became part of his family and the favorite child.

The time came for Quraysh to prepare a caravan to go to Syria. Abu Talib was going with them and he took Muhammad (pbuh) who was now 12 years old along. It was Mohammed's first journey to the north. After days of travel, the caravan arrived at a place near Syria where the Romans used to come to trade with the Arabs. Near this marketplace lived a monk called Bahira' (بَاحِرَى). His cell had been used by generations of monks before him and contained ancient manuscripts.

Bahira' saw the caravan in the distance and was amazed to see that over it was a large white cloud. It was the only cloud in a clear blue sky and it appeared to be shading one of the travelers. The monk was even more surprised to see that the cloud seemed to follow the caravan but disappeared when the person it was shading sat down under a tree. Bahira' knew from the scriptures that a prophet was expected to come after Jesus and it had been his wish to see this prophet before he died. Realizing that what he had just seen was a miracle, he began to think that his wish might, after all, come true.

The monk sent an invitation to the Meccans to come and eat with him. The Arabs were surprised because they often passed by and Bahira' had never invited them before. When the group was all together for the meal, the monk said, is this everyone?' 'No', someone said, 'a boy was left watching the camels.' Bahira' insisted that the boy should join them. The boy was Muhammad (pbuh). When he arrived, Bahira' said nothing, but watched him all through the meal. He noticed many things about his appearance which fitted the description in the old manuscripts. Later on he took him aside and asked Muhammad (pbuh) many questions. He soon found out how he felt about the idols in the Ka'bah. When Bahira tried to make him swear by them, as the Arabs used to do, Muhammad (pbuh) said, 'There is nothing in this world that I hate more'. They talked together about Allah and about Mohammed's life and family. What was said made Bahira certain that this was indeed the Prophet who would follow Jesus.

Then the monk went to Abu Talib and asked him how he was related to Muhammad (pbuh). Abu Talib told him that Muhammad (pbuh) was his son. Bahira replied that this

could not be so because the boy was destined to grow up an orphan, and he ordered Abu Talib to watch over Muhammad (pbuh) with great care.

There are many stories told about Mohammed's youth. Some tell of how he used to take the family's sheep to graze and was always kind to them. While they grazed he would sit thinking about the mysteries of nature. Unlike those around him¹ he never worshipped the idols and never swore by them.

He also wondered why people were always struggling for power and money, and this saddened him and made him feel lonely, but he kept his feelings to himself. He was a quiet, thoughtful boy, and rarely played with other boys of his age. On one occasion, however, Muhammad (pbuh) went with some of the boys to a wedding in Mecca. When he reached the house he heard the sounds of music and dancing but just as he was about to enter he suddenly felt tired and, sitting down, fell asleep. He didn't wake up until late the next morning and thus missed the celebrations. In this way Allah prevented him from doing anything foolish for He was keeping Muhammad (pbuh) for something much more important.

Conditions of the Arabs before Islam

Social Life of the Arabs

The Arabian Society presented a social medley, with different and heterogeneous social strata. Among the nobility, women were held in high status, they enjoyed a considerable portion of free will, and their decisions would most often be enforced. Women were so highly cherished that blood would be easily shed in defense of her honor. In fact, she was the most decisive key to bloody fight or friendly peace. In spite of these privileges, the family system in Arabia was wholly patriarchal. The marriage contract rested completely in the hands of the woman's legal guardian whose words with regard to her marital status could never be questioned.

The obscenity of adultery prevailed almost among all social classes except few men and women whose self-dignity prevented them from committing such an act. Free women were in much better conditions than the female slaves.

There were no limits regarding the number of wives a man can take. There was no restriction regarding marrying two sisters at the same time, or even the wives of their fathers if divorced or widowed. Divorce was to a very great extent in the power of the husband. Islam came and placed restrictions on these practices, as Allah said:

{وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاجِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ

مِّنَ الرِّضَاعَةِ وَأُمَّهَاتٍ نِّسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا} [سورة النساء: 22، 23]

“Do not marry ant women whom your fathers have married, unless this is a thing of the past: it is a shocking and disgusting act and the worst custom indeed.

Forbidden to you (for marriage) are: your mothers, your daughters, your sisters; your aunts on your father’s side as well as your mother’s side, your brother’s and your sister’s daughters; your foster-mothers (who breast feed you), and your foster-sisters; your mothers-in-law and step-daughters who are under your guardianship of wives with whom you have consummated marriage; , however if you have not consummated it with them, it will not be held against you, and the wives of your sons who are your own flesh-and-blood, nor you take two sisters together in wedlock, except for what is past; for Allah is Oft-Forgiving, Most Merciful. (Al-Nisaa 4:22-23)

Also, prostitution and indecency were common. There were four kinds of marriage in pre- Islamic Arabia:

1. The first was similar to present-day marriage procedures, in which case a man gives his daughter in marriage to another man after a dowry has been agreed on.
2. In the second, the husband would send his wife – after the menstruation period – to cohabit with another man of some honor in order to conceive. After conception her husband would, if he desired, have a sexual intercourse with her.
3. A third kind was that a group of less than ten men would have sexual intercourse with a woman. If she conceived and gave birth to a child, she would send for these men, and nobody could abstain. They would come together to her house and she will point to one of them and say this is yours and the man has to accept.
4. The fourth kind was that a lot of men would have sexual intercourse with a certain woman (a whore). Such women used to put a certain flag at their gates to invite in anyone who liked. If this whore got pregnant and gave birth to a child, she would gather those men, and a psychic woman (fortune teller) would tell whose child it was and the appointed father would take the child and declare him/her his own.

Women always accompanied men in their wars. The winners would freely have sexual intercourse with such women, but disgrace would follow the children conceived in this way all their lives.

With respect to the relation between a father and his offspring, we see that life in Arabia was paradoxical and presented a gloomy picture of contrasts. Whilst some Arabs held children dear to their hearts and cherished them greatly, others buried their female children alive because an illusory fear of poverty and shame weighed heavily on them.

Another aspect of the Arabs' life which deserves mention is the Bedouin's deep seated emotional attachment to his clan. Family, or perhaps tribal-pride, was one of the strongest passions with them. The doctrine of unity of blood was the principle that bound the Arabs into a social unity and their undisputed motto was:

انصر أخاك ظالماً أو مظلوماً

"Support your brother whether he is an oppressor or oppressed" in its literal meaning; they When Islam came; it amended this concept and emphasized that supporting your oppressor brother implies deterring him from transgression.

However, greed and competition for leadership often resulted in bitter warfare among clans of common ancestor. In this regard, the continued bloody conflicts of Aws and Khazraj, 'Abs and Dhubyān, Bakr and Taghlib, (الأوس والخزرج، وعَبْسٌ وَذُبْيَانٌ، وَبَكْرٌ وَتَغْلِبٌ) are striking examples.

On one hand inter-tribal relationships were fragile and weak due to continual inter-tribal wars of attrition. On the other hand, there was the respect for alliances. They also have a time-honored custom of suspending hostilities during the prohibited months (Muharram, Rajab, Dhul-Qa'dah, and Dhul-Hijjah) which functioned favorably and provided an opportunity for them to earn their living. The big markets such as 'Ukaz, Dhil-Majaz, Mijannah (عُكَاظُ وَذِي الْمَجَازِ وَمَجَنَّةٌ) were held during these prohibited months.

Ethics

While the Arabs before Islam had such a large bulk of evils, they had several highly praiseworthy virtues such as:

1. **Hospitality:** They used to compete with one another at hospitality and take utmost pride in it. Almost half of their poetry heritage was dedicated to the merits and nobility attached to entertaining one's guest. They were generous and hospitable on the point of fault. They would sacrifice their private sustenance or even incur heavy debt for guests.

In the context of hospitality, there springs up their common habits of drinking wine which was regarded as a mean for showing hospitality. Even the word 'grapes' in Arabic is identical to generosity in both pronunciation and spelling. يسمون شَجَرَ العنب بالكَرْمِ، وَخَمْرَهُ بِنَيْتِ الكرم

Gambling was also another practice that is closely associated with generosity since the proceeds would always go to charity. Even the Noble Qur'an does not play down the benefits that derive from wine drinking and gambling, but also says,

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ [البقرة: 219]

"They ask you concerning liquor and gambling. Say: "In them there lies serious vice as well as is some benefits for mankind; yet their vice is greater than their usefulness." They ask you what to spend; say: "What is beyond your needs. Thus Allah explains o you His Signs so that you can reflect." [Al-Baqara 2:219]

2. **Keeping a covenant:** For the Arab, to make a promise was to run into debt and he would never grudge the death of his children or destruction of his household just to uphold a promise.

3. **Sense of honor:** An Arab would never desist an avenue conducive to an object of pride or a standing of honor, even if it were at the expense of his life. He would never hesitate to sacrifice himself to maintain his ever alert sense of self-respect.

This attribute stemmed mainly from excess courage. The Arab was always in revolt against the least allusion to humiliation or slackness.

4. **Pure and simple bedouin** life, still untarnished with accessories of deceptive urban appearances, was a driving reason to his nature of truthfulness and honesty, and detachment from intrigue and treachery.

The most priceless ethics, next to covenant-keeping, were no doubt their sense of self-esteem and strong determination, two human traits indispensable in combating evil and eliminating moral corruption on the one hand, and establishing a good and justice-orientated society, on the other.

The irreverent wars (حرب الفجار)

Muhammad [pbuh] was about twenty years old when the irreverent war — which continued with varying fortunes and considerable loss of human life for a number of years — it broke out between Quraish and Banu Kinana (بنى كنانة) on the one side and Qais 'Ailan tribe (قَيْس عَيْلان) on the other. It started because a man from Banu Kinana killed three men from Qais Ailan.

It was thus called the irreverent war because it started in one of the prohibited months. In this battle, the Prophet [Pbuh] participated with his uncles but did not fight, his efforts were limited to picking up the arrows of the enemy as they fell, and handing them over

to his uncles. The battle continued for four days and after four days they decided to stop on the account that they will meet again during the time of Ukaz, the big market. But shortly after, they reached a truce on the basis that Quraish and Banu Kinana pay blood money to those who were killed.

Al-Fudoul Confederacy (pact of honor) (حلف الفضول)

Just four months after the conclusion of this war and peace was restored another incident happened. A man from Zubaid (زُبَيْد) clan came as a merchant to Makkah where he sold some commodities to Al-'As bin Wail As-Sahmy (العاص بن وائل السهمي). But Al-As refused and evaded paying for the goods. The man sought help from the different clans in Quraish but they paid no heed to his earnest pleas. He then resorted to a mountain top and began, at the top of his voice, to recite verses of complaint giving account of the injustices he sustained. Az-Zubair bin 'Abdul-Muttalib (الزبير بن عبد المطلب) heard of him and made inquiries into the matter.

The leaders of Mecca felt the need for forming confederacy at Makkah for suppressing violence and injustice, and vindicating the rights of the weak and the destitute.

Representatives of Banu Hashim, Banu Al-Muttalib, Asad bin 'Abd Al-'Uzza, Zahrah bin Kilab and Taim bin Murra (بنو هاشم، وبنو المطلب، وأسد بن عبد العزى، وزهرة بن كلاب، وتيم بن مرة) were called to meet in the habitation of an honorable elderly man called 'Abdullah bin Jada'an At-Taimy (عبد الله بن جُدعان التيمي) to enter into a confederacy that would provide for the above-mentioned items. The Prophet (PBUH) said regarding this pact:

(لقد شهدت في دار عبد الله بن جدعان حلفاً ما أحب أن لى به حمر النعم، ولو أَدعى به في الإسلام لأجبت).

"I witnessed a confederacy in the house of 'Abdullah bin Jada'an. It was more appealing to me than herds of cattle. Even now in the period of Islam I would respond positively to attending such a meeting if I were invited."

After the agreement, the leaders went to Al- 'As bin Wa'il (العاص بن وائل) and forced him to pay the money to Az-Zubaidy's (الزبيدي).

Muhammad's Early Job

At his early youth, the Prophet (PBUH) worked as a shepherd for Bani Sa'd (بنى سعد) in Makkah. Then he moved to the trading business which was the common business for the people of Quraish. He had a partnership with Al-Saeb ibn Abu Al-Saeb Al-Makhzomy (السائب بن أبي السائب المخزومي). The Prophet became well known in the trading business for his trustworthy, great honesty and kind manners which were not common

attributes of the traders. These honorable attributes made him well known among Quraysh as 'the trustworthy' (al-Amin).

When Khadijah bint Khwailid (خديجة بنت خويلد) who was a widowed rich business-woman heard of his trustworthiness and honor, she wanted to hire him to run her trading business. Khadijah was a beautiful 40 years old widow and at the age of 15, she married from a rich man, Abu Halah Al-Nabashi Ibn Zarah Al-Tammimi (أبو هالة بن زارة) (التميمي) and he had two boys from him: Hend (هند) and Halah (هالة). These are girls' names but rich Arabs used sometimes to use female names of their boys.

Few years after, her husband died and she inherited great wealth, She married after him, Ateeq ibn Aaed Al-Maghzoomy (عتيق بن عائد المخزومي), and she had from him a daughter that was named Hend (هند). But this marriage did not continue for long. Khadija was well known for her beauty and honor that she was given the nick name "Al-Tahera" (the pure) "الطاهرة". Many prominent men had asked for her hand in marriage but she always refused their advances and decided to dedicate her life to her business and her children. Her wealth was so large that it constituted almost half of all the caravans that went in trading from Quraish.

Khadija contacted Muhammad and offered him the job to run one of her trading caravan to Syria for a higher percentage of the profit that she used to offer to other men whom she hired. She also offered to send with him her servant, Maysarah (ميسرة). The Prophet (PBUH) who was 25 years old at that time agreed. This was the first trading trip that Prophet Muhammad was its leader. When he returned to Makkah, Khadijah noticed that he earned for her far more profit than she used to get.

She asked her servant about him and he told her of Muhammad's good manners, great honesty, and business savvy that he has not seen in any of the men she hired before. He told her that after Muhammad almost doubled her earnings because after selling all we have in Syria, he bought with the money things from Syria that he sold upon arrival to Mecca.

Maysarah (ميسرة) also told her of strange things that he saw and of things that he heard from others. He said, when we were travelling, I noted that a cloud was always following Mohammad giving him cover. When we took a rest near a monastery in which the monk Nastoorah lived and Muhammad took arrest by a tree. Nasturah approached me and asked who is this young man? I told him that he is one of the honorable people from Quraish. He asked, do his eye have redness in them? I said yes; he said: the young man setting by that tree is a Prophet among the Prophets.

Also, when we were in Syria, a man came and tried to create a conflict with Muhammad on a trade that he made and he asked Muhammad to swear by Al'Laat and Uzza of the

truthfulness of what he is saying. But, Muhammad said: I have never sworn by them and I'll not. The man did not press him any further and said: then I trust what you have said and then he took me aside and told me: This man has the attributes of the upcoming Prophet that our Rabbias find in our book.

Khadija was perplexed and went to her cousin Waraqa ibn Nawfal and informed him with what Maisara have said. Waraqa told her: If this was the truth, Muhammad will be the Prophet to be sent to this Ummah. I know that this is the time for a Prophet to come to this Ummah.

Waraqah was one of four friends from Qyrash who questioned the wisdom of prostrating to idols that do not hear or speak or help themselves and felt that it was a grave deviation from the teaching of their forefather Ibrahim. So, they decided to travel seeking a true religion and after some travelling and searching they were introduced to Christianity and three of them including Nawfal became Christians. Nawfal was told by the Priest and the monks he studied with that this is the time of upcoming of a Prophet in Arabia, so he decided to return to wait for him. He continued his study of Christianity and became one of its best scholars.

Khadija who was at the time at the age of 40 became so attracted to Muhammad who was at the age of 25 and wanted to marry him.

His Marriage to Khadijah

She expressed her admiration of Prophet Muhammad (PBUH) to her friend Nafisa bint Maniya (نفيسة بنت منبه). Nafisa asked her whether she would like to have him as a husband and she expressed interest. Nafisa went to Muhammad and asked him whether he is interested in marriage and he said yes but I have no wealth and I really don't have anyone in his mind. She said, how about if you marry a woman of beauty, wealth and honor. He said: How can I reach such a woman. She said: how about Khadija. He said: I doubt that Khadija will accept me since she has already refused many prominent men of Qyraish. She told him she will check with Khadij and shortly after she returned and informed him that Khadija agreed. He went to his uncles (أبو طالب) and asked them to go to Khadijah's uncle (عمرو بن أسد بن عبد العزى بن قصي) and ask for Khadija for him. Khadija father was killed in the irreverent war "حرب الفجار". Subsequently, they were married two months after his trading trip from Syria, and the marriage contract was witnessed by Bani Hashim and the heads of Mudar and the Prophet (PBUH) gave her twenty camels as dowry.

After the marriage Khadija gave Muhammad her slave Zayd ibn Harithah (زيد بن حارثة) as a present. Zayd is said to have been captured in an intertribal war and sold as a slave and was bought by Khadija's brother, Hakeem, who gave him to her as agift.

After their marriage, Muhammad continued to run Khadija's trading business and in spite of their wealth Muhammad was very humble in the way he treated the servants and the slaves and in working with them hand-in-hand in what they are doing which was not the customs of the nobles of the Arabs. He was also very generous and he and Khadija used to spend a lot of money on the poor.

As we mentioned before that Khadija had three children from her previous marriage, two boys Halah (هالة) and Hend (هند) from her first marriage and a girl also named Hend (هند) from her second marriage. Her son Halah (هالة) and her daughter Hend (هند) were married and lived separately. Her other son Hend (هند), lived with her after her marriage.

Khadijah was very keen to have children from Muhammad and two years passed and she did not have any children. She was concerned that she may have been getting old to bear children and prayed to Allah to give her a child from Muhammad. On the third year, she became pregnant and she delivered their first child that was a boy and they called him **Al-Qasim (القاسم)** and from that day Prophet Muhammad was given his nickname, Abu-Al-Qasim.

A year passed and Khadija became pregnant again and delivered a baby girl **Zainab (زينب)**. When Al-Qasim was two years old and was growing fast as a very beautiful child, he was afflicted with a sickness and died very shortly after. This devastated Khadija but Muhammad, in spite of his internal sadness, was the best of husbands in comforting her and alleviating her agony.

After two years from the birth of Zainab, Khadija became pregnant again and delivered a baby girl **Ruqaiyah (رقية)**.

A year after Khadija became pregnant again and she prayed a lot that the child be a boy, but she delivered another baby girl and she was concerned that her Husband, Muhammad, may not be happy with the news but she was relieved when she found him very happy with the new child and giving thanks to Allah for having the child and giving her the name, **Umm Kulthum (أم كلثوم)**.

At the age of fifty and Muhammad was 35, Khadija became pregnant for the fifth time and she delivered a baby girl with whom Muhammad was very happy and gave a large sum of money thanks to Allah and called her, **Fatima (فاطمة)**.

After the Prophet received the revelations, Khadija became pregnant again and delivered a boy who was called **Abdullah (عبد الله)** and was given the nickname Al-Taher and the Taiab (الطاهر و الطيب) because of his birth after the revelation, but he died while he was infant.

So, the Prophet (PBUH) and Khadija had 6 children 4 girls (Zainab, Ruqaiyah, Umm Kulthum, Fatimah فاطمة, وأم كلثوم، ورقية، وزينب) and two boys (Al-Qasim, and 'Abdullah). All his sons died in their childhood and all the daughters except Fatimah died during his lifetime. Fatimah died six months after his death. All his daughters witnessed Islam, embraced it, and emigrated to Madinah.

Rebuilding Al-Ka'bah and the Arbitration Issue

For a few years Muhammad (PBUH) lived a calm and quiet life as a merchant in Mecca. His honesty, humility and wisdom was admired and respected by every. When the Messenger (PBUH) was thirty five and before the birth of Fatima (وفاطمة), Quraish wanted to rebuild Al- Ka'bah because it became greatly deteriorated and its wall were severely cracked and it did not have a roof it was easy of thieves to steal its treasures which used to be in well in the middle of it. These treasures were part of the sacrifices that people used to make. The Kabba as built from the time of Sayeda Ismael was build of white stones and its height was slightly over 6.0 meters.

Because of the holiness of the Kabba, the chiefs of Quraish decreed to use only licit (lawful) money in rebuilding it. So, all money that derived from harlotry, usury or unjust practices was excluded. They also had a problem regarding how to build the roof and they do not have wood. But, this problem was solved when a Greek ship got wrecked in the red sea and its wood was cast ashore at Jedda. They took its timber and got it ready to use for the roof the Kabba.

The first step was to demolish the existing building but they were all afraid that harm may befall them. So, Al-Waleed bin Al-Mugheerah Al-Mukhzumi (الوليد بن المغيرة المخزومي) started the work by knocking down the first stone as he was praying saying; **“O’Allah we mean no harm, we only intend what is best”**. The people waited to see whether harm will inflict to him when nothing happened to him. Seeing that no harm had happened to him, others participated in demolishing the walls until they reached the basis laid by Abraham. When they started rebuilding its walls, they divided the work among the tribes. Each tribe was responsible for rebuilding a part of it. The tribes collected stones and started work. The man who laid the stones was a Roman mason called Baqum (باقوم). The work went on in harmony till the time came to put the sacred Black Stone in its proper place.

Then strife broke out among the chiefs, and lasted for four or five days, each contesting for the honor of placing the stone in its position. Daggers were on the point of being drawn and great bloodshed seemed imminent. Luckily, the oldest among the chiefs Abu Omayyah bin Mugheerah Al-Makhzumi (أبا أمية بن المغيرة المخزومي) made a proposal which

was accepted by all. He said: "Let him, who enters the Sanctuary first of all, decide on the point."

It was then Allah's Will that the Prophet (PBUH) should be the first to enter the Mosque. On seeing him, all the people on the scene, cried with one voice: "Al-Ameen (the trustworthy) has come. We are content to abide by his decision." Calm and self-possessed, Muhammad [PBUH] received the commission and at once resolved upon an expedient which was to conciliate them all. He asked for a blanket which he spread on the ground and placed the stone in its centre. He then asked the representatives of the different clans among them, to lift the stone all together. When it had reached the proper place, Muhammad [pbuh] laid it in the proper position with his own hands. By this wisdom, a very tense situation was eased and a grave danger was averted.

Quraish ran short of the licit money, they collected, so they eliminated six yards area on the northern side of Al-Ka'bah which is called Al- Hijr or Al-Hateem (بالحجر والحطيم). They raised its door two meters from the level ground to let in only the people whom they desired. When the structure was about 15 meters high they erected the roof that rested on six columns.

When the building of Al-Ka'bah had finished, it assumed a square, fifteen meters high. The side with the Black Stone and the one opposite were ten meters long each. The two other sides were twelve meters long each.

The Black Stone was 1.50 meter from the level ground. The door was two meters high from the level ground. The Kabba was surrounded by a fence that is 0.25 meter high and 0.30 meter wide on the average. It was called Ash-Shadherwan (بالشاذروان) which was originally an integral part of the Sacred Sanctuary, but Quraish left it out.

Zayd ibn Muhammad (زيد بن حارثة)

During the pilgrimage season after the birth of Fatima, Muhammad (PBUH) went to Arafat with Zayd ibn Harath and there people from Zayd tribe recognized him and found out that he was a slave of Muhammad and Khadija. When they returned to their people, they informed Zayd's father, Al-Harithah, about his son. Al-Harithah and his brother travelled to Mecca to seek his son. As soon they arrived, they went to Khadija's house and they were informed that Muhammad is in the Kabba, so they went there. When they saw him, they said: **"Son of Abd Al-Mutaleb, you are the people of the sacred House of Allah, you free the captive and help the needy and feed the hungry and we came to you seeking our son. Would you be kind enough to return him to us and we will pay you whatever you need"**. Muhammad said: **"Who are seeking?"** They said: **Zayd**. He said: **Is there anything else that you need?** He said: **Let us call him, if he chooses you you can take him without any ransom but if he chooses me I am**

not one of those who makes a choice over the one who chooses me. They said: You have said what is best. Then Muhammad (PBUH) sent people to bring Zayd.

When Zayd came, he recognized his father and his uncle. Muhammad said to him: **Zayd you know me and you have seen my company; you have the choice either to choose me or to choose your family to go with them.** Zayd said: **I am not the one who will choose anyone over you; you have been for me the father and the uncle.**

Zayd's father and uncle were shocked and told him: **“Woo to you, do you prefer slavery over freedom and over you father, uncle and family? Zayd replied: Yes, I have seen from this man what I have never seen in any other man and I would never choose over him anyone else ever.** Muhammad took Zayd hand and went to the place where the leaders of Qyraish sit in the Kabba and a said:”**O you who are here, be my witness that Zayd is now my son, he will inherit me and I'll inherit him”.**

When Zayd father and his uncle saw this, they were relieved and satisfied and left their son with Muhammad. From that time-one, Zayd was called Zayd ibn Muhammad ibn Abdullah Al-Hashimy” and continued carrying this honorable name until the revelation came after the battle on the trench in the 5th year of Hijra and prohibited adoption. In Surah Al-Ahzab, Allah prohibited two pre-Islamic customs.

The first custom that was prohibited is the one in which a man declares that his wife is as his mother and thus he neither treats her as his wife nor he divorces her. This was done to force women to continue to serve in the house or to force them to pay the husband to grant her a divorce.

The second custom that was prohibited was the adoption that included treating the adopted son as his own, with all the rights that include inheritance, nor marrying children, sisters or divorcee of each other. The Arab's custom was for a man who has no children or if all his children are girls to adopt a boy and declares him as his son to carry his name.

Allah said:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قُلُوبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تَظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“Allah has not placed two hearts in any man's body: nor He has granted you wives whom you mat back away from, to act as if they are your mothers: nor has

He made your adopted sons to be your own sons. Such is your own statement made by your mouths. But Allah tells the Truth, and He guides to the (right) Way. Call them after their own fathers: that is more just in the sight of Allah. But if you do not know who are their fathers, then (call them) your Brothers in Faith, or your wards (dependants, protégés). There is no blame on you if you have made a mistake; (what counts is what your heart have done intentionally: Yet, Allah is Forgiving, Merciful.” (Al-Ahzab 33:4-5)

In these verses Allah declared that as much as man does not have two hearts, he does not have two mothers and a child cannot have two fathers. After these verses were revealed, Zayds' name was changed and became Zayd ibn Harithah (زيد بن حارثة).

In the sixth year of Hijra, there came another revelation to emphasize that adopted sons prior to Islam should not be treated as one's own and the best way to make the emphasis clear is when it comes to marriage. Allah prohibited that a father from marrying his son's wife and a son is prohibited from marrying his step mother. But this prohibition cannot be imposed by the person or the society when it comes to adopted children because they are not the person's children.

When Zayd reached the age of marriage, he wanted to marry and the Prophet (PBUH) chose for him the Prophet's cousin Zaynab bint Jahsh (زينب بنت جحش). Zayd was a former slave; Zaynab had an aristocratic lineage, thus having a higher social status. Her brothers rejected the proposal and she disapproved of it. But, prophet Muhammad (PBUH) was determined to eliminate such class distinctions under pre-Islamic Arab custom. At the end, Zaynab acquiesced and married Zayd, particularly after the following verse was revealed:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any choice in their affair: anyone who disobeys Allah and His Messenger has indeed wandered off into a clearly wrong Path.” (Al-Ahzab 33:36)

However, Zaynab did not love Zayd and their relationship was difficult. The Prophet (PBUH) tried to help reconcile the differences between Zayd and Zaynab but nothing worked and the marriage lasted only one year before Zayd divorced Zaynab.

Here, Allah wanted to set a practical example regarding the relationship between fathers and their adopted sons. Allah inspired the Prophet to marry Zaynab but the

Prophet was uncomfortable and afraid what the people will say. Then Allah revealed the following verses exposed the situation. Allah said:

وَأَذِ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْلَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

Behold! You said to the one (Zayd) whom Allah had favored (by Islam) and you have favored (by his freedom and treating him as a son): "Hold on to your wife, and fear Allah." But you kept to yourself what Allah had disclosed and you did fear the people, but it is more fitting that you should fear Allah.

Once Zaid had dissolved (his marriage) with her, with the necessary (formality), We married her to you so that there would be no objections for believers in respect to their adopted son's wives once they have accomplished formalities with them. Allah's command must be fulfilled.

The Prophet is not to be reproached for (doing) what Allah has stipulated for him to do: Allah' practice has been such with those who have passed on already – Allah's command is pre-ordained decree. (33:37-38)

After these verses were revealed, the Prophet (PBUH) sent asking her in marriage and he later married her. Zaynab used to brag to other wives of the Prophet about the way she was married, she used to say: **"You were given in marriage to the Prophet by your family, but I was given in marriage to him by Allah from above seven heavens.**

There was also a third revelation

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِينَ إِنَاءَهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْذِنِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنَاجُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

"O you who believe, do not enter the Prophet's houses unless an invitation has been extended to you for a meal, (and then) not (so early as) to wait for its preparation. However, when you are invited, enter; and once you have completed your meal, then disperse, not indulging in conversation. That has been disturbing the Prophet but he felt ashamed to dismiss you. But Allah is not ashamed (to tell you) the Truth. And whenever you ask (his wives) for anything you want, ask them for it from behind a curtain: that will be purer for your hearts as well as for theirs. It is not proper for you to annoy Allah's Messenger, nor ever

to marry his wives after him. Truly such a thing is in Allah's sight an enormity.
(33:53)

After the wedding Walima, people did not want to leave the house and the Prophet was embarrassed to ask them to leave, so he would leave the house and come back but they were still there and Sayeda Zaynab is sitting in a corner of the house..

The house was basically one room, so when someone visits the Prophet his wife will be in the same room.

Sayedna Omar asked the Prophet to have a barrier in his house because he is being visited by all kind of people who may be good and honorable and who may be not.

One of those crooked people once visited the Prophet (PBUH) him in and when he came out, he said that when the Prophet dies, he will marry his wife.

The Addition of Ali to the Family

When Prophet Muhammad (PBUH) was 37 year old, his uncle Abu-Taib became in financial difficulty and Muhammad felt that something should be done to help him, particularly since Abu-Talib had many children. Muhammad went to his uncle Al-Abbas who was a successful merchant to consult with him and suggested to him that each of them should help by taking care of one of Abu-talib's sons until his circumstances improve. Al-Abbas and his wife, Umm al-Fadl, readily agreed. They went to Abu-Talib and offered to him their interest. Abu-Talib said: Do whatever you will, but leave for me Aqil and Talib. Al-Abbas took charge of Jaafar who was 15 year old and Muhammad took charge of Ali who was five years old. Khadija was happy to have Ali who was at similar age as her daughters Ruqaiyah (رقية) and Umm Kulthum (أم كلثوم).

The Marriage of the Daughters

With the love and respect that Muhammad and Khadija had among the elite clans of Quraysh, both Khadija's family and Muhammad's family wanted to develop a tighter bond with them. When the Prophet was 39 years old, Khadija's nephew, Abul-As ibn Al-Rabee (أبو العاص بن الربيع) who was the son of her sister Halalah (هالة بنت خويلد) and was a rich merchant, asked his mother to ask his Aunt Khadija to marry Zainab (زينب). Khadija consulted with her husband Muhammad (PBUH) and he agreed. At that time Zainab (زينب) was about 10 years old. When the news spread to Banu Hashim, the family of the Prophet became jealous and felt that they are more deserving to marry the daughters of Muhammad and Khadija. Abul-As (أبو العاص) rushed and married Zainab and Khadija was very happy and gave to Zainab one of her most valuable necklaces as a gift and advised her to guard this necklace carefully.

Six months later, a group from Bani Hashim came to the Prophet (PBUH) led by Abu-Talib who told him: My nephew, you gave in marriage Zainab to Abul-As and he is a truly honorable son-in-law, but your own cousins feel that have rights over you and they are as honorable as he is and we came asking the hand of your daughters Ruqaiyah (رقية) and Umm Kulthum (أم كلثوم) to marry your cousins Utbaa (عتبة) and Utaibah, the sons of Abd Al-Uzza (أبي لهب). Muhammad agreed but asked that he needs to consult with Khadija who expressed concern from Um Jameel, the wife of Abu Lahab who was an arrogant woman with a sharp tongue and quick in her anger. But, she agreed because she felt that her refusal will break the bond between Muhammad and his family. At that time Ruqaiyah was about 8 years old and Um-Khalthum was 7 years old. Shortly after Utbah married Ruqaiyah and Utaibah married Um-Khalthum and they moved to live in Abu Lahab with their mother-in-law Um Jameel.

Sometimes, Muslims are faced with questions from those who want to attack the Prophet (PBUH) about his marriage to Sayeda Aisha at young age but forget that this was the customs of the Arabs at that time and the Prophet (PBUH) himself gave his two daughter in marriage at even younger age than the age of Aisha when he married her. While this practice of a man marrying the girl at this young age was very common, it was also the customs that a man will not engage his young wife in sexual acts until she reaches the puberty age and at that time girls used to reach puberty at young age. So, when we are questioned about the Prophet's marriage from Sayeda Aisha, we should not feel indefensible about it.

The Revelation

Muhammad (PBUH) was famous with his strong rejection of idol worshiping; he never swore by them and never made sacrifice to them or eat from a sacrifice made to these idols. When Muhammad reached 37 years old, he started taking time off to meditate and reflect over all aspects of creation around him. One of his favorite meditation spots was a cave named Hira' (غار حراء), in the Mount An-Nour (جبل النور). The cave was only two miles from Makkah, it was a small cave 4 yards long and 1.75 yard wide. When he went, his wife Khadija used to provide him with Sawiq (السَّوِيق) (barley porridge) and water.

He used to devote most of his time, and Ramadan in particular, to meditation. His heart was restless about the moral evils and idolatry that were rampant among his people; he was as yet helpless because no definite course or specific approach had been available for him to follow and rectify the ill practices around him.

When Muhammad reached 39 ½ years old, he started seeing visions that become true. He started feeling that his soul becoming close in communion with the Unseen Power

that lies behind all aspects of existence in this infinite universe. On that year when Ramadan came, he prepared to go to It was a rich period of privacy which lasted for three years and ushered in a new era, of indissoluble contact with that Power.

When the month of Ramadan approached when the Prophet (PNUH) was at the age of forty, he got ready to go to his favorite place the cave of Hira' (غار حراء) to spend the month of Ramadan for mediation. As her practice, Sayeda Khadija gave him Sawiq (السَّوِيق) (barley porridge) and water and he told her that he plan to spend the whole month and she can send him additional provisions from time to time.

As Ramadan end started approaching and on Monday and some scholars say it was the 27th of Ramadan and others say it was 21st of Ramadan, corresponding to the 10h of August 610 AD when the Prophet's age according to the lunar year was 40 years- 6 months and 12 days a d according the solar year, his age was 39 years – 3 months and 20 days, he was half asleep when something squeezed him that wake him up and then he heard a voice saying: "Read!" He said: "I cannot read (ما أنا بقارئ).".

Then he felt again a harder squeeze and when it was released, he heard the voice again saying: "Read!" He said: "I cannot read."

Then a third squeeze that was even harder than before and when it was released, he heard the voice for the third time but now in a more commanding voice: "Read!" He said: "What can I read?" The voice said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
[العلق: 1: 5]

**"Read: In the name of your Lord Who creates; creates man from a clinging clot.
Read: And it is your Lord the Most Bountiful who teaches by the pen; teaches man that which he knew not." (96:1-5)**

When the voice stopped, Muhammad (PBUH) rushed out of the cave but as soon he went on to the hillside, he heard the same awe-inspiring voice say: "O Muhammad! You are Allah's messenger, and I am Jibril (Gabriel)." Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon. And again the dreadful voice said: "O Muhammad! You are Allah's messenger, and I am Jibril (Gabriel)."

Muhammad (pbuh) stood quite still, turning away his face from the brightness of the vision, but wherever he turned his face, there stood the angel confronting him. He remained thus a long while till at length the angel vanished. Muhammad (PBUH) ran to his house in great distress of mind and while he is running, each time he passed by a

tree or a rock, he heard them greeting him with “Peace upon you”. He thought that he gone made and he arrived to his home, he ran to his wife Khadijah with all his body shaken and telling her cover me, cover me (زَمِّلُونِي زَمِّلُونِي).

When his fear subsided, he told her that he is afraid that an evil spirit may have touched him and told her what happened. She did her best to reassure him, saying:

كلا، والله ما يخزيك الله أبداً، إنك لتصل الرحم، وتحمل الكل، وتكسب المعدوم، وتقري الضيف، وتعين على نوائب الحق

“No, Allah would not let a harmful spirit come to him ever; you strengthen your bond with your kin’s, you help the needy, you support the destitute, you are generous to the guests and you always stand for justice.”

Then she asked him to get up to go with her to her cousin Waraqa ibn Nawfal, whom we mentioned before that became Christian and was well versed in the Scriptures of the Jews and Christians. When Muhammad (PBUH) told her what happened: he said:

هذا الناموس الذي نزل به الله على موسى، يا ليتني فيها جذعا، ليتني أكون حيا إذ يخرجك قومك،

” The one who came to you is the heavenly messenger who came to Moses of old and you have been chosen as the Prophet of your people. I wish I would have been young and alive when your people force you out”.

The Prophet (PBUH) said: **Will my people force me out? (أو مخرجي هم؟)**

Waraqah said: نعم، لم يأت رجل قط بمثل ما جئت به إلا عودي، وإن يدركني يومك أنصرك نصرًا مؤزرًا

Yes, no one every came with what you came with without his people declare enmity against him, if I am alive, I'll support you with all my might”.

Waraqah died shortly after. The Divine inspiration paused for a while and the Prophet (PBUH) became so sad, as used to go outside wandering on the tops of high mountains, and on several occasions, Gabriel would appear before him and say: **"O Muhammad! You are indeed Allah's Messenger in truth."** After hearing this, his heart would become quiet and he would calm down and return home.

After a month from the Prophet's first encounter with Jabrial, he was walking on one night outside Mecca and suddenly he heard a voice from the sky, when he looked up, and surely enough, it was the same angel who had visited me in the cave of Hira'. He was sitting on a chair between the earth and the sky. The Prophet said regarding this encounter that he was very afraid of him and ran to my home shaking again and saying to his wife cover me cover me. When his fear subsided he received the following revelations:

يَا أَيُّهَا الْمَزْمَلُ قُمْ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

‘O you enveloped (in garments)! Stand (to prayer) by night, but not all night, half of it, or a little less, Or a little more; and recite the Quran in slow, measured rhythmic tones. Soon shall We send down to you a weighty Message. (Al-Muzammil 74:1-5)

Learning the form of Prayers

Shortly after this revelation, while the Prophet walking outside Mecca, Gibreal came him in a form of a man and hit the ground with his foot and water gushed out, So Gibreal did an ablution and asked Mohammad (PBUH) to do the same. Then he asked him to follow him in prayers for two Rakka. He told the Prophet (PBUH) to pray two rakaa in the morning and two in the evening.

The Prophet taught the Wudu and prayers to his house hold and he used pray with Khadija and Ali. If the Prophet was outside Mecca and the time of prayer comes, he used to pray in secret, but one day his uncle Abu-Taleb saw him and Ali praying; he saw them Bowing and prostrating. When they finished he asked them about what they are doing. The Prophet (PBUH) told him that this is the way Allah wants us to pray for Him and this was the way Sayedna Ibtahime used to pray. He continued: My uncle, you are the most deserving person for me to guide and I ask you to follow the guidance of Allah and the truth that has been revealed to me.

Abu-Taleb stood for while in silence and then said: My nephew, I cannot depart the religion of my fathers and their way, but by Allah I'll defend you against any one who tries to hurt you. Then he looked to his son Ali. Ali said: My Father, I believed in Allah and His messenger and I follow what has been revealed to him, I pray with him and follow him. His father, Abu Taleb, replied: Follow him; he is not inviting you except to what is good.

When the Prophet (PBUH) returned to his house and informed his wife, Khadija, about the encounter with his uncle, Abu-Taleb, she was very relieved that no harm will come to her husband because of the protection he will be getting from his uncle, the chief of Bani Hashim.

The Command to Deliver the Message

Until now, all the Prophet was doing was the two prayers of the morning and the night in the form that Gibreal has taught him, which is two Rakaa. He was also spending large part of the night repeating the two rakaa in prayers as he was commanded in the

revelation of Surah Al-Muzamil. He was, however, perplexed by the verse in sura Al-Mazal that says:

يَا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

Soon shall We send down to you a weighty Message. (Al-Muzammil 73:5)

He was wondering what would be this weighty message that will be sent down to him. During one night, while he is covered laying on his bed, he received the following revelation:

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَلَا تَمْنُنْ تَسْتَكْثِرُ وَلِرَبِّكَ فَاصْبِرْ [المدثر]

‘O you who is wrapped up (in garments)! Stand up and announce the warning! Magnify your Lord! Purify your garments! Steer clear of all filth and abominations! Do not think that the efforts you spend (in giving the warning) are too much or entitles you to a great reward! And for you Lord's (Cause) be patient and constant!’ [Al-Muddather 74:1-7]

These verses made it clear to the Prophet (PBUH) that he has to start delivering the message to the people. The verses also warn the Prophet (PBUH) that he must not regard his strife in the way of Allah as a deed of grace that entitles him to a great reward. On the contrary, he has to exert himself to the utmost, dedicate his whole efforts and be ready to offer all sacrifices in a spirit of magnifying his Lord and without the least sense of pride in his deeds or sacrifices. This revelation ended by alluding to the hostile attitude that he will face from the disbelievers and therefore, he needs to be patient and to persevere and display the highest degree of stamina for the sole purpose of attaining the pleasure of Allah.

Upon receiving this revelation, the Prophet (PBUH) decided to warn Quraish and deliver the new faith to them. He went to the mountain of As-Safa and stood over it and shouted Ya-Sabahah (يا صباحاه) which is the common call to call people to some danger and started calling the different families of Quraish by naming them: "O Bani Fahr (يا بني فهر) O Bani 'Adi (يا بني عدي) O Bani Manaf (يا بني عبد مناف) O, Bani Abd-Mutalib (يا بني عبد المطلب), and so on. Many people gathered and those who couldn't, sent somebody to report to them. One of those who were present was the Prophet's uncle and the father-in-law of his two daughters, Abu Lahab was present.

The Prophet (PBUH) said: "You see, if I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?"

They said: "Yes, we have never experienced any lie from you."

He said: "I am a warner to you before a severe torment. Then he made a particular reference to certain tribes, and said:

(يا معشر قريش، اشترُوا أنفسكم من الله ، أنقذُوا أنفسكم من النار، فإنّي لا أملك لكم ضرّاً ولا نفعاً، ولا أغنى عنكم من الله شيئاً. يا بني كعب بن لؤى، أنقذُوا أنفسكم من النار، فإنّي لا أملك لكم ضرّاً ولا نفعاً. يا بني مرة بن كعب، أنقذُوا أنفسكم من النار. يا معشر بني قصي، أنقذُوا أنفسكم من النار، فإنّي لا أملك لكم ضرّاً ولا نفعاً. يا معشر بني عبد مناف، أنقذُوا أنفسكم من النار، فإنّي لا أملك لكم ضرّاً ولا نفعاً، ولا أغنى عنكم من الله شيئاً. يا بني عبد شمس، أنقذُوا أنفسكم من النار. يا بني هاشم، أنقذُوا أنفسكم من النار. يا معشر بني عبد المطلب، أنقذُوا أنفسكم من النار، فإنّي لا أملك لكم ضرّاً ولا نفعاً، ولا أغنى عنكم من الله شيئاً، سلوني من مالي ما شئتم، لا أملك لكم من الله شيئاً. يا عباس بن عبد المطلب، لا أغنى عنك من الله شيئاً. يا صفية بنت عبد المطلب عمة رسول الله ، لا أغنى عنك من الله شيئاً. يا فاطمة بنت محمد رسول الله ، سليني ما شئت من مالي، أنقذى نفسك من النار، فإنّي لا أملك لك ضرّاً ولا نفعاً، ولا أغنى عنك من الله شيئاً. غير أن لكم رحمًا سائلُها ببالِها) أي أصلها حسب حقها.

"O Quraish, Redeem yourselves and rescue yourselves from the Fire. I have no influence on whatever harm or good that comes to you from Allah. O people of Bani Ka'b, rescue yourselves from the Fire; O Bani Qusai, save yourselves from the Fire, O Bani Manaf, save yourselves from the Fire, O, Bani Abd Shams, Save yourselves from the Fire, O Bani Abd Al-Mutilb, save yourselves from the Fire, Ask me anything from my money, but I have no power to protect you from Allah. O Safia bint Abd-Mutalib, the Aunt of the Messenger of Allah, I have no power to protect you from Allah, O Fatimah, daughter of Muhammad, the messenger of Allah , save yourself from the Fire, for I have no power to protect you from Allah in anything except that I would sustain relationship with you."

When he finished, Abu Lahab promptly shouted back at him and said:

تباً لك سائر اليوم، ألهذا جمعتنا

"Perish you all the day! Is this why you have you summoned us?"

Abu Lahab continued mocking the Prophet (PBUH) by saying to the people around him, Mohammad is promising us with things that we have not seen and he claims that they exist after death.

Abu-Lahab returned to his home and informed his wife Umm-Jameel of what Mohammad is saying and she supported Abu-Lahab and her heart became filled with jealousy on how Mohammad be honored by being Allah's messenger and not her husband, particularly since she was always very jealous of Khadija. From that Day, Um Jameel decided that she will not spare an effort in preventing Muhammad from delivering his message. She has a very expensive gold necklace and she decided to sell it and spend

it money in her fight against Muhammad. In every meeting, Um Jameel did not miss an opportunity to insult and mock the Prophet (PBUH). Also, each time she found a softening from her husband, she would fuel the fire of his arrogance and increase his hatred to Muhammad.

Prophet Muhammad (PBUH) did not respond to the insults of his uncle Abu-Lahab and his wife Um-Jameel but Allah revealed a surah that not only responded to Abu-Lahab and his wife but also set a prophesy that Abu-Lahab and his wife will never believe in the message of Islam. Allah said:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

“Perish the hands of Abu Lahab! Perish he! No profit to him from all his wealth, and from all his gains! Soon, he will be burnt in a Fire of blazing Flame! His wife shall carry the (crackling) wood; as fuel! A twisted rope of palm-leaf fiber round her (own) neck! [Al-Masad 111:1-5].

When the news of the new revelations reached Abu-Lahab, he became very furious and called his two sons Utaba and Utaibah and told them that Mohammad had insulted me and your mother and you should divorce his daughters and get him distracted with their problems. Umm Jameelah also swore that there is no way the daughters of Muhammad with sleep in the same house with her.

Utbah went to the Prophet while he is sitting in the Masjid and insulted him and divorced Ruqiah and soon after came Utiabah and divorced Um Kalthoom.

The People went to Abu-alAs, the husband of the Prophet's older daughter Zainab to encourage him to also divorce her and offered him to marry any girl from Quraish, but Abu Al-As refused.

Abu Bakr (أبو بكر)

The news of the Prophet's speech at Al-Safi reached Abu-Bakr, so he went the Prophet to ask him and the Prophet told him that he should worship Allah alone and that he is the messenger of Allah. Immediately Abu-Bakr accepted the invitation to Islam. The Prophet (PBUH) later said: **I have never invited anyone except he would have some hesitation except Abu-Bakr when I invited him, he never hesitated.**”

Abu-Bakr was wealthy and well respected merchant. He was well known as a man of character and as the best one in knowledge of the lineage of Quraysh. People used to frequently gather in his house and learn from his knowledge and to enjoy his pleasant company.

From the first day Abu-Bakr embraced Islam, he became an energetic and most zealous activist. He started inviting whomever he had confidence in to Islam and through his personal efforts a good number of people converted to Islam. Among those whom Abu-Bakr invited to Islam and took them to the Prophet (PBUH) to give the Shahadah and learn the Quran were: 'Uthman bin 'Affan Al-Umawi (عثمان بن عفان الأموي), Az-Zubair bin 'Awwam Al-Asadi (والزبير بن العوام الأسدي), 'Abdur Rahman bin 'Awf (عبد الرحمن بن عوف), Sa'd bin Abi Waqqas, Az-Zuhri (وسعد بن أبي وقاص الزهري) and Talhah bin 'Ubaidullah At-Tamimy (وطلحة بن عبيد الله التيمي). Those eight men constituted the forerunners and more specifically the vanguard of the new faith in Arabia.

Talhah bin 'Ubaidullah (وطلحة بن عبيد الله) gives an account of his Islam. He said: I was in a market in Basra (Iraq) when a monk came and asked: Is there any one from the land of the sacred House (Mecca)? I said: Yes, I am. The monk said: Did Ahmad appear among you yet? I asked: Who is Ahmad? The monk replied: He is the Prophet of the last days who will come from among the people of the sacred House and will migrate to the land of palm trees, be ware not to let leave you. Talhah continues and said: When I heard this, I finished my business and rushed to Mecca and asked the people I first met: Has anything happened in my absence? They said: Yes Mohammad ibn Abd-Allah the trustworthy declared that he is a Prophet from Allah, and Abu Baker followed him. So, I rushed to Abu-Bakr and asked him: Is it true that you have followed Mohammad? He said: Yes and I advice you to also follow him because he invite to the truth. I said take me to him. So, I went with Abu-Bakr to the Prophet (Pbuh) where I delclared my Islam.

Invitation of Banu Abd-Mutalib

The Prophet received from Allah the revelation:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

"And warn your tribe (O Muhammad [pbuh]) of near kindred." [Al-Shu'ara 26:214]

He invited all Abdu-Al-Mutalib family for a dinner in his house and of tise who attended the dinner was Abu-Lahab. After the dinner, the Prophet (PBUH) stood and spoke in a soft voice saying:

"No one would lie to his own family. By Allah if I would lie to all people, I would never lie to you and if I would trick all people, I would never trick you. By Allah who has no gods beside Him, I am the messenger of Allah to you specifically and to all the people. By Allah, you will die as you sleep and you will be resurrected as you wakeup and you will be judged for what you have done and you will get good in return of your goodness and you will be punished in return for your sins, It is heaven for ever or hell for ever. O Banu Abd Al-Mutalib, By Allah, I know of

no one who have brought better than what I am bringing to you, I came to you with the best in this life and in the hereafter.”

As soon as he finished, Abu-Lahab said: **“O Banu Abd Al-Mutalib, by Allah, this is the disaster. Stop him now before he gets you in trouble. If you give him up, you will be humiliated and if you support him, you will be killed.”**

So, his sister Safia said: **O’ Brother, do you find it fitting to let down your nephew. By Allah, the scholars have been telling that a Prophet will come with the descendants of Abd-Mulatib and he is the one.**

Abu-Lahab became angry and said: **“This is all falsehood and wishful thinking by women. If the People of Qyraish joined with the other Arabs against us, what power would we have, they would eat us alive”.**

Abu-Talib said: **“By Allah, we will defend him as long as we are alive”.**

The meeting ended with this strong support from Abu-Talib. After everyone left, the Prophet (PBUH) went to the house of his uncle Abu-Talib and told him and his family: “Allah has sent me to all people in general and to my family in particular and recited the verse:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

"And warn your tribe (O Muhammad [pbuh]) of near kindred." [Al-Shu'ara 26:214]

And I am inviting you to say two words that are light on the tongue but heavy on the balance in the Day of Judgment: there is no God by Allah and I am the messenger of Allah. But no one responded to him positively or negatively, so the Prophet (PBUH left and returned to his home.

The days passed and Muhammad (PBUH) continued inviting people to Islam and Abu Lahab continued to stand in his way by telling everyone that he is his uncle and that he knows that Mohammad became crazy because he is possessed by magic spill from a dangerous sorcerer.

Joining Abu-Lahab in his stand against the Prophet were several of the chiefs and wealthy people of Qyraish. They joined together on the common opinion that if they change their religion, the people of Arabia will no longer come to Mecca to visit the sacred House and thus their trade which is the source of their wealth will collapse. One of those leaders who were ruthless in his resistance to the Prophet was Amr ibn-Hisham ibn-Al-Mughira.

Amr ibn Hisham, Abu-al-Hakam, (Abu Jahl)

Amr ibn-Hisham ibn-Al-Mughira Al-Makhzumi who has the nickname Abu-Al-Hakam and we all know him with the name Abu-Jahl (the father of ignorance). One day Abu Jahl stood to the prophet (PBUH) and denounced him and his message and threatened him if he did not stop preaching his message. The Prophet (PBUH) warned Abu-Jahl that his actions will bring to him a serve punishment from Allah.

Abu-Jahl said: how can you threaten me and I have the strongest clan in this valley, then he shouted, so that everyone can hear him: By A-Lati and Al-Uzza if I see Mohammad praying again, I will step over his neck and crush his forehead with my foot.

But this threat did not deter the Prophet (PBUH) from planning to continue his practice of going to the court of the Kabba and praying. Allah also revealed to the Prophet (PBUH) the conclusion of Surah Al-Alaq (العلق) whose first five verses were the first to be revealed during the Prophet's first encounter with Gabriel.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
[العلق: 1: 5]

“Read: In the name of your Lord Who creates; creates man from a clinging clot. Read: And it is your Lord the Most Bountiful who teaches by the pen; teaches man that which he knew not.” (96:1-5)

The remaining verses 6 to 19 of surah Al-Alaq (العلق) gave a staunch warning to Abu-Jahl for his threat to prevent the Prophet from praying and still reminding him that he will return to Allah and then direct the instructions to the Prophet (PBUH) asking him to ignore these threats. Allah says:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ أَرَأَيْتَ الَّذِي يَنْهَىٰ عَبْدًا إِذَا صَلَّىٰ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ أَوْ أَمَرَ بِالتَّقْوَىٰ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِنَةٍ فَلْيَدْعُ نَادِيَهُ سَنَدْعُ الزَّبَانِيَةَ كَلَّا لَا تَطِعُهُ وَاسْجُدْ وَاقْتَرِبْ [العلق 96]

Nay, but man over steps all bounds, and he considers himself as self-sufficient. Verily, to your Lord is the return (of all). Do you see the one who forbids, a true believer when he (turns) to pray? Do you see if he is on (the path towards) Guidance? Or enjoins Righteousness? Do you see if he denies (Truth) and turns away? Doesn't he know that Allah sees? Let him beware! If he does not stop, We will drag him by the forelock, a lying, sinful forelock! Then, let him call (for help) to his clan (of comrades): We will call on the angels of punishment (to deal with

him)! But no! Do not pay any attention to him: but prostrate, and bring yourself closer (to Allah)! (Al-Alaq 6:19)

The Prophet (PBUH) went to the court and the Kabba and started praying and when Abu-Jahl saw him, he moved towards him, while everyone watching, to step over his neck when he prostrates. But, as soon as he came closer, suddenly he started running back with his hand raised as if he is covering his face from something. People asked him about what happened. He said: As soon as I came close I saw a trench between me and Muhammad and this trench is full of fire whose flames in the form of wings that were flying towards me. The Prophet later said that if Abu—Jahl approached him, the angels would have torn his body part by part.

These revelations as well as encounter that Abu-Jahl faced when he tried to harm the Prophet (PBUH) shook him and made him afraid. From that point, whenever Abu-Jahl saw the Prophet (PBUH) in the Kabba, he did not confront him.

Continuation of Revelations

The Smaller surah started to be revealed to the Prophet (PBUH). These surahs are characterized by their very beautiful rhythmic structure and by focusing on the reminder with the Day of Judgement and on emphasizing the resurrection after death and the eternal happiness in Heaven or the eternal misery in Hell. These Surahs also included explanations of many laws in this universe in a language that fills the heart of the listener with emotions and his mind with the challenge of contemplations. These surahs included Surah Al-Takweer (التكوير) (81), followed by Surah Al-Aala (الأعلى) (87), followed by Surah Al-Lyl (الليل) (92) and then followed by surah Al-Fajr (الفجر) (89).

Surah Al-Takweer (التكوير) was revealed;

إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا النُّجُومُ انْكَدَرَتْ [التكوير 18]

When the sun (with its spacious light) is folded up; When the stars fall, losing their glitter; When the mountains vanish (like a mirage); When the she-camels, ten months with young, are left untended; When the wild beasts are herded together (in human habitations); When the oceans boil over with a swell; When the souls are sorted out, (righteous with righteous, and unrighteous with unrighteous); When the female (infant), buried alive is questioned, For what crime she was killed; When the books of deeds are laid open; When the World on High (heavens) is made visible; When the Blazing Fire is kindled to fierce heat; And when the Garden (of Heaven) is brought near; (Then) shall each soul know what it has put forward. So surely, I call to witness the receding stars that hide away, Go straight, or hide; And the Night as it comes to an end; And the Dawn as it

moves away the darkness; Verily this is the word of a most honorable Messenger (Jibreel), Given the Power with rank before the Lord of the Throne, With authority there, (and) faithful to his trust. And (O people)! Your Companion (the Prophet) is not one who is possessed; And without doubt he saw him in the clear horizon. And he does not withhold purposely knowledge of the Unseen. And it is not the word of an evil spirit (Satan) that is outcast. Where, then, are you going? Surely, this is the message to (all) the Worlds: (With guidance) to whoever among you I swilling to walk straight: But you shall not will except as Allah wills; the Lord of the Worlds.

Followed by the revelation of **Surah Al-Aala (الأعلى)** which starts by teaching how to glorify Allah by saying “Subhan Rabi’ia Al-Alaa” which the Prophet in its regard: “make this in your prostrations. The surah also comforts the Prophet(PBUH) not be concerned about forgetting what is being revealed to him because the Prophet (PBUH) used to quickly repeat in aloud voice every word that Jibreel recites to him in fear that he may forget it.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ فَسَوَّى [الأعلى 87]

Glorify the name of your Guardian-Lord, the Most High, Who has created, and further, given order and proportion; Who has ordained laws. And granted guidance; And Who brings out the (green and rich) pasture, And then makes it dry and stalky (with grain). By small amounts, We shall teach you (O’Prophet) to declare (the Message), so that you shall not forget, Except as Allah wills: for He knows what is openly known and what is hidden. And We will make it easy for you (to follow) the simple (Path). Therefore give guidance, so it may of benefit (to the hearer). The guidance will be received by those who fear (Allah): But it will be avoided by those most unfortunate ones, Who will enter the Great Fire, In which they will neither die nor live. But those will prosper who purify themselves, And glorify the name of their Guardian-Lord, and (purify their hearts) in Prayer. But no!, you prefer the life of this world; But the Hereafter is better and more enduring. And this is in the Books of the earliest (Revelations), The Books of Ibrahim and Musa. (Al-Alala 87:1-19)

Then Surah Al-Lyl (الليل) (92) was revealed:

وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى إِنَّ سَعْيَكُمْ لَشَتَّى فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى (الليل 92)

By the Night as it conceals (the light); By the Day as it appears in glory; By (the mystery of) the creation of male and female; surely, your roles are different. So he

who gives (in charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself to be self-sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery; Nor will his wealth profit him when he falls headlong (into the Pit of fire). Surely, We take upon Ourselves to guide, And surely to Us (belong) both the End and the Beginning. Therefore do I warn you of a Fire blazing fiercely; None shall reach it except the most unfortunate ones, Who give the lie to Truth and turn their backs. But those most devoted to Allah shall be removed far from it, Those who spend their wealth for increase in self-purification, And have in their minds no favor from anyone for which a reward is expected in return, But only the desire to seek for the approval of their Lord Most High; And soon will they attain (complete) satisfaction. (Al-Lyly 92:1-21)

Then Surah **Al-Fajr (الفجر) (89)** followed:

وَالْفَجْرِ وَلَيَالٍ عَشْرٍ وَالشَّفْعِ وَالْوَتْرِ إِذَا يَسْرِ هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حُجْرٍ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِرَمَ ذَاتِ الْعِمَادِ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ وَثَمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِيعِ عِوْنِ ذِي الْأُتَادِ الَّذِينَ طَغَوْا فِي الْبِلَادِ فَأَكْثَرُوا فِيهَا الْفُسَادَ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ إِنَّ رَبَّكَ لَبِالْمُرْصَادِ) الفجر 89

By the Dawn and by the ten Nights; and by the Even and Odd (contrasted); And by the Night when it passes away; Is there (not) in these a Sign for those who understand?

(The common reference to the ten days is that they are the first 10 nights of Zu-Al-Hija and the odd is the day of Arafat because it is the 9th day and the even is the day of sacrifice because it is the 10th day. However, I recently heard a Muslim astronomer)

Do you not see how your Lord dealt with the people 'Ad of the (city of) Iram, with lofty pillars whose like had never been produced in the land?

And with the people of Thamud, who carved rocks out of the valley;

And with Fir'aun (Pharaoh), Lord of Stakes?

(All) these people transgressed beyond bounds in the lands. And here they piled mischief (upon mischief). Your Lord unleashed the scourge of torment on them: your Lord is ever o the look-out.

Note: As we have indicated previously, the people who lived in Arabia are called Arabs and they are descendants of Sam, the son of Noah and thus Arabs are considered Semites. The Arabs in Arabia are classified according to time into three types:

1. Perishing (vanishing) Arabs (العرب البائدة)

2. Pure Arabs (العرب العاربة)
3. Arabized Arabs (العرب المستعربة):

The perishing Arabs disappeared for a long time and the Arab historians mentioned several tribes from among them Tasem (طَسَم), Gedeas (جَدِيس), Aameam (وَأُمَيْم), Abeal (عَبِيل), Gasem (جَاسِم) and Emleaq (عَمْلَاق). But the Quran mentioned two specific tribes, the tribe of Ad (عَاد) and the tribe of Thamud (ثَمُود). The Quran states that the tribe of Ad (عَاد) lived in a city called Iram in Al-Ahqaf (الْأَحْقَاف) which is an area located in the south side of Arabia and that they received revelation on the hand of their Prophet Hud (هُود) but because of their arrogance and denial, Allah destroyed them by the hurricane wind (رِيحٌ صَرْصَرٍ عَاتِيَةٍ) that raged against them seven nights and eight days. In this Surah, Allah describes a unique feature about their civilization that they build their city with lofty pillars whose like had never been produced in the land. In 1998, using satellite images that indicated the presence of underground rivers in the area of Al-Ahqaf where the Quran mentions that the tribe of Ad lived, archeological digs revealed a castle built on columns that are 3 meters in diameters and 9 meters in height, and they also discovered a wall surrounding city whose thickness exceeds 5 m. They concluded the presence of a civilization in this area that is 3000 BC and they discovered tablets of clay and when they deciphered the writing, they ascertained that it refers to the names of Ad and Iram.

The Quran also mentions the tribe of Thamud (ثَمُود) whose Prophet is Saleh (صَالِح) and they used to live in the Northern part of Arabia in Al-Hijr and they have been destroyed by thunderbolt (a terrible Storm of thunder and lightning) (الطَّاعِنَةُ - الْقَارِعَةُ). The Quran reveals that this tribe built their palaces from rocks and also dug their houses in the mountains. In the late 19th century, archeological digs revealed the artifacts of Thamud; they discovered buried palaces and towers that are built of large rocks. Thamud also built houses in the mountains and decorated them with carvings of animals and birds. But I heard from a Saudi friend that some time back, the religious leaders in Saudi Arabia decided that these carvings are not Islamic and ordered their destruction by breaking the heads. This reminds us with the destruction of the Buddha temples on the hand of the Taliban on the ground that they violate Islamic laws.

Doesn't surprise you that Thamud's carvings existed during the time of the Prophet (PBUH) and all the companions who followed him but none of them ordered their destruction and also Buddha statues remained intact for thousands of years under the rule of Islam and no one ordered their destruction. But now we have people think that they more righteous than even the Prophet (PBUH). This is in fact the root of the problem with Muslims today. They are not willing to take the Prophet (PBUH) as the role model. I wouldn't be surprised if the Prophet (PBUH) would come to us today, many Muslims will not follow him and accuse him as being liberal. It is my humble

opinion that without studying the life of the Prophet and following his example Muslims are lost. In fact that no Muslim will be saved if he does not follow the example of the Prophet (PBUH) as Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ((الأحزاب))

You have indeed in the Messenger of Allah a beautiful role model for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (Al-Ahzab 33: 21)

Allah also says regarding the Prophet:

قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (آل عمران)

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful." (Al-Imran 3:31))

This is why we are studying the life of the Prophet (PBUH) [End of note]

Now, as for man, when his Lord tries him, giving him honor and gifts, then he (proudly) says, "My Lord has honored me." But when He tries him, restricting his livelihood for him, then he says (in despair), "My Lord has humiliated me!" No, no! But you do not honor the orphans! Nor do you encourage one another to feed the poor! And you devour Inheritance; All with greed, And you love wealth with passion!

No, When the earth is pounded to powder, And your Lord arrives and His angels (standing) rank upon rank, And Hell, that Day, is brought (face to face). On that Day will man remember, but how will that remembrance profit him? He (ma) will say: "Ah! Had I sent forward (Good Deeds) for my (Future) Life!" Because, that Day, his punishment will be such like no one (else) can inflict, And His bonds will be such as none (other) can bind.

(To the righteous soul will be said:) "O (you) soul, in (complete) rest and satisfaction! "Come back to your Lord, well pleased (yourself), and well-pleasing to Him! "Enter you, among My Devotees! "Yes, enter you My Heaven!" (Al-Fajr 89:1-30)

The unbelievers became very mystified about the linguistic style of these four surahs (Al-Takweer (التكوير) (81), Al-Aala (الأعلى) (87), Al-Lyl (الليل) (92) and Al-Fajr (الفجر) (89)) and about the vivid scene they describe about the Day of Judgment that they denied and the nature of the oaths being made that they have not been accustomed to. They became so anxious and eager to know of any new revelations and they used to ask Muslims about what was revealed.

Delays in Revelation

After these surahs, revelations stopped. But, the unbelievers kept asking whether another revelation came but they were told no. This continued for about a month and the unbelievers started saying the Mohammad's God has abandoned him and if these revelations were really from Allah, they would have continued as they were with previous Prophets. Abu-Sufian's wife Hend stated coming to the Prophet (PBUH) house and mocking him by shouting: O' Mohammad, I hope that your devil has abandoned you and I haven't seen him near you for several days now".

The Prophet (PBUH) became concerned and thought that Allah may have actually abandoned him because of He is displeased with him. So, he increased his prayers and supplication to Allah and then surah Al- Duha (الضحى) (93) was revealed to him that fully relieved his agony and fear, as Allah said:

وَالضُّحَى
فَاقْرَأْ بِرُحْمَتِكَ
وَإِذَا سَجَى
وَدَّعَكَ رَبُّكَ وَمَا قَلَى
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
فَتَرْضَى [الضحى 93]

By the Glorious morning Light, And by the Night when it is still, Your Guardian-Lord has not forsaken you, nor is He displeased. And surely the Hereafter will be better for you than the present. And soon your Guardian-Lord will give you that with which will make you pleased. (Al-Duha 93:1-5)

Then Allah counted several of the favors that he bestowed on him:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى
وَوَجَدَكَ ضَالًّا فَهَدَى
وَوَجَدَكَ عَائِلًا فَأَغْنَى

Did He not find you an orphan and give you shelter (and care)? And He found you lost, and He gave you guidance. And He found you poor, and made you rich. (Al-Duha 93: 6-8)

Then, the revelation in this Surah ended with three commands:

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Thus, the orphans must not be treated with harshness, and the beggar should not be brushed aside; and with your Lord's favors you should proclaim! (Al-Duha 93:1-11)

Following surah Al-Duha, Allah revealed surah Al-Sharh (الشرح) that gave the Prophet (PBUH) more comfort and recount other favors that Allah has bestowed on him.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِي أَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ) الشرح)

“Have We not relieved your chest for you, And removed your burden that strained your back from you, And raised up your stature. Surely, hardship will bring ease: In deed, hardship must bring ease. So, whenever you are finished, continue your hard work and to your Lord direct all you attention. (Al-Sharh 94:1-8)

Following this Surah, Allah revealed to the Prophet verses 10 to 19 of Surah Al-Muzamel (المزمل) commanding the Prophet (PBUH) to be patient and not to respond to the harsh treatment and the insults of the unbelievers and treat them kindly and to leave it to Allah to respond to their transgressions and then Allah directed a strong warning to them. Allah said:

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا وَذُرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهَلْهُمْ قَلِيلًا إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا

“Be patient about anything they may say, and steer clear from them in a polite manner. Let me deal with the rejectors who are enjoying their good things of life and put-up with them for a while. Before us there lie shackles, and fire, and food that makes them choke, and painful torment. One Day the earth and the mountains will rumble and the mountains will disintegrate into a heap of sand.

Allah continued with his reminder and warning to the unbelievers:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا

We have sent to you, (O men!) a Messenger, to be a witness concerning you, just as We sent a Messenger to Fir'aun (Pharaoh). Yet Fir'aun disobeyed the Messenger; so We seized him mercilessly.

So, how will you save yourselves if you disbelieve from the punishment of Allah on a Day that will make the children's hair gray? When the sky will be torn apart, His promise will certainly come true. Surely, this is a stern warning and a guidance; therefore, whoever wishes, let him take a (straight) path to his Lord! (Al-Muzamil 73:10-19)

After these revelations, particularly, surah Al-Sharh (الشرح) where Allah promised that ease will follow this hardship **إِنَّ مَعَ الْعُسْرِ يُسْرًا**, and ordered the Prophet (PBUH) to be patient, early Muslims became taking more active role on spreading the message and many people entered in Islam. Those who entered in Islam from among those from quyrash were:

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Quran and the basics of this religion. The Prophet used to meet with the Muslims there in secret.

The revelations continued and 11 of the short surah's were revealed in quick succession.

1. Surah Al-Asr.

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By (the promise of) Time (through the Ages). Surely Man is in loss, Except those who have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and perseverance. (Al-Asr 103:1-3)

In spite the brevity of this surah but it came with a strong language emphasizing that their now success expect by the belied in Allah alone and commanding the believers to support each other by being persistent on the truth and advising each other with patience in facing the challenging they will encounter.

2. Then came surah Al-Adeiat

وَالْعَادِيَاتِ ضَبْحًا فَالْمُورِيَاتِ قَدْحًا فَالْمُغِيرَاتِ صُبْحًا فَأَثَرْنَ بِهِ نَقْعًا فَوَسَطْنَ بِهِ جَمْعًا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ وَحُصِّلَ مَا فِي الصُّدُورِ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

By the snorting (preathing heavily) chargers (magestic horses), striking sparks (with their hooves) and raid with force in the morning and they leave a trail off dust as they dash in the middle in the enemied formations. Truly Man is ungrateful to his Lord and to that (fact) he bears witness (by his deeds); and quite passionate in his love of wealth. Does he not realize that when whatever lies in the graves is scattered abroad, And whatever in the peoples' minds is made evident. That their Lord had been well-aware of them, (even to) that Day? (Al-Adiat 100: 1-11)

In this surah Allah gives the scene of a sudden raid by a fierce army and this is an image that the Arabs always feared. Following this scene, Allah reminds of the nature of people of being ungrateful to the blessings they received from Allah and then gives a reminder death and the Day of Judgment where everyone will face His creator for a judgment.

Two years have now passed since the Prophet received the first revelation and Khadija became pregnant and delivered to the Prophet a son who became the pleasure of the Prophet and Khadija and they called him Abdul-Allah. AbdAlalah was born 12 years

after the death of the Prophet's first son Al-Qasem. But after few months, AbdulAllah became sick and died. While the Prophet was greatly saddened by the death of his second son, he did not show it demonstrating great patience to comfort sayeda Khadija. Even in this time of personal suffering, the unbelievers did not stop their verbal abuse and expressed their great happiness that Muhammad had no male heir and said: Muhammad is a Batar meaning that he has no sons and thus his name will be cut off. While these words used to sadden the Prophet (PBUH) he did not show it. But Allah revealed to him surah Al-Kawthar to comfort him.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَانْحَرْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

“We have granted you Al-Kawathar (a Fountain in paradise). So, turn to your Lord Prayer and Sacrifice. For he who hates you; He will be cut off (from Future Hope). (Al-Kawthar 108: 1-3)

Following Surah Al-Kawthar a sequence of different short surahs were revealed. They included Al-Takathur, Al-Maoun, Al-Kaferon, Al-Feel, Al-Falaq, Al-Naas and Al-Ikhlās were revealed.

Who is Allah?

The people from Qurash came to ask the Prophet (PBUH) to describe for them Allah. So, Allah revealed surah Al-Ikhlās that gives a very concise description, it says:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"Say: He is Allah, the One (unique, the only one). He is the Eternal, the Absolute. He has not fathered anyone, nor was He fathered. And there is nothing like Him" (112:1-4).

Regarding this Surah, the Prophet said that it is equal 1/3 of the Quran.

Note that in this surah, Allah describes Himself by the term “Ahad” which is translated as “one” and sometime is translated as “the only one” and some translators translate “Ahad” as unique. There is actually no English word that is equivalent to “Ahad” which means one but means different thing that the Arabic tern “Wahid” as which is also translated as one.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

As an example, Allah said: "Say: I (Mohammad) am only a human being like yourselves; it has been revealed to me that your God is one God. Whoever hopes to

meet his Lord should do righteous work and not associate anyone in the worship due his Lord" (Al-Kahf 18:110).

Although the word "One" is used in both verses the Arabic text includes different words. In surah Al-kahf, it uses the Arabic word "Wahid" and in surah AL-Ikhlās, it uses the word "Ahad". Both words mean "one" but there is a very distinct difference between them. If an object has multi-components but has one form you describe the object with the Arabic word "Wahid". There are a lot of things that you can describe using this word including man. On the other hand, the word "Ahad" is used if the object is composed of only one component and has only one form. It is difficult to think of any thing that can be described using the word "Ahad" and therefore this word is sometimes translated as unique. The use of this word and the presence of other verses such as

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ
وَهُوَ السَّمِيعُ الْبَصِيرُ

“(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like Him, and He is the One that hears and sees (all things). "There is nothing like Him” (Al-Shura 42:11)

lead Muslims to the conclusion that it is improper to attempt to describe the physical nature of Allah in terms of our knowledge in this world. The Quran teaches Muslims that they are limited in their ability to understand their own nature, let alone understanding God's nature.

Quraysh Concerns about the New Religion

The leaders of Quraysh were concerned that abandoning their idol worshipping and their way of life will deprive them from their status and business opportunities because the rest of the Arabs will not come to Mecca to visit the Kabba without the idols. Allah revealed two surahs; the first is Surah Al-Feel in which Allah reminds them of his divine interference to save the Kabba from Abrahā and his army. Allah Said:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ بِحِجَارَةٍ
مِنْ سِجِّيلٍ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

“Have you not seen how your Lord dealt with the owners of the Elephant? Did He not make their treacherous plan go astray, and send against them swarms of Birds, Striking them with stones of baked clay? Then He made them like an empty field of stalks and straw, (of which the corn) has been eaten up. (Al-Feel 105:1-5)

Following this reminder, Allah revealed surah Qurish reminding them of his blessings by giving security to their two Caravan journeys; the one in the summer to Syria in the north, and the other in the winter to Yemen in the south and as a result Mecca grew rich and became a large and important centre of trade. Allah mentions these blessings in the Quran in Surah Qurish (106):

لَا إِلَافَ قُرَيْشٍ إِلَّا فِيهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

“For the covenants (of security and safeguard enjoyed) by the Quraish, Their covenants (covering) journeys by winter and summer. Let them adore the Lord of this House, Who provides them with food against hunger, and with security against fear (of danger). (Quraish 106:1-4)

Allah also revealed to the Prophet Surah Al-Kaferoon, which should have made the leaders of Quraysh give up trying to convince the Prophet (PBUH) to accept their idol worshipping

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“Say: O disbelievers (rejecter of Faith), I do not worship what you worship, nor you worship what I worship. And I will not worship what you worship; nor you will worship what I worship. You have your religion and I have my religion. (Al-Kaferoon 109:1-6)

Qyraysh attempts to stop the New Religion

Following careful deliberations, the leaders of Quraysh decided to go to the Messenger's uncle, Abu Talib and request him to intervene and advise his nephew to stop his activities. In order to attach a serious and earnest stamp to their demand, they chose to touch the most sensitive area in Arabian life, viz., and ancestral pride. They addressed Abu Talib in the following manner: **"O Abu Talib! You hold a high and honorable position among us and we came here to ask you to stop your nephew. Your nephew reviled our gods; finds faults with our way of life, mocks at our religion and degrades our forefathers; either you must stop him, or you must let us get at him. For you are in the same opposition as we are in opposition to him; and we will rid you of him."**

Abu Talib tried to appease their anger by giving them a polite reply and after they left, he sent for his nephew. He told the Prophet of what was said to him and said: **O son of**

my brother, spare me and spare your self, do not lay on me a burden greater than I can bear.

But the Prophet answered by saying: **My Uncle, I swear by Allah, if they put the sum on my right hand and the moon on my left hand on condition that I abandon this course before Allah has made it victorious, or I have perished therein, I would not abandon it.** Then tears filled his eyes and got-up and started to leave, but Abu Talib called him back and said: **“Son of my brother, go forward and do what you want, for by God I will never forsake you on any account”.**

Quraysh Financial Offers to the Prophet

When the leaders of Qyrash recognized that Abu-Talib will not abandon the support for his nephew, the Prophet, they decided to try another tactic by enticing the Prophet with wealth and fame. They sent Utba Ibn Rabiah (عتبة بن ربيعة), a leader from Qurash, to convince him to stop preaching that God is one. He started speaking and told the Prophet:

: يا ابن أخي، إنك منا حيث قد علمت من الشرف في العشيرة، والمكان في النسب، وإنك قد أتيت قومك بأمر عظيم، فرقت به جماعتهم، وسفهت به أحلامهم، وعبت به من مضى من آبائهم، فاسمع مني أعرض عليك أموراً تنتظر فيها، لعلك تقبل منها بعضها فقال له رسول الله صلى الله عليه وسلم: ((قل يا أبا الوليد أسمع. قال: يا ابن أخي، إن كنت إنما تريد بما جنت به من هذا الأمر مالاً جمعنا من أموالنا حتى تكون أكثرنا مالاً، وإن كنت تريد به شرفاً سودناك علينا حتى لا نقطع أمراً دونك، وإن كنت تريد به ملكاً ملكناك علينا، وإن كان هذا الذي يأتيك رَوْاً تراه لا تستطيع رده عنك طلبنا لك الطب وبذلنا فيه أموالنا حتى نبرئك منه، فإنه ربما غلب التابع (أي صاحب من الجن) على الرجل حتى يُداوى منه،

“O son of my brother, you are among us from the honorable family and a respectable position and you have come to your people with a grave matter, you divided the families, reviled our gods; mocks at our religion and degrades our forefathers; I want you to listen to my offers to you, consider them and then give me your response to them offers, you may accept some of them.”

The Prophet said: Go ahead Ya Aba Alwaleed (يا أبا الوليد).

He said: **O’ son of my brother, If you are seeking with this matter money, we will collect from you money that you will be come he wealthiest among us and if you seek more honor, we will make you the most honorable and we will not take any decision without consulting you offer, and if you need kingdom, we will appoint you as our king , and if what comes to you something that you can not resist, will seek for you the help of the best medical treatment and will spare no money until you recover and if the Jinn touches you will get you the best sorceress to treat you”**

The Prophet listened attentively without interrupting him and when Utba Ibn Rabi'ah (عُتْبَةُ بْنُ رَبِيعَةَ) stopped, the Prophet asked him, did you finish ya Aba Awaleed (يَا أَبَا الْوَلِيدِ). When he answered yes, he told him, can you now listen to me.

Utba Ibn Rabi'ah (عُتْبَةُ بْنُ رَبِيعَةَ) said: Go ahead:

The Prophet started reciting Surah Fuselat (حم)

"Ha-Mim. (It is) a revelation from (Allah), the Most Gracious, the Most Merciful; A Book, whose verses are explained in detail; a Quran in Arabic, for people who understand; Giving glad tidings and warning: yet most of them turn away, and so they do not listen
They say: "Our hearts are under veils from that to which you invite us, and in our ears is a deafness, and between us and you is a screen: so you do (whatever you wish); as for us, we shall do (whatever we wish)
"(O' Prophet) Say: "I am only a human like you: it has been revealed to me that your God is One God: so take the true path to Him, and ask for His Forgiveness." And give warning those who associate gods with Allah, And to Those who do not give regular Charity, and to those who even deny the Hereafter.
For those who believe and do righteous deeds, for them is an eternal reward that will never be withheld from them
Say: "How can you deny Him Who created the earth in two Days? And you even set partners with Him? He is the Lord of (all) the Worlds.
He set on the (earth). Mountains standing firm, high above it, and bestowed blessings on it, and measured therein all things to give them nourishment in proper proportion, in four Days, in accordance with (the needs of) those who search (for sustenance).
Then, He rose above the high heavens while it was till like smoke and He said to it and to the earth: "Come together either willingly or unwillingly."
They both said: "We shall come (together), willingly."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: ﴿حَمْدٌ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ
كِتَابٌ فَصَّلْتُ آيَاتِهِ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاغْمُضْ إِنَّا نَعْمَلُونَ

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا وَوَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

قُلْ أَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ

وَجَعَلَ فِيهَا رَوَاسِي مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لَيْنِ

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا

قَالَتَا أَتَيْنَا طَائِعِينَ

So He completed them as seven heavens in two Days and He inspired to each heaven its own order. And We beautified the lowest heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Almighty, the Full of Knowledge. But if they turn away, then you say: "I have warned you of a thunderbolt like that which (overtook) the 'Ad and Thamud!" (Fuselt 41: 1-13

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَحِفْظًا،
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

Utabbah was mystified with what he was listening to and when the prophet reached the verse

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

But if they turn away, then you say: "I have warned you of a thunderbolt like that which (overtook) the 'Ad and Thamud!"

Utabbah could not take it a put his hand over the Prophet's mouth and pleaded to him by their kinship to stop.

Utabbah returned empty handed and the Prophet [pbuh] continued on his way preaching Allah's religion and calling men to it.

Propaganda Campaign against the Prophet

Quraish had another serious concern; the season of pilgrimage was soon to come.

Quraish knew that the Arab delegates were coming within a short time. They agreed that it was necessary to come up with something that discourages the Arab pilgrims from the new faith preached by Muhammad [pbuh]. They went to see Al-Waleed bin Al-Mugheerah (الوليد بن المغيرة) to deliberate on this issue.

فَقَالَ لَهُمُ الْوَلِيدُ: أَجْمَعُوا فِيهِ رَأْيًا وَاحِدًا، وَلَا تَخْتَلَفُوا فَيَكْذِبَ بَعْضُكُمْ بَعْضًا، وَيَرُدَّ قَوْلَكُمْ بَعْضُهُ بَعْضًا، قَالُوا: فَأَنْتَ فَقُلْ، وَأَقِمْ لَنَا رَأْيًا نَقُولُ بِهِ. قَالَ: بَلْ أَنْتُمْ فَقُولُوا أَسْمَعُ. قَالُوا: نَقُولُ: كَاهِنٌ. قَالَ: لَا وَاللَّهِ مَا هُوَ بِكَاهِنٍ، لَقَدْ رَأَيْنَا الْكَاهِنَ فَمَا هُوَ بِزَمْرَمَةِ الْكَاهِنِ وَلَا سَجْعَةٍ. قَالُوا: فَنَقُولُ: مَجْنُونٌ، قَالَ: مَا هُوَ بِمَجْنُونٍ، لَقَدْ رَأَيْنَا الْجَنُونَ وَعَرَفْنَاهُ، مَا هُوَ بِخَنَفٍ وَلَا تَخَالُجٍ وَلَا وَسْوَستِهِ. قَالُوا: فَنَقُولُ: شَاعِرٌ. قَالَ: مَا هُوَ بِشَاعِرٍ، لَقَدْ عَرَفْنَا الشَّعْرَ كُلَّهُ رَجَزَهُ وَهَزَجَهُ وَقَرِيضَهُ وَمَقْبُوضَهُ وَمَبْسُوطَهُ، فَمَا هُوَ بِالشَّعْرِ، قَالُوا: فَنَقُولُ: سَاحِرٌ. قَالَ: مَا هُوَ بِسَاحِرٍ، لَقَدْ رَأَيْنَا السَّحَارَ وَسَحَرَهُمْ، فَمَا هُوَ بِنَفْثِهِمْ وَلَا عَقْدِهِمْ. قَالُوا: فَمَا نَقُولُ؟ قَالَ: وَاللَّهِ إِنْ لَقَوْلُهُ لِحَلَاوَةٍ، [وَإِنْ عَلَيْهِ لَطَلَاوَةٌ] وَإِنْ أَصْلُهُ لَعَدَقٌ، وَإِنْ فَرَعُهُ لَجَنَازَةٌ، وَمَا أَنْتُمْ بِقَائِلِينَ مِنْ هَذَا شَيْئًا إِلَّا عَرَفَ أَنَّهُ بَاطِلٌ، وَإِنْ أَقْرَبَ الْقَوْلِ فِيهِ لِأَنْ تَقُولُوا: سَاحِرٌ. جَاءَ بِقَوْلِ هُوَ سَحَرٌ، يَفْرُقُ بِهِ بَيْنَ الْمَرْءِ وَأَبِيهِ، وَبَيْنَ الْمَرْءِ وَأَخِيهِ، وَبَيْنَ الْمَرْءِ وَزَوْجَتِهِ، وَبَيْنَ الْمَرْءِ وَعَشِيرَتِهِ، فَتَفَرَّقُوا عَنْهُ بِذَلِكَ.

وتقيد بعض الروايات أن الوليد لما رد عليهم كل ما عرضوا له، قالوا: أرنا رأيك الذي لا غضاضة فيه، فقال لهم: أمهلوني حتى أفكر في ذلك، فظل الوليد يفكر ويفكر حتى أبدى لهم رأيه الذي ذكر آنفاً.

Al-Waleed told then they have to agree on one thing to accuse Mohammad with and that they all should accuse him with this so everyone will believe that it is true. They started thinking about what to accuse him with. Some suggested that they describe him as Kahin, i.e., soothsayer (كاهن); but this suggestion was turned down on grounds that his words were not of the uttering or the form of the soothsayers.

Others proposed insane –Majnun (مجنون) (possessed by jinn); this was also rejected because no insinuations peculiar to his state of mind were ever detected.

They claimed. "Why not say he is a poet (شاعر)?" Here again they could not reach a common consent, alleging that his words were totally outside the lexicon of poetry.

"OK then; let us accuse him of practicing witchcraft (ساحر)," Here also Al-Waleed showed some reluctance saying that Mohammad will well known that he has never involved himself in the practice of blowing on the knots, and said that Mohammad's speech is sweet tasting root and branch. He continued saying that most plausible charge to be leveled against Muhammad [pbuh] was witchcraft because his speech splits the families, it breaks the bond between a father and his son and between a husband and his wife and between a man and his clan.

They agreed with this proposal and adopted this opinion and agreed to propagate one uniform formula to the effect that he was a dangerous sorcerer so powerful and commanding in his art that he would successfully alienate son from father, man from his brother, wife from her husband and man from his clan. They carried out their plan with zeal and thoroughness and their propaganda machine started propagating the idea. But Allah foiled their plots by exposing it in sixteen verses in surah Al-Mudather (المدثر). Allah exposed Al-Waleed bin Al-Mugheerah (الوليد بن المغيرة) and his cunning method to manipulate the people expected to arrive in Makkah for pilgrimage. Allah also gave comfort to the Prophet that He will take care of Al-Waleed bin Al-Mugheerah (الوليد بن المغيرة) and his followers as He said:

{ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا وَبَنِينَ شُهُودًا وَمَهَدْتُ لَهُ تَمْهِيدًا ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا سَارِقَةً صَعُودًا إِنَّهُ فَكَّرَ وَقَدَّرَ فَقَتَلَ كَيْفَ قَدَّرَ ثُمَّ قَتَلَ كَيْفَ قَدَّرَ ثُمَّ نَظَرَ ثُمَّ عَبَسَ وَبَسَرَ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ سَقَرٌ} [- 2611 إلى المدثر]

"Leave me alone to deal with that which I created (bare and) alone (referring in Alwaleed and anyone who is like him) and then granted him ample wealth and children to be by his side and made life smooth and comfortable for him , yet he is

greedy and wants Me to add to him more. Of course not, he has been rejecting Our signs. I shall weigh him with mounting troubles.

He thought and plotted; so let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he looked; then he frowned. Then he stepped back and glanced proudly and then he said: 'this is nothing but magic taken from that of old; this is nothing but the word of a mere human being! Soon will I throw him in the fire of hell? What will make you realize what is the fire of hell; it spares nothing nor leaves anything over as it withers human. Over it, there are nineteen (keepers)" [Al-Mudather 74:11-30]

When these verses were revealed, Waleed ibn Al-Mughira and others became afraid but Abu Jahel said and angrily cursed them and said Mohammad tells you that the guards of Hell are 19, and you are many, cannot every ten of you take care of one of them. But one of those present and he was Abu-Al Ashad ibn Asiad ibn Kaldat and he was a strong man said: I can take care of 17; all you need is to take care of the remaining two. But what he did not know that Allah has already revealed the continuation of the surah that shattered their wishful thinking, as He said regarding the number 19:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ

“And We have set none but angels as guardians of the Fire; and We have fixed their number only as a trial for Unbelievers, in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith, and that no doubts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, "What symbol doth Allah intend by this? Thus doth Allah leave to stray whom He pleaseth; and guide whom He pleaseth; and none can know the forces of thy Lord, except He. And this is no other than a warning to mankind. (Al-Mudather 74:31)

The Backfire of the Plot

At-Tufail Ibn `Amr Ad-Dawsiy

Quraysh started their smear campaign among the pilgrims warning them of listening to the Prophet and one of the people who came to the Hajj was At-Tufail Ibn `Amr Ad-Dawsiy who was the chief of the Banu Daws tribe of Tihama (تهامة) which is located on the Red Sea and it currently divided between Saudi Arabia and Yemen. He was a

gifted poet, and his fame was well known among the tribes of Arabia. When he arrived to Mecca, the heads of Quarish invited him and warned him about meeting the Prophet (PBUH). They said to him, **"He practices witchcraft and his speech like magic and that he makes division between a father and his son, and a man and his brother, and a husband and his wife. We fear for you and your people from him. So do not speak to him nor listen to any talk from him."**

They continued to warn At-Tufail about listening to anything from Prophet Mohammad (PBUH) to the point that he was so scared that when he went over to the Ka'bah, he filled his ears with cotton so as not to hear anything he had to say when he spoke. But, when At-Tufail went to the Ka'bah, he found Prophet Mohammad (PBUH) standing praying at the Ka' bah and became curious and interested in hearing what he is saying. He stood close to him and he heard some portion of what the Prophet (PBUH) was reciting. When he heard the recitation, he said to himself, **"Oh, I am one of the greatest poets and I surely can differentiate between good and bad speech. What is it that hinders me from listening to the man and what he says? If that which he brings is good, I should accept it, and if it is bad I will reject it."**

At-Tufail waited until Prophet Muhammad (PBUH) finished and departed the Ka'bah. He followed him until the Prophet (PBUH) entered his house and then knocked on the door. When the Prophet (PBUH) opened the door, At-Tufail said to him, **"O Mohammad, your people have warned me so much from you. By Allah, they kept making me afraid of you until I blocked my ears with cotton in order not to hear any of your words. But Allah willed that I hear, so I heard a fine speech. Tell me about your message."**

So the Prophet (PBUH) presented to him Islam and recited to him from the Quran. At-Tufail recounts this event and says: **"By Allah, I had never heard a speech better than it, nor a matter more just than it. So, I immediately announced my Islam and declared the Shahaddah."**

He declared his Islam after listening to very short Introduction from the Prophet (PBUH). Those are the people that Allah describes in the Quran:

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ

"Those who listen to the speech and follow the best in it: those are the ones whom Allah has guided, and those are the ones who have intellect." (Az-Zumur 39:18).

After declaring the Shahadah, At-Tufail said, **"O Messenger of Allah, I am a person of credibility and honor among my people and I am returning to them to invite them to Islam."**

As soon as he reached his land of Daws, he went to see his father and told him: "I am no longer of you and you are not of me." His father said: what do you mean? He said: I became a Muslim. He father said what does it mean? So, he explained to him what Islam is and recited to him few verses from the Quran and when he finished, his father said: how can I become a Muslim and became a Muslim. He went to his wife, his mother and all his house hold and repeated the same approach and all of them became Muslims. When Islam had swept over his household, he moved on to his tribe and called than and said the same thing: **"I am no longer of you and you are no loonger of me because I became a Muslim and started telling them about Islam"**. They said: **"We don't care if you become a Muslim but we like the way we are"**. He spend the whole year trying to convince them with his tough tactics but no one accepted Islam beyond his own family except Abu Hurairah (May Allah be pleased with him).

His tribe went on disappointing him and turning away from him until he ran out of patience with them, so he travelled back to Mecca to complain to the Messenger of Allah (PBUH) and to learn more of his teachings. When he arrived in Makkah, he hastened to the house of the Prophet (PBUH) and said, **"O Messenger of Allah, indeed adultery and usury have beaten me in my fight over Daws. So, pray to Allah to destroy Daws."**

Suddenly, At-Tufail was baffled when he saw the Messenger (PBUH) raises his hands to the sky and said: **"O Allah, guide Daws and bring them to Islam as Muslims."** Then he turned to At-Tufail and said to him, **"Return to your people, call them and be lenient with them."**

This scene filled the soul of At-Tufail with awe and filled his spirit with peace. He thanked Allah with the deepest praise for making this merciful Messenger his teacher and instructor, and for making Islam his religion and his joy. He returned to his land and people, and there he went on calling to Islam gradually and leniently, just as the Messenger had advised him.

At-Tufail left Mecca. During the period he spent among his people, the Messenger (PBUH) emigrated to Al-Madiinah and the battles of Badr, `Uhud and Khandaq took place. While the Messenger of Allah was in Khaibar, after Allah had given the Muslims victory over it, a full procession including 80 families from Daws approached the Messenger and sat before him giving the oath of allegiance one after the other.

Changing in the Smear Campaign tactics

Since Quraysh's claims of witchcraft about the Prophet (PBUH) did not prevent people from listening to him, in fact it created more cruisty, they decided not to focus on one smearing strategy but open the campaign to all possible means.

1. They started denouncing the Prophet [PBUH] by all names, insane, sorcerer, liar, etc. But the Prophet (PBUH) did not even have to defend himself against these claims because they became moot when Allah revealed Ayats that metioned the false accusations f the unbelievers and refuting them. Allah revealed:

{وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ} [الحجر:6]

"And they say: O you (Muhammad [pbuh]) to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man." [Al-Hijr 15:6]

{وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ} [ص:4]

"And they wonder that a warner has come to them from among themselves! And the disbelievers say: "He is just a sorcerer, a liar." [Sa'd 38:4].

3. They raised the issue why Allah sends them a human being as Messenger and made the false claim that Allah never sent humans as messengers before. But Allah exposed their lies by giving the example of Moses whom they know is a Human being based on their association with the Jews. Allah revealed in Surah Al-Anaam (الأنعام)::

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ فُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ [الأنعام: 19]

"They do not give the right measure to the power of Allah when they say: "Allah sends nothing down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought? It is a light and guidance to man: (Al-Ana'am 6:91)

Allah also emphasized the point by revelation is Surah Ibrahim reminding them that their false claim is not new it has been used before for people that Allah destroyed because of their rejection and also reminding their of the severe punishment that is still awaiting them :

Has not the story of those before them reached you? of the people of Noah, and 'Ad, and Thamud anf those who (came) after them? None knows them but Allah. To them came messengers with Clear (Signs); but	أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنَ الْقِبْلَةِ مِمَّنْ قَبْلَكُمْ قَوْمٌ نُّوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ

they put their hands up to their mouths, and said: "We do reject that which you have been sent with, and we are in very doubt of that to which you invite us."

10. Their messengers said "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive your sins and give you respite for a term appointed!" They said: "Ah! you are no more than human, like ourselves! You wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority."

Their Messengers said to them: "True, we are human like yourselves, but Allah grants His grace to some of his servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust. (Ibrahime 14:9-12)

بِالنَّبِيِّاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ
وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا
لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ
السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ
مِّنْ ذُنُوبِكُمْ وَيُؤَخَّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
قَالُوا إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ
تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَآتُونَا
بِسُلْطَانٍ مُّبِينٍ

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ
مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ
بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ، [إبراهيم: 9-17]

4. Then they argued, since is just a human who eats and walks like us, if he was really a messenger, Allah would have sent an Angel with him to support him and grant him wealth:

﴿وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا﴾ [الفرقان: 7: 8]،

"Why does this Messenger (Muhammad [pbuh]) eat food and walk about in the markets (like ourselves)?" [Al-Furqan 25:7]

5. They also starting playing the race card by raising the question regarding how could Allah have selcted this orphan from among us and did not pick one of the chiefs of Mecca of Al-Taif: Allah addressed this issue in Surah Al-Zughruf (الزخرف)

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا وَرَحِمَتْ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

"Also, they say: "Why is this Qur'an not sent down to some leading man in either of the two (main) cities? (Mekkah and Taif"

Is it they who would portion out the Mercy of your Lord? It is We Who distribute between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they gather.” (Al-Zughruf 43: 31-32)

6. Whenever and wherever they saw the Muslims, they reproached and called them fools who had lost their way. But Allah responded by warning them that in the Hereafter, all these tricks and falsehoods will be shown for what they are, and the tables will be reversed. Allah had said:

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ﴾ [المطففين: 29: 33].

"Verily! (During the worldly life) those who committed crimes used to laugh at those who believed; and whenever they passed by them, used to wink one to another (in mockery); and when they returned to their own people, they would return jesting; and when they saw them, they said: ‘Verily! These have indeed gone astray!’ But they (disbelievers, sinners) had not been sent as watchers over them (the believers)." [Al-Mutafifeen 83:29-33]

7. They started claiming that all these revelations are merely stories that was taught to Mohammad by people who are in possession of books of iniquities , Allah revealed Surah Al-Furqan (الفرقان) responding to their false claims:

But the disbelievers say: ""This (the Qur'an) is nothing but a lie that he (Muhammad [pbuh]) has invented, and others have helped him at it."" In truth it is they who have put forward an iniquity and a falsehood.

And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."

Say: "The (Qur'an) was sent down by Him who knows the secrets of heavens and the earth: verily He is Oft-Forgiving, Most Merciful." (Al-Furqan 25: 4-6)

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ
افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ
جَاءُوا ظُلْمًا وَزُورًا

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ
تُمْلَىٰ عَلَيْهِ بُحْرَةً وَأَصِيلًا

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ
وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا

(الفرقان)

8. They also started setting tests to the Prophet (PBUH) to prove his credibility.
They started placing ridiculous demands on him and Allah responded to them through the revelation in Surah Al-Isra (الإسراء):

They say: "We will never believe in you, until you make a spring of water to gush forth from the earth for us, or have a garden full of date palm- trees and grape-vines, and make rivers gush forth in their midst, carrying abundant water

Or you cause the sky to fall in pieces on us, just as you claim; or you bring Allah and the angels before (us) face to face:

"Or you have a house decorated with gold, or you climb a ladder right into the skies. But we will not even believe in you ascent until you send down to us a book to read."

Say: "Glory to my Lord! Am I anything but a human messenger?" Nothing prevents men from believing when Guidance came to them, except they say, "Has Allah sent a man (like us) to be (His) Messenger."

Say, "If there had been angels calmly walking around on earth, We would have sent an angel down from Heaven as a messenger for them."

Say: "Allah suffices as a witness between me and you: for He is well acquainted with His servants, and He sees (all things).

It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray will find no protector besides Him. On the Day of Judgment We shall gather, them together, lying their faces, blind, dumb, and deaf: their abode will be Hell: every time it dies down, We shall increase from them the fierceness of the Fire." (Surah Al-Isra 17:90-97)

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمًى وَبُكْمًا وَصُمًّا مَّاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا (سورة الإسراء)

9. When none of these smear tactics worked, they changed the strategy and supported a man from Quraysh whose name is An-Nadr bin Harith (النضر بن الحارث)

who suggested the need to change the tactic and proposed a very devious plan. He addressed the leaders and said:

"O Quraish! You have experienced an unprecedented phenomenon before which you have so far been desperately helpless. Muhammad [pbuh] grew up here among you and always proved to be highly obliging, the most truthful and trustworthy young man. However, later on when he reached manhood, he began to preach a new faith alien to your society, and opposed to your liking so you began to denounce him at a time as a sorcerer, at another as a soothsayer, a poet, or even an insane man. I swear by Allah he is not anyone of those. He is not interested in blowing on knots as magicians are, nor do his words belong to the world of soothsaying; he is not a poet either, for his mentality is not that of a rambler, nor is he insane because he has never been witnessed to develop any sort of hallucinations or insinuations peculiar to madmen. O people of Quraish, it is really a serious issue and I recommend that you reconsider your attitude".

The plan that An-Nadr (النضر بن الحارث) proposed is for him to travel to Al-Heerah (الحيرة) where he can get conversant with the traditions of the kings of Persia and the accounts of people like Rustum and Asphandiar (رستم واسفنديار). Then, he returned to Makkah and purchased women singers who would through their bodily charms and songs entice away from Islam anyone developing the least attachment to the Prophet [pbuh]; in this regard, Allah says:

Here he would always shadow the Messenger's steps in whatever audiences the later held to preach the new faith and to caution people against Allah's wrath. An-Nadr would directly follow the Prophet [PBUH] and narrate to the same audience long tales about those people of Persia. He would then always append his talk with a question cunningly inquiring if he did not outdo Muhammad [PBUH].

Allah gave a staunch warning to him and those who like him by Saying:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ
وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَلَّى مُّسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَشَّرَهُ بِعَذَابٍ أَلِيمٍ (لقمان)

"And of mankind, is he who purchases Idle talks, useless tales, without knowledge (or meaning), to mislead (others) from the Path of Allah and ridicule (the Path of Allah): for them there will be a humiliating Penalty.

"And when Our Signs are rehearsed to such a one, he turns away in arrogance, as if he did not hear them, as if there were deafness in both his ears: announce to him a grievous Penalty. (Loqman 31:6-7)

As a side note, some scholars refer to “لَهُوَ الْحَدِيثُ” in this ayat to mean singing and music and thus consider them forbidden, but others argue against this interpretation on the ground that this ayat does forbid “لَهُوَ الْحَدِيثُ” per se or in isolation. What it does forbid is لَهُوَ الْحَدِيثُ that is intended to mislead people from the path of Allah. But songs whose lyrics promote morality, they are not forbidden.

They support this argument by the verse on Surah Al-Jumma in which Allah combined the attractions of entertainment لَهُ and business in one group and obviously no one considers business a forbidden act, As Allah said:

(وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا، قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ) الجمعة: 11.

“And when they see some business or entertainment, they leave you run to it and leave you standing. Say: whatever Allah has is better than any entertainment or business and Allah is the best provider” (Al-Jumma 62: 11)

The Start of Prosecutions

While in the beginning, the Polytheists of Quraysh confined their harassment tactics to the above-mentioned ones of verbal abuse and propagation of lies, at the beginning of the fourth year of the Prophet's call to Islam they reached the conclusion that these tactics are futile and decided to organize a full-scale opposition campaign. They called for a general meeting and elected a committee of twenty-five men of Quraish notables with Abu Lahab, the Prophet's uncle, as a chairman. Following some lengthy deliberations, they reached a decisive decision to take measures deemed to stop the tidal wave of Islam through different channels.

They were determined to spare no effort, in combating the new faith. They decided to put the new converts to all sorts of torture using all available resources. It was easy to put the resolutions relating to the converts who were deemed weak into effect. As for the Prophet [PBUH], it was not easy, he had Abu Talib, his uncle, who came from a noble descent and had an awe-inspiring clan to support him. They assigned the responsibility of leading the physical abuse against the Prophet (PBUH) to Abu Lahab, who after all, is the Prophet's uncle. They also assigned the physical punishment of the other converts from strong clans to members of their families.

All forms of tortures started against the slaves and those people who did not have strong clans to defend them. As example for this group is what has been inflicted on Bilal bin Rabah (the Abyssinian), and Al-Yaser.

Bilal (بلال)

Bilal (بلال) was a slave of Omayyah bin Khalaf (أمية بن خلف), one of the most vicious leaders in the campaign against Islam. Omayyah devised all kind of torture plan against Bilal to force him to reject Islam. In addition to severe beating and prolonged deprivation

of food and drink, he used to put a rope around sayedna Bilal's neck and get his helpers to drag him through the streets and even across the hillocks of Makah. He also used to bind him up and lays him on the burning sand and under the crushing burden of heavy stones. Omaiya would tell Bilal: "By Allah, you will stay this way until you die or reject Mohammad and worship Al-Lat and Al-Uzza (اللات والعزى)". But Bilal persisted on his belief and keep repeating "Ahad, Ahad" (Allah is one, Allah is one) (أحد، أحد). On one such occasion, Abu Bakr was passing by and saw what Omaiya is doing to Bilal, so he told him: **Don't you have any fear of Allah for your treatment of this man?** Omaiya said: You **are the one, who ruined him, why don't you buy him?** Abu-Baker said: I have a black slave who is very strong and he is remaining on your religion; I'll trade him for Bilal. Omaiya, agreed. Abu-baker took Bilal and emancipated him from slavery. In addition to Bilal, Abu baker bought and freed six other prosecuted and week slaves. His father, who was not a Muslim, once told him, why buying these week slaves, at least buy the strong ones to give you support against your enemies. Abu-Baker replied, I am doing it for Allah's sake and not for my protection sake. Allah revealed verses in Surah Al-Lyl that praises Abu-Bakr, as Allah said after giving warning to the unbelievers about the blazing fire that is awaiting them:

{فَأَنذَرْتُكُمْ نَارًا تَلَظَّى لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَتَوَلَّى} [الليل:14: 16]
{وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى
وَلَسَوْفَ يَرْضَى} [الليل:17: 21]

"So, I warn you of a raging fire, none shall be roasted in it except those most unfortunate ones who deny the Truth and turn away. But those most devoted to Allah will keep away from it. Those who spend their money to increase their self-purification, and not to return a favor to anyone, But only the desire to seek for the countenance of their Lord Most High; And soon will they attain (complete) satisfaction. (Al-Layl 92:14-21)

The Family of Yasir (آل ياسر),

Another victim of the vicious prosecution of Quraish was Yasir ibn Kinanah ibn Quis Al-Abasey (ياسر بن عمار بن مالك بن كنانة بن قيس العبسي) and his family that included his wife Sumaiyah (سمية) and their son Ammar bin Yasir (عمار بن ياسر). Yasir came to Mecca from Yemen and liked the life near the Kabba and decided to stay and, as the customs for those who don't belong to a clan, is to seek the protection from one of the leader so the clan. He sought the protection of a leader from Bani Makhzoum (بنو مخزوم), Abu Huzifa ibn Al-Mughira (أبي حذيفة بن المغيرة بن عبد الله). Abu Huzifa has a slave women called Sumaiyah whom Yaser wanted to marry, so Abu Huzifa freed her and she married Yasir and had a child Ammar. Ammar was born in the Year of the Elephant (570), the same year as Prophet Muhammad. Ammār was a friend of Prophet Muhammad even before Islam.

Ammar grow up as respectable and polite boy. When Ammar reached his 20th year the signs of dignity and righteousness could be observed in him and he became well-known for his good behavior towards his parents as well as other people. Ammar spent most

of his time in silence. He was always reflecting and did not pay the games that other boys of his age used to enjoy. However, whenever Ammar broke his silence he severely criticized the evil deeds and unbecoming conduct of most of the aristocrats of Makah. He told his father several times: **"I am afraid that the evil deeds and corrupt conduct of these greedy and indulgent persons, who are doing injustice to themselves as well as to the inhabitants of this city, may become the cause for the comfort and tranquility of this city to be replaced by calamity and affliction."**

Ammar, his father and his mother were one of the earliest people to embrace Islam followed shortly by his father and his mother. When the prosecution started, Yasir's family was not spared particularly because one of the key leaders of Bani Makhzoum was Abu-Jahl (أبو جهل). Abu-Jahl used to repeatedly make them lie on the burning sand and were beaten severely. 'Ammar was at times tossed up on the ashes of the burnt coal.

The Prophet [PBUH] was greatly distressed by the atrocities which were being perpetrated upon 'Ammar and his family but he couldn't do anything. He always comforted them and raised his hand in prayer and said: (صَبِرًا آلَ يَاسِرٍ، فَإِنَّ مَوْعِدَكُمْ الْجَنَّةَ) "Be patient, you will verily find your abode in the Paradise."

.When Abu Jahl was inflicting punishment on Sumaiyah (سمية) and threatened her to sustain even more suffering unless she curses Muhammad [pbuh] and says good things about Al-Lat and 'Uzza (اللات والعزى), she refused and cursed Abu-Jahl. To set her as an example Abu-Jahl stabbed Sumaiyah with a spear that killed her and thus she merited the title of **the first martyr in Islam**. Yasir (ياسر) also died because of repeated tortures. (But, isn't it interesting that Islam that is being accused by many westerners as the religion that promotes the inferior treatment of women in many Muslim countries that the first martyr for the sake of Islam was a woman and also the first person to accept Islam was a woman? I wonder, where did Muslims go wrong that this negative and false image of Islam is given to others. It is really sad that this beautiful religion of Islam has been hijacked by its corrupt followers, not only as it relates to women, but also as it relates to terrorism, backwardness, intolerance and many others.

With Ammar's father and mother dead, the focus was now on 'Ammar himself. He was subjected to various modes of torture and was always threatened to sustain severe suffering unless he curses Muhammad [pbuh] and says good things about Al-Lat and 'Uzza (اللات والعزى). They used to put him on heated rock and then immerse him in water to increase his pain and he loses consciousness. In a weak moment, he uttered a word construed as recantation (denying the belief in Allah) though his heart never wavered. When he had his first chance, he ran to the Prophet (PBUH) in a state of distress that he said the word of "kufr". But the Prophet [pbuh] consoled him for his pain and confirmed his faith and advised him to say it again if they punish him again. Immediately afterwards the following verse was revealed:

{ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ } [النحل: 106].

Whoever disbelieved in Allah after his belief, except for someone who is compelled to while his heart is firm in its faith —.but anyone whose breast is wide open to disbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty." [Al-Nahl 16:106]

Khabbab bin Al-Aratt (خَبَّابُ بْنُ الْأَرْتِ)

Khabbab bin Al-Aratt was a slave for a woman from Bani Khuza'a; Anmar bin Sabagh (أَنْمَارُ بْنُ سَبَاحِ الْخَزَاعِيَّةِ). She and her people used to heat iron rods and burn his back and his head to force curse Prophet Mohammad but he never did and the more punishment he received, the more his belief became stronger.

Example of other prosecuted Women

Zaeera (زَيْرَةُ) was a slave woman to a woman called Romeiah (رومية) that embraced Islam and her master used to prosecute her until she became blind. They told her that your loss of sight is a punishment from Al-Lat and Al-Uzza (اللات والعزى). But she answered, By Allah, they cannot help or hurt anyone, it is from Allah and if He wishes, He can return it to me. So, in the next morning, her sight came back. So, the people of Quraysh started saying, this is from the witchcraft of Mohammed.

A slave woman for Amr ibn Moel from Ban Ady (عمر بن مؤمل من بني عدي) embraced Islam and she started receiving her punishment on the hand of Omar ibn Al-Khatab (عمر بن الخطاب). Omar used to hit her until he gets bored and tells her "By Allah, only boredom is making me stop". And she used to reply: "Not is Allah who makes you stop."

(كَذَلِكَ يَفْعَلُ بِكَ رَبِّكَ)

There are many other examples of those who were slaves and week who received similar type of punishment for no reason, other than saying our Lord is Allah alone.

The Prosecution of the Powerful

Let us now look at some example of the type of punishment that is being inflicted on those who came from strong clans. In this case, the punishment was inflicted on the hand of their own family members.

Abu Bakr and Talha ibn Ubaid Allah:

Even respectable people such as Abu-Bakr was not spared the punishment, one of the elders in his tribe Nawfal ibn Khuwayled Al-Adawy (نَوْفَلُ بْنُ خُوَيْلِدِ الْعَدَوِيِّ) tried to force Abu Bakr and Talha ibn Ubaid Allah (طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ) to stop performing prayers and when they refused he tied them and started hitting them. What scared him is that he found them freed praying. Because of this, Talha and Abu-Bakr used to be called the twins. It was reported that it was Othman ibn Ubaid Allah (عُثْمَانُ بْنُ عُبَيْدِ اللَّهِ), the brother of Talha who sneaked-in and untied them.

Saad Ibn Abu Waqaas

When Sa'ad embraced Islam, his mother who was from Banu Ummayah became so enraged and tried to force him to revert back but he refused. So, she threatened him that she will not eat or drink until she dies and that the people will then make you ashamed that you were the cause for the death of your mother. By Sa'ad told her: **"O. my mother, by Allah if you have seven souls and one by one will come out for me to change my religion, I'll not. So, if you wish you can eat or you can fast, that is your choice"**. In this regard, Allah revealed in Surah Al-Ankaboot (العنكبوت) the following verses:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

"We have instructed everyone to treat his parents with kindness: but if they (either of them) strive (to force) you to associate anything with Me which you have no knowledge of, do not obey them. To Me, you shall return, and I will tell you (the truth) of all that you did. And We will let those who believe and perform righteous deeds enter in among the company of the Righteous. " (Al-Ankaboot 29:8-9)

Othman Ibn Afan (عثمان بن عفان):

When Othman embraced Islam, his uncle Al-Hakam ibn Al-As chained him and locked in his sin a dark room until he was on the verge of death when his father and mother forced his uncle to release him.

Musab Ibn Umair (مصعب بن عمير)

He was the flower of the Quraish, the most handsome and youthful! Historians and narrators describe him as "The most charming of the Makkans". He was the talk of the ladies of Makkah, the jewel of its clubs and assemblies. He was born and brought up in wealth, and he grew up with its luxuries. Perhaps there was no boy in Makkah who was pampered by his parents like Mus'ab Ibn `Umair.

One night, Musab went to the Daar Al Arqam, yearning and anxious. There, the Prophet (PBUH) was meeting his Companions, reciting the Qur'an to them and praying with them. Mus'ab had hardly taken his seat and contemplated the verses of Qur'aan recited by the Prophet (PBUH) when his heart became so excited and wanted to become a Muslim. The Prophet (PBUH) patted his throbbing heart with his blessed hand, and the silence of the ocean's depth filled his heart. In the twinkling of an eye, the youth who had just become Muslim appeared to have more wisdom than his age and a determination that would change the course of time!

Mus'ab's mother was Khunaas Bint Maalik (خنّاس بنت مالك), and people feared her almost to the point of terror because she possessed a strong personality. When Mus'ab became a Muslim, he was not afraid of anyone on the face of the earth except his mother. Even if Makkah, with all its idols, nobles, and deserts were to challenge him, he

would stand up to it. As for a dispute with his mother, this was an impossible horror, so he thought quickly and decided to keep his Islam secret until Allah willed. He continued to frequent Daar Al-Arqam and take lessons from the Prophet (PBUH). He was satisfied with his faith and avoided the anger of his mother, who had no knowledge of his embracing Islam.

But the secret did not last long. A man saw him praying the prayer like Muhammad, so he ran quickly with the news to Mus`ab's mother, who was astonished by it. Mus`ab stood before his mother, the people, and the nobles of Makkah who assembled around him trying to change his mind but he was very persistent and began reciting the Qur'an when his mother stopped him by a heavy blow to his face. His mother put shackles on him and imprisoned him in a dark room that he stayed in it until he was able to delude his mother and his guards, and escaped to Abyssinia. He later returned to Mecca and his mother and the rest of his family boycotted him and he lived as a poor person in Mecca wearing rough cloths and going hungry most of the time. When the people of Madina came and gave allegiance to the Prophet (PBUH), he sent Musa b to them to teach them Islam and he was responsible for the massive conversion of the people of Madina to Islam.

Abu Dharr al-Ghifari

With all this prosecution going on, a man entered Makkeh as one of those who came to circumambulate around the Kabbah. He went about secretly gathering information and whenever he heard someone speaking about Mohammad (PBUH) he carefully approached him until he finally was able to compile all the pieces of information that guided him to the place where he was most likely be able to see Prophet Mohammad (PBUH).

Early in the morning, he went there and found the Prophet (PBUH) sitting alone. He approached him and said: "O my Arab brother, good morning". The Prophet (PBUH) replied: **"And may peace be upon you, my brother"**.

The man said: "Sing to some of what you are saying." The Prophet (PBUH) answered: **"It is not a poem to be sung, but a holy Quran"**. The man said: "Then recite for me."

The Prophet (PBUH) recited to him verses from the Quran while the man was listening attentively. It was not long until the man shouted: "I bear witness that there is no God but Allah and that Mohammad (PBUH) is His Messenger." The Prophet was surprised about the speed by which this stranger accepted Islam and asked him: **Where are from, my Arab brother?** The man replied: "from Ghifaar".

A broad smile appeared on the Prophet's lips, and his face was filled with wonder and astonishment. However, the man was also smiling, because he knew well the reason behind the Prophet's astonishment was because the man who had just embraced Islam in front of him was from Ghifaar. Ghifaar was a tribe that lived between Mecca and Madina on the red sea and it has a notorious reputation from raiding and robbing the

trade caravans that travelled between Syria and Makkah. The people of this tribe were known as "allies of darkness and night."

The Prophet (PBUH) lifted his eyes out of astonishment, due to Ghafaar's reputation and how can it be possible that a man from this tribe would embrace Islam while it was still a new, secret religion. Then the Prophet (PBUH) said: **"Surely, Allah guides whom He wills."**

This man is Abu Dharr Ah-Ghaffarty (أبو ذر الغفاري). His actual name is Jundub ibn Junadah ibn Sakan (جُنْدُب بن جَنَادَة)

While he was in the desert, news reached Abu Dharr that a new Prophet had appeared in Makkah. Without wasting much time, he called his brother, Anis, and said to him: "Go to and get whatever news you can of this man who claims that he is a Prophet and that revelation comes to him from the heavens. Listen to some of his Makkah sayings and come back and recite them to me."

Anis went to Makkah and met the Prophet (PBUH). He listened to what he had to say and returned to his tribe. Abu Dharr met him and anxiously asked for news of the Prophet. Anis said: "I have seen a man 'who calls people to noble qualities."

Abu Dharr asked: "What do people say about him? Anis replied: "They say he is a magician, a soothsayer and a poet."

Abu Dharr said: "My curiosity is not satisfied. I am not finished with this matter. Will you look after my family while I go out and examine this prophet's mission myself?" Anis replied: "Yes. But beware of the Makkans."

After declaring the Shahadeh, the prophet (PBUH) said to Abu Dharr, **'Don't tell anyone in Makkah about your acceptance of Islam. I fear that they will kill you.'** But Abu Dharr said: **"By Him in whose hands are my soul, I shall not leave Makkah until I go to the Sacred Mosque and proclaim the call of Truth in the midst of the Quraysh,"** The Prophet remained silent.

Then Abu Dharr went to the Kabba where the leaders of Quraysh were sitting and talking. He went in their midst and called out at the top of my voice, **"O people of Quraysh, I testify that there is no God but Allah and that Muhammad is the messenger of Allah."** His words had an immediate effect on them. His declaration was a challenge to the arrogance of Quraish, how can a stranger who did not have any relatives or reputation dare to declare his Islam in public.

They jumped up and said, **'Get this one who has left his religion.'** They pounced on him and began to beat him without mercy and they nearly killed him. But when the news reached Al-Abbas ibn Abdul-muttalib, the uncle of the Prophet, He came quickly to protect him and shouted to them: **"Woe to you! Would you kill a man from the**

Ghifar tribe and your caravans must pass through their territory?" Only, then they released him.

Having tasted the sweetness of being hurt in the cause of Allah, Abu Dharr did not want to leave Mekkah without being given more. So, on the same day, he went back to the Kabbah and stood in front of two big idols and started disgracing them and shouting "There is no God but Allah and Mohammad is His messenger.' The men gathered around him and started hitting him again until he fell down unconscious.

When he regained his consciousness, He went back to the Prophet (PBUH) and when he saw his condition, the Prophet said, **"Didn't I tell you not to announce your acceptance of Islam?"** Abu Dharr said: **"O Messenger of Allah, it was a need I felt in my soul and I fulfilled it."**

The Prophet (PBUH) realized the nature of his new disciple and his amazing ability to encounter falsehood. However, the time for public declaration of the message had not yet come. So, the Prophet (PBUH) said to him: **"Go to your people, and tell them what you have seen and heard. Invite them to God. Maybe God will bring them good through you and reward you through them. And when you hear that I have come out in the open then come back to me."**

He left and went back to his people. His brother came up to him and asked, **"What have you done?"** He told him that he became a Muslim and that he believed in the truth of Muhammad's teachings. The brother told him: "I am not averse to your religion. In fact, I am also now a Muslim and a believer."

They both went to their mother then and invited her to Islam and she said: "I do not have any dislike from your religion. I accept Islam also".

From that day this family of believers went out tirelessly inviting the Ghifar tribe to Islam and did not flinch from their purpose. Eventually all the tribe became Muslims and the congregational Prayer was instituted among them.

The Prosecution of the Prophet

We talked so far about the prosecution of the companions of the Prophet; we will focus next on the prosecutions that the Prophet (PBUH) has faced. But this will be next week, Insha'Allah. But before we finish let me ask:

Would you have liked to live during the time of the Prophet?

By show of hand who would not have liked to be alive during the life of the Prophet (PBUH)?

I personally thank Allah that I was not alive during the life of the Prophet (PBUH) because the trial and tests would have been the greatest and I am not sure whether I

could have been successful. Therefore, one should be grateful to his parents that they brought him in Islam; this should be the greatest gift any parent can give to his child. For this alone, we should always be grateful to our parents.

As we continue in the Seerah of the Prophet (PBUH), please think about how you would have coped with the difficulties that early Muslims have faced and compare them with some of the difficulties that you may face being a Muslim now. This will let you realize that this religion was built on the shoulders of true men and women. By the way, this was only for Muslims; early Christians who stood by the true teaching of Jesus (PBUH) have faced similar level of torture and prosecutions. In one of the previous sessions we discussed the rulership of Yemen, we talked about a major incident happened against the Christians in 523 AD and was mentioned in Quran in Surah Al-Borouj (85)

قُتِلَ أَصْحَابُ الْأُخْدُودِ النَّارِ ذَاتِ الْوُقُودِ إِذْ هُمْ عَلَيْهَا قُعُودٌ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ [البروج].

"Cursed were the makers of the pit (of fire), Fire supplied (abundantly) with Fuel: Behold! They sat over against the (fire), and they witnessed (all) that they were doing against the Believers. And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise." [Al-Borouj 85:4-8]

You may wonder what happened to the true teaching of Christianity, some Christian leaders faced with the prosecutions decided to compromise and appease the tyrant kings and emperors and incorporate the pagan religion into Christianity and that was the start of the whole process of changes in the text to Jesus gospel to fit the world order at that time. You may ask why this did not happen to Muslims, there were three reasons for it:

1. Allah promised to preserve the Quran and thus it could not have been compromised, though some tried with great failure. But some fabrications happened in the Hadeeth of the Prophet (PBUH).
2. Shortly after the death of the Prophet, Muslims formed a major empire and thus were never prosecuted on the hand of people who did not believe in their religion.
3. When unguided Muslim rulers tried to force the scholars to re-interpret the texts of the Quran and the Sunnah to make rules that fit the rulers selfish desires, resisted by two methods. Very few stood against the leaders' desires and were prosecuted, imprisoned and even killed. The other who did not want the confrontations adopted the rule that beyond the early interpretation only the first

generation everything is frozen, i.e. no more interpretations of the texts; therefore, all they can do is to repeat what has been said. This lead to major stagnation in Islamic sciences but it served its purpose. The problem arises when some people today want to apply the same tactic as if it is a divine rule and freeze the interpretations. This fails to recognize that Allah words are alive and thus, as Imam Al-Qarafi who is one of the great Maliki jurists said: “The stagnation in interpreting the meanings of the text is misguided and leads to misguidance.”

Prosecution of the Prophet (PBUH)

A key reason for the resistance of the leaders of Quryash as well the leaders of the other Arab tribes to the Prophet (PBUH) is that these leaders were afforded the status of full obedience by members of their tribe and has the authority of approving all the critical decision, so, when the Prophet (PBUH) declared that he is a messenger from Allah, it meant that he will now become the ultimate authority and thus their status will be diminished. To them, this was an intolerable situation because it implied that the people will be following him instead of them and thus, from day one they started resisting him using all possible means to force him to stop.

They tried enticing him with money and power, smearing his character by accusing him of witchcraft and insanity, belittling the message as a mere poetry and ancient tales, proposing compromises, and prosecution; but nothing worked. Because of the protection he was guaranteed by his uncle Abu-Talib and the Bani-Hashim clan except for Abu-Lahab, they were reluctant to engage in his physical abuse, but this did not last for very long.

He received a lot of verbal insults and physical harassment for his uncle Abu-Lahab and his wife Jameelah including forcing their sons to divorce the Prophet's daughters. Because of the blood relationship between the Prophet (PBUH) and Abu-Lahab, his accusations and smearing the Prophet's character were particularly hurting to the Prophet (PBUH). This was also a reason for encouraging others to abuse the Prophet (PBUH) as being sanctioned by his uncle Abu-Lahab.

On one time, while he was praying near the Kabba, a group of the polytheists approached him and said: **Are you the one who is rejecting our gods?** He said: **Yes.** They jumped over him trying to choke him to death with his own garment except for the presence of Abu-Baker who jumped in to save him.

Episodes with Abu-Jahl

Amr ibn Hisham (Abu Jahl) and his uncle Al-Mughera ibn Shoabah who was hoping that one day he will be crowned as the king of his clan were not fully satisfied with all the torture that they inflicted on the slaves and the poor who embraced Islam, they wanted to inflict the torture on the Prophet himself. They started throwing all kind of dirt and filth on him while he is prostrating in prayers. But that was not enough, one day Abu-Jahl decided that he will kill the Prophet (PBUH), so he brought a big rock to the Kabba and has the idea to wait until the Prophet (PBUH) prostrates and then throw the rock over his head to smash it and kill him and claim that it was an accident and he will be

supported by several eyewitnesses from the other leaders who wanted to get rid of the Prophet and thus pays blood money without starting a war with Bani Hashim.

Surely, the Prophet (PBUH) came to the Kabba and started praying and when he prostrated, Abu-Jahl left the group with whom he was sitting and carried the big rock to smash it over the Prophet's head. But, as soon as he came near the Prophet (PBUH), he threw the rock on the ground and ran away from the Prophet towards his group with his face full of fear. The people were shocked about what happened since they couldn't see anything unusual to deserve this fear. They helped Abu-Jahl and asked him what happened? He said: **when I came near Mohammad, suddenly I saw a trench of fire between us and wings flying over it ready to attack me if I would have moved one more step.** The Prophet (PBUH) later said that if Abu Jahl would have moved closer to me, the angels would have torn his body part by part

(لو دنا مني لاخطفته الملائكة عضواً عضواً).

The news of this incident moved through Mecca quickly which made the believers so relieved that Allah is protecting his messenger, but it made Abu-Jahl feel more hatred of the Prophet (PBUH).

On another occasion, a man from the tribe of Khuthom (خثعم) came to Mecca with a herd of camel to sell. Abu-Jahl bought the herd from him and took control of it, but he started playing a delaying tactics for paying the agreed price and when the man insisted he wants payment to return to his land, Abu-Jahl refused to pay him. The man went to the Kabba seeking help from the people there to guide him to an influential man in Mecca to help him to get his money from Abu-Jahl. A group of the disbelievers were sitting there and the man approached them with his request and it happened that the Prophet (PBUH) was sitting there reciting the Quran. The group saw this as a great opportunity to ridicule the Prophet (PBUH), so they told the man: **You see this man sitting there, pointing to the Prophet (PBUH), he is the one who can help you get your money from Abu-Jahl.** The man went to the Prophet (PBUH) and told him his story and how the people, pointing at them, told him that he is the only one who can help him.

To the shock of that group who thought they will be embarrassing the Prophet (PBUH), he stood and started walking with the man towards the house of Abu-Jahl. They sent one of them to follow to see what will happen. The Prophet (PBUH) knocked on Abu-Jahl's house and when Abu-Jahl asked who is there. The Prophet (PBUH) answered: Mohammad. When Abu-Jahl opened, the Prophet (PBUH) told him in a firm voice: **Give this man his money.**

While the onlooker was expecting that he will now see Abu-Jahl subjecting the Prophet (PBUH) to all kinds of insults, he was perplexed when he Abu-Jahl turned around to

enter his house and returned back with the money to give to the stranger. The Prophet (PBUH) asked the man: **Is this all your rights?** The man said: **Yes**. The Prophet (PBUH) left the man and went in the direction of his house.

The stranger returned the Kabba and saw the men who directed him to the Prophet (PBUH) still there. He went to them to thank them for pointing him to the right person who was able to get him his money from Abu-Jahl and left. While the stranger was talking the onlooker came and after the stranger left, they asked him what happened, he told them that Abu-Jahl never said a word; he just went and got the money.

They were shocked, so they went to Abu-Jahl's house and when he opened they said: **Woo to you, we have never seen you fearing Mohammad this way and paying the money to the man from Khuthum ((خثعم)).** He said: **Woo to you, if you have seen what I have seen, you would say what you are saying.** They said: **What did you see, we haven't seen anything.** He said: **I saw standing behind him a gigantic male camel which I have never seen a camel as fierce as this one with as massive neck and with as big teeth that was ready to enter my house and devour if I refused.**

Obviously, the news of this incident spread through Mecca causing a big blow to Abu-Jahl's ego. You would think that these two experiences with the Prophet would have put some sanity in Abu-Jahl's head to recognize the divine protection that the Prophet (PBUH) has, but no, they made him more angry and more hatred of the Prophet.

But, we have to take great lessons from this episode:

1. The Prophet (PBUH) helped the man without taking advantage of the opportunity to teach him about Islam.
2. Allah interfered with a miracle to support the Prophet to help this man, while a similar miracle did not occur, so that the Prophet (PBUH) can support persecuted Muslims.

This should be a lesson for us that we should lend help to others without any prerequisite, not even the pre-requisite that they may hear something about Islam.

The Conversion of Hamza

On another Occasion, Abu-Jahl passed by the Prophet (PBUH) while he was sitting at the Mountain of Safa. While many people were watching, Abu-Jahl approached the Prophet and stood in front of him and started cursing and landing all kinds of verbal insults at him while the Prophet (PBUH) sat listening without uttering a single word. After Abu-Jahl finished, he walked away to join his group at the Kabba. The Prophet (PBUH) left and went to his house.

As a slave woman to Abdullah bin Jada'an (عبد الله بن جدعان) who was present and listened to the whole episode was waking from the Kaaba, she saw Hamza ibn Abd-Mutalib walking towards the Kabba and carrying his bow and arrows indicating that he is just returning from a hunting trip. She said to him: **:Y' Aba Emmarah (أبا عمارة), Oh, if you would have seen what your nephew Mohammad faced from Abu-Al-Hakam ibn Hisham while he was sitting at the Safa. He cursed him and abused him and Mohammad sat without responding to him at all**". Hamza was deeply offended and became very angry and rushed to the Kabba and performed the Tawaf as was always his habit upon return from a hunting trip. Then he kept looking for Abu-Jahl and when he saw him sitting with members of his clan, he moved quickly towards him and struck Abu-Jahl's head with his bow it while saying: **How do you dare to insult Mohammad and I too follow his religion and profess what he preaches."**

Every one who was sitting was shocked by what Hamza just said but Abu-Jahl group got up and stood between Hamza and Abu-Jahl to defend Abu-Jahl. Abu-Jahl quickly recognize that this incident can quickly escalate to a bloody war between his clan, Bani Makhzum (بنو مخزوم) and Bani Hashim (بنو هاشم) clan, so he absorbed his pain and the insult and said to his companions: **Leave Abu 'Ummarah alone, by Allah I did revile his nephew shamelessly.**

The news about what happened and about Hamza's declaration in front of everyone that he became a Muslim spread quickly through Mecca like a wild fire. But, after Hamza left the Kabba and went home and his anger subsided, he began regretting what he just said about leaving the religion of his forefathers and his people and following Mohammad. He did not mean what he said; he just said it to upset Abu-Jahl. But what can he do now, how can he back away from what he said in front of everyone.

He decided to return back to the Kabba to pray to Allah to guide his heart to the truth. As Hamza said later: **"After staying in the Kabba for while praying with full sincerity to Allah to guide my heart to the truth, my heart became so content and at great peace with Islam. So, I went to Mohammad (PBUH) and declared my Islam.**

Hamza's acceptance of Islam became the only subject for talks in Mecca because Hamza was the strongest and most feared man in Quraysh. The people recognized that Mohammed has now a very strong ally and that Hamza will not be afraid to call people to Islam in the open. Quraysh became afraid that Hamza's acceptance of Islam will strength the will of the slaves and the weak and now many of them, who were afraid before, will enter into Islam. To counter balance Hamza's effect, they decided to extend their punishment to anyone they suspect that he does not worship the idols on the ground that he may be entertaining the idea of becoming a Muslim. This made Muslims return back to holding their meeting with the Prophet in secret.

On the 5th year of the Prophet's mission, the leaders of the polytheists in Quraysh met in the Kabba to share their serious concern of the continued spread of Mohammad's message and the increase in the number of his followers and decided that they no longer can tolerate him. They decided to wait for him until he comes to the Kabba and then they, all, will get over him to hit and stab him until they kill him. It just happened that while they making this decision, the Prophet's daughter Fatima was passing by and heard what they agreed to do.

She ran to the house and told her father. The Prophet stood immediately to perform ablution and left the house going to the Kabba. But instead for going to a place to pray, he went directly to them. When they saw him coming towards them just shortly after they planned their plot, they were shocked and became afraid because they thought that Allah has informed him of their plot. In their shock, they forgot their agreement and no one moved from his place for while and then every one left going back to his house while the Prophet (PBUH) stayed in the Kabba praying for while.

Surah Ab'as (عبس)

While all the leaders of the polytheists in Mecca were against the Prophet, but their attitude were not necessarily the same. Some, like Abu-Jahl were driven by envy and jealousy that they did not even want to listen to what is being revealed to the Prophet. Others were resisting but were interested in knowing of any new revelation.

One day a group of those leaders came and sat with the Prophet. While the Prophet was talking to them, a poor and blind man with the name Abdullah ibn Maktoum came and instead of waiting until the Prophet (PBUH) finished his talk with those leaders of Quraysh, he joined the group and interrupted the Prophet. While the man did not see the Prophet's face, the Prophet frowned and ignored him.

The Prophet was obviously keen to convince these leaders and did not want the presence of Ibn Maktoum to ruin for him this opportunity. But shortly after, a revelation from Allah came reprimanding the Prophet (PBUH) for frowning at Abdullah ibn Maktoum and ignoring him to give his full attention to the leaders of Quraysh. The revelation is Surah Abaas (80) عبس. The Surah started with the scene of what happened, then goes on exposing the intentions of the leaders and how their wealth is making them ungrateful to Allah and reminding them with there they came from and the power of creation and end with a reminder of the day of Judgment and the vastly different position of the believers and the that of the disbelievers. Let us listen to it:

(The Prophet) frowned and turned away, because there came to him the blind man (interrupting). But what could tell you but that perchance he might grow (in spiritual understanding) Or that he might receive guidance and the teaching might profit him?

As to one who regards Himself as self-sufficient, To him you attend; Though there is no blame on you if he did not grow (in spiritual understanding).

But as to him who came to you striving earnestly, And with fear (in his heart), Of him you were unmindful giving your attention to others.

By no means (should it be so)! For it is indeed a Message of instruction: Therefore let whoso will, keep

عَبَسَ وَتَوَلَّىٰ أِنْ جَاءَهُ الْأَعْمَىٰ وَمَا يُدْرِيكَ لَعَلَّهٗ يَرْكَبُ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَىٰ

أَمَّا مَنْ اسْتَعْصَمَ فَأَنْتَ لَهُ تَصَدَّىٰ وَمَا عَلَيْكَ أَلَّا يَرْكَبُ

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ وَهُوَ يَخْشَىٰ فَأَنْتَ عَنْهُ تَلَهَّىٰ

كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ

it in remembrance. (It is) in Books held (greatly) in honor, Exalted (in dignity), kept pure and holy, (Written) by the hands of scribes- Honorable and Pious and Just.

Woe to man! What has made him reject Allah From what stuff has He created him? From a sperm-drop: He has created him, and then molded him in due proportions; Then He make His path smooth for him; Then He causes him to die, and puts him in his grave; Then, when it is His Will, He will raise him up (again). By no means has he fulfilled what Allah has commanded him.

Then let man look at his food, (and how We provide it): For that We pour forth water in abundance, And We split the earth in fragments, And produce therein corn, And Grapes and nutritious plants, And Olives and Dates, And enclosed Gardens, dense with lofty trees, And fruits and fodder,- For use and convenience to you and your cattle.

At last, when there comes the Deafening Noise, - That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.

Some faces that Day will be beaming, Laughing, rejoicing. And other faces that Day will be dust-stained, Blackness will cover them: Such will be the Rejecters of Allah, the unrighteous.

بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُّطْقَةٍ خَلَقَهُ فَقَدَّرَهُ ثُمَّ السَّبِيلَ يَسَّرَهُ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا فَأَنْبَتْنَا فِيهَا حَبًّا وَعَيْنَبًا وَقَصَبًا وَرَبُّنَا وَتَحَلَّا وَحَدَائِقَ غُلْبًا وَفَاكِهَةً وَأَبًّا مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

فَإِذَا جَاءَتِ الصَّاحَّةُ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ أُولَئِكَ هُمُ الْكَافِرَةُ الْعَجَرَةُ

After this revelation, each time, the Prophet (PBUH) would see Abdullah ibn Maktoum, he will spread his garment and make him sit on it and says to him: **Welcome to the one whom Allah has reprimanded me for him; Do you need thing that I can do for you.**"

Revelation of Lylat Al-Qadr

One day the Prophet (PBUH) was telling to his companions the story of 4 people from Bani Israel who worshipped Allah for 80years and never disobeyed him once. The companions

became concerned and wary about how little is their worship in comparison to those people. Shortly after, the holy angel Gabriel came to the Prophet and told him: **O' Mohammad, your nation has wondered about the worship of a few from Bani Israel for 80 years. Allah has revealed for you something great and recited for him Surah Al-Qadr (97) القدر.**

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

“We have indeed revealed this (Message) in the Night of Power: And what will explain to you what the night of power is? The Night of Power is better than a thousand months. Therein come down the angels and the Spirit (Gabriel) by Allah’s permission, to perform every task: Peace (be in) this (night) until the rise of dawn!” (Al-Qadr 97)

The one night of Al-Qadr is equivalent to one thousand months which exceeds 80 years (83 yrs-4 months).

The First Migration to Abyssinia (Ethiopia)

The revelations continued and the tyrants of Qurayish continued escalating their prosecutions of the slaves and the weak.

By the 5th years, there were enough revelations that should have convinced Quraysh with the divine source of this message but the prosecutions continued and for many Muslims it got so extremely grave and no longer tolerable. The Prophet (PBUH) began to seriously think of feasible ways to avert the painful tortures meted out to them. It was at that gloomy and desperate time that Surah ah Al-Kahf (Chapter 18 — The Cave) was revealed comprising definite answers to questions which the polytheists of Makkah obtained from the Jews as test of his authenticity. The Jewish Rabbais told the polytheists of Makkah to ask the Prophet about three things and if he tells you about these things, then he is a Prophet, so follow him, but if he does not tell you, then he is a man who is making things up, so deal with him as you see fit.

1. Some young men in ancient times; what was their story, for theirs is a strange and wondrous tale.
2. Ask him about a man who traveled a great deal and reached the east and the west of the earth. What was his story?
3. And ask him about the Ruh (soul or spirit) -- what is it.

The famous story, in the Sira, goes that when Prophet Muhammad (PBUH) was informed of the three questions, he declared that he would have the answers in the morning. However, the Prophet (PBUH) did not give the answer in the morning. For fifteen days, the Prophet (PBUH) did not answer the question. This delay gave the polytheists of Mecca great opportunity for a major propaganda against the Prophet (PBUH). Then, after fifteen days, The Prophet (PBUH) received the revelation that is Surah Al-Kahf الكهف ("the Cave").

Surah Al-Kahf comprises three stories that include highly suggestive parables for the true believers to assimilate. The story of the Companions of the Cave implies implicit guidance for the believers to evacuate the hot spots of disbelief and aggression that are full of danger of enticement away from the true religion:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَرِزْنَاهُمْ هُدًى وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

"We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance: We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity! "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who does more wrong than such as invent a falsehood against Allah.

"When you withdraw from them and the things they worship other than Allah, seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)" [Al-Kahf 18:13-16].

Next, there is the story of Al-Khidr (The Teacher of Arabia) and Moses [AWS] in a clear and delicate reference to the unexpected changes of life. Future circumstances of life are not necessarily the products of the prevalent conditions; they might be categorically the opposite. In other words, the war waged against the Muslims would in the future assume a different turn, and the tyrannous oppressors would one day come to suffer and be subjected to the same tortures to which the Muslims were then put.

Furthermore, there is the story of Dhul-Qarnain (The Two Horned One), the powerful ruler of west and east. This story says explicitly that Allah makes His righteous servants to inherit the earth and whatever in it. It also speaks that Allah raises a righteous man every now and then to protect the weak against the strong.

Then Surah Az-Zumar (Chapter 39 — The Crowds) was revealed pointing directly to migration and stating that the earth is spacious enough and the believers must not consider themselves constrained by the forces of tyranny and evil:

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ {الزمر:10}.

“Say: "O you my servants who believe! Fear your Lord. Good is (the reward) for those who do good in this world. Spacious is Allah’s earth (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full without measure." [Al-Zumur 39:10].

The Prophet [pbuh] had already known that Ashamah Negus (أَصْحَمَةُ النَّجَاشِي), king of Abyssinia (Ethiopia), was a fair ruler who would not wrong any of his subordinates, so he asked some of his followers to seek asylum there in Abyssinia (Ethiopia).

In Rajab of the fifth year of Prophethood, a group of twelve (12) men and four (4) women left for Abyssinia (Ethiopia). The Prophet saw that having a member of his family with the group will encourage them to go. So, among the emigrants were:

Uthman bin ‘Affan (عُثْمَانُ بْنُ عَفَّانٍ) and his wife Ruqaiyah (رُقَيْيَةُ) (the daughter of the Prophet [pbuh]). Included in the group were: Moasab ibn Omair (مُصْعَبُ بْنُ عَمِيرٍ), Abdarahman ibn Awf (عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ), Alzubair ibn Alawam (الزُّبَيْرُ بْنُ الْعَوَامِ) and Othman ibn Mazoan (عُثْمَانُ بْنُ مَظْعُونٍ) whom the Prophet (PBUH) appointed as the leader of the group, and also Abu Salamah (أَبُو سَلَمَةَ) and his wife Umm Salamah and Amer Ibn Rabiah (عَامِرُ بْنُ رَبِيعَةَ) and his wife. Amer (عَامِرُ) was a very good friend of Omar ibn Al-Khatab

The news about the planned immigration spread in Mecca. It reached Omar Ibn Al-Khatab, so he rushed to check whether his friend Amer Ibn Rabiah (عَامِرُ بْنُ رَبِيعَةَ) will be among them. When he went, he did not find him but found his wife getting ready for travelling. He asked her:

Where are you going Umm Abdullah? She said: **You harassed us in our religion, so we are leaving to the land of Allah where we will not be harmed.**” Omar lowered his head and said: **May Allah be with you.**

When Amer (عَامِرُ) returned, his wife told him her encounter with Omar and she said that she feels that Omar’s heart in being softened to Islam. Amer (عَامِرُ) said: **You are hoping that Omar becomes a Muslim, By Allah; the donkey of ibn Al-Khatab will pronounce his acceptance of Islam before Omar accepts Islam.**

The Muslims sneaked out of Makkah under the heavy curtain of a dark night and headed for the sea where two boats happened to be sailing for Abyssinia (Ethiopia), their destination. News of their intended departure reached the ears of Quraish, so some men were dispatched in their pursuit, but the believers had already left Al-Shuaibah port towards their secure haven where they were received warmly and accorded due hospitality.

Surah An-Najm (Chapter 53 — The Star)

In Ramadan of the same year, the Prophet [PBUH] went into the Holy Sanctuary where there was a large host of Quraish polytheists, including some notables and celebrities. Suddenly he began reciting Surah An-Najm (Chapter 53 — The Star).

By the Star when it sets, your companion has neither strayed nor misguided. He does not speak from some

النَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

whim, it is merely inspiration that is revealed to him: He was taught by one Mighty in Power, one who possessed the ability to soar up and stood poised at highest point of the horizon: Then he approached and came closer, and stood at a distance of two bow-lengths or (even) nearer; Like this Allah brought the revelation to His Servant- (conveyed) what He wanted to convey. The (Prophet's) (mind and) heart in no way lied about what he saw. Will you then dispute with him concerning what he saw? For indeed he saw him (Jibreel) as he came down the second time, Near the Lote-tree (a thorny but a fruit bearing tree) beyond which none may pass: Near it is the Garden of Abode. Behold, when the Lote-tree was shrouded (in mystery unspeakable!) (His) sight never swerved, nor did it go wrong! Indeed, he (the Prophet) saw, of the Signs of his Lord, the Greatest!	إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۖ ذُو مِرَّةٍ فَأَسْتَوَىٰ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ثُمَّ دَنَا فَتَدَلَّىٰ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ مَا كَذَّبَ الْقَوَادُ مَا رَأَىٰ أَفْتَمَارُونَ عَلَىٰ مَا يَرَىٰ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ إِذْ يَخْشَى السِّدْرَةَ مَا يَخْشَىٰ مَا زَاغَ الْبَصَرُ وَمَا طَعَىٰ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ
19. Have ye seen Lat. and 'Uzza, And another, the third (goddess), Manat? What! for you the male sex, and for Him, the female? Behold, such would be indeed a division most unfair! These are nothing but names which you have made-up, you and your fathers, for which Allah has not sent down any authority. They follow nothing but conjecture and what their own souls desire! Even though there has already come to them Guidance from their Lord! 24. No, shall man have anything (just because) he wishes for it? But it is to Allah to whom the End and the Beginning (of all things) belong. And there are many angels in the heavens, their intercession will avail nothing except after Allah has given permission for whom He pleases and that he is acceptable to Him. Verily, those who do not believe in the Hereafter, name the angels with female names. But they have no	أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مَن بَعْدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُوكُمُ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَىٰ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا

knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.

Therefore, keep away from those who turn away from Our Message and those who desire nothing but the life of this world. That is as far as knowledge will reach them. Verily your Lord knows best those who wander away from His Path, and He knowsh best those who receive guidance.

And, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best. Those who avoid the great sins and shameful deeds, only (falling into) small faults. Surely, your Lord is plentiful in forgiveness. He knows you well when He creates you out of the earth, And when you are hidden in your mothers' wombs. Therefore, so not justify yourselves: He knows best who will keep away from evil.

Do you see the one who turns back (from the truth), gives in a little, and then hardens (his heart)? Does he have he knowledge about the Unseen so that he can see? No, is he not acquainted with what is in the Books of Moses- And of Abraham who fulfilled his promise?

Namely, there no bearer of burdens can bear the burden of another and that man can have nothing but what he works for. That (the fruit of) his work will soon come in sight: Then will he be rewarded with a complete reward; And that the final goal is to your Lord;

43. That it is He Who gives Laughter and Tears; That it is He Who grants Death and Life; That He created in pairs,- male and female, From a seed when placed (in the womb); That He has promised a Second Creation (Raising of the Dead); That it is He Who

الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

فَأَعْرِضْ عَنْ مَن تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ذَلِكَ مَبْلُغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَى

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى

أَفَرَأَيْتَ الَّذِي تَوَلَّى وَأَعْطَى قَلِيلًا وَأَكْدَى أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى أَمْ لَمْ يَنْبَأْ بِمَا فِي صُحُفِ مُوسَى وَإِبْرَاهِيمَ الَّذِي وَفَى

أَلَا تَرَى وَازِرَةً وَزَرَ أُخْرَى وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى وَأَنْ سَعْيُهُ سَوْفَ يَرَى ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى وَأَنْ إِلَى رَبِّكَ الْمُنْتَهَى

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى مِنْ نُّطْفَةٍ إِذَا تُمْنَى وَأَنْ عَلَيْهِ النَّشْأَةُ الْآخِرَى وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى وَأَنَّهُ هُوَ رَبُّ

giveth wealth and satisfaction; That He is the Lord of Sirius (the Mighty Star); And that it is He Who destroyed the (powerful) ancient 'Ad (people), And the Thamud nor gave them a lease of perpetual life. And before them, the people of Noah, for that they were (all) most unjust and most arrogant exceeding their limits. And He destroyed the Overthrown Cities (of Sodom and Gomorrah). So that (ruins unknown) have covered them up. Then which of the gifts of your Lord, (O man,) will your dispute about?	الشَّعْرَىٰ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ وَتَمُودَ فَمَا أَبْقَىٰ وَقَوْمَ نُوحٍ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَىٰ وَالْمُؤْتَفِكَةَ أَهْوَىٰ فَغَشَّاهَا مَا غَشَّىٰ فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ
This is a Warner just like the early Warners! What is imminent is approaching, there is nothing besides Allah can alter (the timing of) it. Are you amazed at the recitation of this message? And will you laugh and not weep, wasting your time in vanities? <u>So, fall down in prostration to Allah, and worship (Him)! (Al-Mijm 53)</u>	هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَىٰ أَرَفَتِ الْأَرْفَةَ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ أَفَمِنَ هَذَا الْحَدِيثِ تَعْجَبُونَ وَتَضْحَكُونَ وَلَا تَبْكُونَ وَأَنْتُمْ سَامِدُونَ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

The awe- inspiring Words of Allah descended unawares upon them and they immediately got stunned by them. It was the first time for them to be shocked by the truthful Revelation. It had formerly been the favorite trick of those people who wished to dishonor Revelation, not only not to listen to it themselves but also to talk loudly and insolently when it was being read, so that even the true listeners may not be able to hear. When the unspeakably fascinating Words of Allah came into direct contact with their hearts, they were entranced and got oblivious of the materialistic world around them and were caught in a state of full attentiveness to the Divine Words to such an extent that when the Prophet [pbuh] reached the stormy heart-beating ending:

{فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا} [النجم:62]

"So fall you down in prostration to Allah and worship Him (Alone)." [Al-Najm 53:62]

The idolaters, unconsciously and with full compliance, prostrated themselves in absolute God-fearing and clear devotion.

It was in fact the wonderful moment of the Truth when they perceived that Allah's Words had conquered their hearts and done the same thing that they had been trying hard to annihilate and exterminate. Their co-polytheists who had not been present on the scene

reproached and blamed them severely; consequently they began to fabricate lies and falsely alleging that the Prophet [pbuh] had attached to their idols great veneration and ascribed to them the power of desirable intercession. (تلك الغرائيق العلى، وإن شفاعتهم لترتجى) All of these were desperate attempts made to establish an excusable justification for their prostrating themselves with the Prophet [pbuh] on that day.

News of this incident was misreported to the Muslim emigrants in Abyssinia (Ethiopia). They were informed that the whole of Quraish had embraced Islam so they made their way back home. They arrived in Makkah in Shawwal of the same year. When they were only an hour's travel from Makkah, the reality of the situation was discovered. Some of them returned to Abyssinia (Ethiopia), others sneaked secretly into the city or went in publicly but under the tutelage of a local notable.

Because the Prosocution of the Mulsim on the hand of the polytheist of meccan continued to escalate and becase the news of the the good hospitality and warm welcome that the Muslims were accorded in Abyssinia (Ethiopia), the Messenger of Allah [pbuh] deemed it imperative to permit the helpless Muslims to seek asylum in Abyssinia (Ethiopia) for the second time.

The Second Migrataion

Migration this time was not as easy as it was the previous time, for Quraish was on the alert to the least suspicious moves of the Muslims. In due course, however, the Muslims managed their affairs too fast for the Quraishites to spoil their attempt of escape. The Muslims migrated on Rabbi Al-Awal in the 6th year of Prophethood. The group of emigrants this time comprised eighty three (83) men and eighteen (18) women. Among them was Jafer Ibn Abi-Talib (جعفر بن أبي طالب) whom the Prophet (PBUH) appointed as their leader.

Quraysh attempt to force the Muslims to return from Ethiopia

Quraish could not tolerate the prospect of a secure haven available for the Muslims in Abyssinia (Ethiopia), so they dispatched two staunch envoys to demand their extradition. They were 'Amr bin Al-'As (عمرو بن العاص) and 'Abdullah bin Abi Rabi'a (عبد الله بن أبي ربيعة). They took with them valuable gifts to the king and his clergy. The pagan envoys claimed that the Muslim refugees should be expelled from Abyssinia (Ethiopia) and handed to them, on the ground that they had abandoned the religion of their forefathers, and their leader was preaching a religion different from theirs and from that of the king.

The king summoned the Muslims to the court and asked them to explain the teachings of their religion. Ja'far bin Abi Talib (جعفر بن أبي طالب) stood up to seek for the Muslims and addressed the king in the following words:

: أيها الملك كنا قومًا أهل جاهلية؛ نعبد الأصنام ونأكل الميتة، ونأتي الفواحش، ونقطع الأرحام، ونسيء الجوار، ويأكل منا القوى الضعيف، فكاننا على ذلك حتى بعث الله إلينا رسولاً منا، نعرف نسبه وصدقه وأمانته وعفافه، فدعانا إلى الله لنوحده ونعبد، ونخلع ما كنا نعبد نحن وأباؤنا من دونه من الحجارة والأوثان، وأمرنا بصدق الحديث، وأداء الأمانة، وصلة الرحم، وحسن الجوار، والكف عن المحارم والدماء، ونهانا عن الفواحش، وقول الزور، وأكل مال اليتيم، وقذف المحصنات، وأمرنا أن نعبد الله وحده، لا نشرك به شيئاً، وأمرنا بالصلاة والزكاة والصيام - فعدد عليه أمور الإسلام - فصدقناه، وآمنا به، واتبعناه على ما جاءنا به من دين الله، فعبداً لله وحده، فلم نشرك به شيئاً، وحرماً ما حرم علينا، وأحللنا ما أحل لنا، فدعا علينا قومنا، فعذبونا وفتنونا عن ديننا؛ ليردونا إلى عبادة الأوثان من عبادة الله تعالى، وأن نستحل ما كنا نستحل من الخبائث، فلما قهرونا وظلمونا وضيقوا علينا، وحالوا بيننا وبين ديننا خرجنا إلى بلادك، واخترناك على من سواك، ورجبنا في جوارك، ورجونا ألا نظلم عندك أيها الملك.

"O king! we were plunged in the depth of ignorance and barbarism; we worshiped idols, we lived in unchastity, we ate the dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighborhood were neglected; we knew no law but that of the strong Then Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the Oneness of Allah, and taught us not to associate anything with Him. He forbade us the worship of idols; and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbours and kith and kin; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast. We have believed in him, we have accepted his teachings and his injunctions to worship Allah, and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us, have persecuted us in order to make us forsake the worship of Allah and return to the worship of idols and other abominations. They have tortured and injured us, until finding no safety among them; we have come to your country, and hope you will protect us from oppression."

The king was very much impressed by these words and asked the Muslims to recite some of Allah's Revelation. Ja'far (جعفر) recited the opening verses of Surah Maryam (Chapter 19 — Mary) wherein is told the story of the birth of both John and Jesus Christ, down to the account of Mary having been fed with the food miraculously.

كهِيعَصْ ذَكَرْ رَحْمَةَ رَبِّكَ عَبْدَهُ زَكَرِيَّا إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكْ شَيْئًا قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تَكَلَّمَ النَّاسُ لَيْلَالٍ سَمَوِيًّا فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا وَبَرًّا بَوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكْ بَعْثًا قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً

لِلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا وَهَزِي إِلَيْكِ جِذْعُ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا فَكَلَىٰ وَاشْرَبِي وَقَرِّي عَيْنًا فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نَكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْ لِي جَبَرًا شَقِيًّا وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

Thereupon the king, along with the bishops of his realm, was moved to tears that rolled down his cheeks and even wet his beard. Here, the Negus exclaimed:

إن هذا والذي جاء به عيسى ليخرج من مشكاة واحدة

"It seems as if these words and those which were revealed to Jesus are the rays of the light which have radiated from the same source."

Turning to the envoys of Quraish, he said, **"I am afraid, I cannot give you back these refugees. They are free to live and worship in my realm as they please."**

On their way out, Amr bin Al-'As (عمرو بن العاص) told Abdullah bin Abi Rabi'a (عبد الله بن أبي ربيعة) that we should not leave yet, we will return to the King tomorrow to make another argument to take them with us. Abdullah bin Abi Rabi'a (عبد الله بن أبي ربيعة) tried to discourage him, saying leave alone alone, they are after all our kins and we should not hurt them, but Amr insisted.

On the second morning, the two envoys went again to the king and said: "O' great king, Muhammad [pbuh] and his followers blasphemed Jesus Christ".

Again the Muslims were summoned and asked what they thought of Jesus. Ja'far again stood up and replied:

نقول فيه الذي جاءنا به نبينا صلى الله عليه وسلم: هو عبد الله ورسوله وروحه وكلمته ألقاها إلى مريم العذراء البتول

"We speak about Jesus as we have been taught by our Prophet [pbuh] that is, he is the servant of Allah , His Messenger, His spirit and His Word breathed into Virgin Mary."

The king at once remarked, **"Even so do we believe. Blessed be you, and blessed be your master."**

Then turning to the frowning envoys and to his bishops who got angry, he said: "You may fret and fume as you like but Jesus is nothing more than what Ja'far has said about him." He then assured the Muslims of full protection. He returned to the envoys of Quraish, the gifts they had brought with them and sent them away.

The Muslims lived in Abyssinia (Ethiopia) in peace for a number of years till they they heard that the Prophet (PBUH) migrated to Madinah and they joined him in Madinah.

Conversion of Omar bin Al-Khattab

Omar was a man of dauntless courage and resolution, feared and respected in Makkah and he was a harsh opponent of the new religion.

When we scrutinize the several versions that speak of 'Omar's conversion, we can safely conclude that various contradictory emotions used to conflict with one another within his soul. On the one hand, he used to highly regard the traditions of his people, and was habituated to the practice of indulgence in wine orgies; on the other hand, he greatly admired the stamina of the Muslims and their relentless dedication to their faith.

These two extreme views created a sort of skepticism in his mind and made him at times tend to believe that the doctrines of Islam could bear better and more sacred seeds of life, which is why he would always experience fits of outrage directly followed by unexpected enervation. On the whole, the account of his conversion is very interesting and requires us to go into some details.

One day, 'Umar bin Al-Khattab set out from his house, and headed for the Holy Sanctuary where he saw the Prophet [pbuh] offering prayer and overheard him reciting the Surah Al-Haqah (الْحَاقَّةُ) (Chapter 69 — The Reality). The Words of Allah appealed to him and touched his heart. He felt that they derived from unusual composition, and he said to himself, may this a man-made composed poetry, but as soon as the thought came to his mind, the Prophet read:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ { [الحاقة:40، 41]

"That this is verily the word of an honoured Messenger. It is not the word of a poet, little is that you believe! [Al-Haqah 69:40-41]

The second thought that came to my mind that these words may be words of a soothsayer (or a foreteller), but as soon as the thought came to my mind, The Prophet (PBUH) read:

{ وَلَا يَقُولُ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ } إلى آخر السورة [الحاقة:42، 43]

Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the Worlds." [Al-Haqah 69:40-43]

Omar says that he stayed until the Prophet (PBUH) finished his surah and felt the liking of Islam permeated his heart (فوقع الإسلام في قلبي). However, the dark layer of pre-Islamic tendencies, the deep-seated traditional bigotry as well as the blind pride in his forefathers overshadowed the essence of the truth that he reluctantly began to feel in

his heart. He, therefore, persisted in his atrocities against Islam and its adherents unmindful of the pure and true-to-man's nature feeling that lay behind that fragile cover of pre-Islamic ignorance and mentality.

With the news of the massive Muslims migration to Ethiopia, Omar bin Al-Khattab became very angry about the separation of families and the disturbance of the life in Mecca. In Dhul-Hijjah, the sixth year of Prophethood, Omar's sharp temper and excessive enmity towards the Prophet [pbuh] led him to the decision that, no matter what are the consequences, he must kill Mohammad because he is the cause of all what happened.

With a fit of anger, he left his house carrying the sword in his hand and aiming for the House of the Prophet (PBUH). In his way, he met one of his friends, Naeem ibn Abdullah (نعيم بن عبد الله), asked Omar where are you going?

Omar said furiously: **"To kill the man Muhammad ([pbuh]) this apostate, who has shattered the unity of Quraish, picked holes in their religion, found folly with their wise men and blasphemed their gods."**

Naeem said: **"Omar, I am sure, your soul has deceived you; do you think Banu 'Abd Munaf would let you walk on earth if you kill Muhammad [pbuh]? Why don't you take care of your own family first and set them right?"**

Omar said angrily: **"Which of the folk of my house?"**

Naeem said: **Your sister Fatima and your brother in Law and your cousin Saeed ibn Zayd have apostatized and abandoned your religion."**

Omar changed his direction and went to his sister's house. As he drew near the door, he heard the voice of Khabbab bin Aratt (خباب بن الأرت), who was reading the Qur'anic Chapter TaHa (طه) to both of them. Khabbab (خباب), perceiving the noise of his footsteps retired to a closet. Fatimah, Omar's sister took hold of the leaf and hid it.

But Omar had already heard the voice, so he shouted angrily: **"What sound was that I have heard just now?"** Both his sister and her husband replied, **"You heard nothing."** He said: **"No, I have heard that you have apostatized."**

He moved towards his brother-in-law and hit him severely, but Fatimah rushed to protect her husband. Thereupon, Omar struck her sister's face. Fatima and her husband could not contain themselves, and shouted aloud: **"Yes, we are Muslims, we believe in Allah and His Messenger Muhammad [pbuh] so do what you will."**

When Omar saw the face of his sister covered with blood, he felt guilty and to soften the situation and said: **"Let me see what you were reading, so that I may see what Muhammad [pbuh] has brought."**

Fatimah was satisfied with his sincere desire to know, but said: **"O' brother, you are unclean on account of your idolatry, none but the pure may touch it. So go and wash first."**

He did so, and took the page and started reading the opening verses of the Chapter 20 TaHa (طه) :

طه مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًىٰ فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي [طه]

"Ta-Ha. We have not sent down the Qur'an to you to cause you sorrow, But only as a reminder to those who fear (Allah),- A revelation from Him Who created the earth and the highest heavens. (Allah) Most Gracious is settled on the throne. To Him belongs all that in the heavens and on earth, and whatever lies between them and what lies beneath the soil. No matter whether you seak out loud, He knows what is secret and what is still more hidden. Allah, there is no god but He! To Him belong the most Beautiful Names.

9. Has the story of Moses reached you? Behold, he saw a fire: So he said to his family, "Wait here; I see a fire; perhaps I can bring you something burning from it, or find some guidance at the fire." But when he came to the fire, a voice was heard: "O Moses! "Verily I am thy Lord! Therefore (in My presence) remove your shoes: you are in the sacred valley Tuwa (طُوًى). I have chosen you: listen to the revelation (you will receive).

14. "Verily, I am Allah. There is no deity but Me: So worship Me, and establish regular prayers for celebrating My praise." (Taha 20: 1-14)

When he reached the last verse verse:

{إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي} [طه:14]

"Verily! I am Allah Laillaha illa Ana (there is no deity but Me), so worship Me and establish regular prayers for celebrating My praise." [Taha 20:14].

Omar stopped and said: **"How excellent it is, and how graceful (ما أحسن هذا الكلام وأكرمهُ), take me to Muhammad [pbuh]."**

When Khabbab (خباب) heard that, he came out of his hiding and said, **"O 'Omar, I hope that Allah has answered the prayer of the Prophet [pbuh], for I heard him say:**

: (الله م أعز الإسلام بأحب الرجلين إليك: بعمر بن الخطاب أو بأبي جهل بن هشام)

"O Allah! Strengthen Islam through one of the Omars, Omar bin Al-Khattab or Amr ibn Hisham (Abu Jahl)."

Omar then left for a house in Safa where Prophet Mohammad [pbuh] had been holding secret meeting along with his Companions. Omar reached that place with the sword swinging by his arm. He knocked at the door. The Companions of the Prophet [pbuh] turned to see who is outside. One of them peeped through the door and rushed back saying: "It is Omar with his sword." Hamzah, the Prophet's uncle said: **"Let him in. As a friend he is welcome. As a foe, he will have his head cut off with his own sword."**

The Prophet [pbuh] asked his Companions to open the door. As soon as he entered, the Prophet [pbuh] met him and caught him by his garment and pulled him and asked him the reason of his visit. Omar replied: **"O Messenger of Allah, I come to you in order to believe in Allah and his Messenger and that which he has brought from his Lord."** Filled with delight, Prophet Mohammad [pbuh] together with his Companions, shouted aloud: 'Allahu Akbar' (Allah is Great).

As soon as Omar embraced Islam, he asked the Prophet [pbuh]: **'Aren't we on the right path here and Hereafter?'** The Prophet [pbuh] answered: **'Of course you are! I swear by Allah in Whose Hand my soul is, that you are right in this world and in the hereafter.'** Omar then asked the Prophet [pbuh] **'Why we then had to conduct our activity in secret. I swear by Allah Who has sent you with the Truth, that we will leave our concealment and proclaim our noble cause publicly.'**

Then, the Muslims were divided in two two groups, Hamzah leading one and Omar the other an dheaded for the Kabba in broad daylight when the polytheists of Quraish saw them, their faces went pale and got incredibly depressed and resentful. On that very occasion, the Prophet [pbuh] gave Omar the nickname **"Al-Farouque (الفاروق)"**.

With respect to the Muslims in Makkah, Omar's conversion had a tremendous impact. The Muslims had never been able to pray openly inside the Kabba except when Omar embraced Islam. It was only after Omar's conversion, that Mulsims started to assemble around and circumambulate the Kabba freely.

The Boycott Document

The frustration of the idolaters increased greatly by the conversion of Omar and they grew more and more resentful. So, they decided to ostracize the Prophet's whole clan, idolaters who protected him as well as Muslims who believed in him. Their chiefs draw up a document to the effect of boycotting the clan of Bani Hashim with the exception of Abu Lahab until they revoke their protection for Mohammad. The document spelled out the articles of this boycott, none of those who prepared the document would marry from the clan of Hashim whether they follow Mohammad or not, no one will or sell to them or buy from them, or talk to them. No less than forty 40 leaders of Quraysh signed the document and it was placed inside the Ka`bah.

For the sake of mutual security, the Bani Hashim gathered around Abu-Talib in a quarter where most of the clan lived. The Prophet (PBUH) and his wife Khadijah with their household moved to live with this quarter but Abu-Lahab who used to live in the quarter left and lived outside to demonstrate his solidarity with Quraysh.

Abu-Jahl was always watching for any break in the terms of the boycott. One day he met Al-Hakim ibn Huzam ibn Khuwayld ibn Asad (حكيم بن حزام بن خويلد بن أسد) who was Khadija's nephew with a slave carrying a bag of flour and going towards the dwellings of Ban Hashim. He accused them of taking food to the enemy and threatened to denounce Hakim حكيمة before Quraysh. While they were arguing, Abu-Al-Bakhtari ibn Hisham (أبي البختری بن هشام) came and asked what the matter was? When it was explained to him, he said to Abu-Jahl: It is his Aunt's flour and she has sent for it, Let him go on his way. But Abu Jahl refused, so Abu-Al-Bakhtari picked up a camel's Jawbone and hit Abu Jahl with it so hard that he fell down and he told Hakim to go.

The Ban of Bani Hashim lasted for almost three years and while putting the clan in great difficulty. The Prophet was shut up with all his kinsfolk. Only at the time of pilgrimage could the Prophet (PBUH) go out and preach, or did any of his kinsfolk dare to go into the city. The ban resulted in no change in the resolve Bani Hashim to protect the Prophet (PBUH). The idolaters were expecting that this boycott will weaken the will of the Prophet, but his will became even stronger as Allah revealed four surah Al-Waqia, Al-Shuara, Al-Naml and Al-Qasas that encouraged the Muslims to be steadfast and narrated the stories of previous nations and how at the end victory will be for the believers .

This Ban resulted in a positive effect in that most people in Arabia became aware of the message of the Prophet. Some leaders from Quraysh started feeling guilty about what they are doing and began to have second thought about the ban.

Destruction of the Document

At length some kinder hearts among Quraysh grew weary of the boycott of old friends and neighbors. A move to annul the ban agreement started with Hisham ibn Amr Ibn Rabiah (هشام بن عمرو بن ربيعة بن الحارث) but he couldn't do it by himself, he wanted four others. He contacted Zuhayr ibn Bi Umaiah (زهير بن أبي أمية بن المغيرة) who agreed to join him and they contacted Mot'am ibn Uday (المطعم بن عدي), Abu-Al-Bakhtari ibn Hisham (أبي البختری بن هشام), Zumah ibn Al-Aswad (زمعة بن الأسود بن المطلب بن أسد) and they all agreed to annul the ban.

On the second day, the four of them went to the Kabba wearing long robes and after going the Kabba seven times, they turned to the assembly and Zuhayr (زهير بن أبي أمية) spoke and said: **"O' People of Mecca, are we to eat food and wear clothes while the sons of Hashim perish, unable to buy and unable to sell? By Allah, I'll not be seated until this iniquitous ban be torn up."**

Abu Jahl replied: **"You are a liar, it should not be torn up"**.

Zumah (زمعة) responded and said: **"You are the better liar, we were not in favor of its being written"**.

Abu-Al-Bakhtari (أبي البختری) said: **"Zumah is right, we were not in favor of what is written in it, neither do we hold with it."**

Mot'am (مطعم) said: **"You are both right and he who said no is a liar, We call God to witness our innocence of it and what is written in it."**

Hisham (هشام) said much the same.

Abu-Jahl accused them that they have plotted this over night.

Mot'am (مطعم) cut him short by going to the Kabba to get the document. He came out with a small piece of vellum in his hand. White ants had eaten the ban document, all but the opening words: In thy name, O' God (Bismik Allahumma)".

This unquestionable Omen provided the decisive argument to annul the ban. The ban was revoked and a group went to give the good news to Ban iHashima nd Bani Al-Muttalib. The Prophet was again free to go about the city, but meanwhile the opposition to his preaching had grown rigid. He had little success among the Makkans.

Honoring those who do you favors

While we all know the history of the Battle of Badr, but there are two statements that were made by the Prophet (PBUH), one before the battle and one after, but most people are not familiar with. These two statements are extremely important because they reflect the character of our beloved Prophet (PBUH) which, as true Muslims, we should aspire to achieve. This is a character of mercy, honor and justice.

Before the Battle of Badr, the Prophet (PBUH) gave the order to his companions that they should not kill Abu Al-Bukhtri ibn Hisham (أبي البختری بن هشام) if they encounter him in the battle. This command was given even though Al-Bukhturi was a non-believer and was joining in the fight against the Prophet (PBUH).

The second statement came after the Battle of Badr and the great victory by the Muslims and the capture of several key leaders of Quraysh as prisoners. The Prophet (PBUH) said:

لو أن المطعم بن عدي كان حيا وكلمني في هؤلاء لنتنى لتركتم له

“If Mot’am ibn Uday was a life and intercede on behalf of those prisoners, I would have set them free for him”.

In both case the Prophet (PBUH) was talking about two people who are idolaters, in the first he was trying to protect a man who is coming to fight him and in the second he was honoring a man who has rejected him.

Mot’am gave the Prophet (PBUH) protection to allow to enter Mecca when he returned from Al-Taif. The Prophet never forgot from him this stand of honor and courage and though he never believed in the Prophet (PBUH), the Prophet wanted to show gratitude by honoring him for the favor he did.

The Final Phase of the Diplomacy of Negotiation

After the repeal of the boycott, Quraish continued their atrocities and oppression on the Muslims. But now, the Prophet (PBUH) was able to leave his confinement and went on preaching his Faith as usual.

Abu Talib, who was the main protector of the Prophet, was now eighty (80) years old and his health began to deteriorate and became seriously ill. The polytheists of Makkah became concerned that if they kill the Prophet (PBUH) after the death of his uncle Abu Talib, the Arabs will shame them and accuse them of cowardice and charge of opportunism by only being able to stop the Prophet (PBUH) after he lost his supporter. So, they took the decision to negotiate with the Prophet [pbuh] once more and submit some concessions withheld previously. They delegated 25 men from their notables to see Abu Talib and discuss the issue with him and to get him to pressure his nephew to negotiate a compromise. These men included 'Utbah bin Rabi'a (عتبة بن ربيعة), Shaibah bin Rabi'a (شيبه بن ربيعة), Abu Jahl bin Hisham (أبو جهل بن هشام), Omaiya bin Khalaf (أمية بن خلف), Abu Sufyan bin Harb (أبو سفيان بن حرب).

They asked Abu-Talib to help them negotiate with Mohammad on accepting the condition that they would refrain from intervening in his religion if he would not intervene in theirs. Abu Talib summoned his nephew, Mohammad, and apprised him of his meeting with them, and said: **"Well, my nephew, here are the notables of your people came to negotiate with you and give and take. They have proposed a policy of mutual concessions and peaceful coexistence."**

The Messenger of Allah [pbuh] to his uncle: **"Should I make them an offer better than this."** They said: **What are you offering?**

He said: **"I offer you one word that you say it and it will give you supremacy over the Arabs and rule over the non-Arabs."** (كلمة واحدة تعطونها تملكون بها العرب، وتدين لكم بها العجم)

The group was taken by surprise and began to wonder what sort of word was that which would benefit them to that extent. Abu Jahl asked, **"What is that word? I swear by your father that we will surely grant you your wish followed by ten times as much."**

He said: **"I want you to testify that there is no god worthy to be worshipped but Allah, and then divest yourselves of any sort of worship you harbor for any deities other than Allah."** (لا إله إلا الله، وتخلعون ما تعبدون من دونه)

They immediately clapped their hands in ridicule, and said **"How can you expect us to combine all the deities in one God. It is really something incredible."**

On their way out leaving, they said to one another, **"By god this man (Muhammad [pbuh]) will never relent, nor will he offer any concessions. Let us hold fast to the religion of our forefathers, and Allah will in due course settle the dispute between us and him."**

After they left, Abu Talib said: My nephew, by Allah, I have not heard you asking them except the truth." The Prophet (PBUH) hoped that his uncle will say the word and thus allow him to intercede on his behalf on the Day of Judgment.

As regards this incident, Allah revealed the following verses in Surah S'ad (38):

﴿ص وَالْقُرْآنِ ذِي الذِّكْرِ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوا وَلَوْلَا تَحِيُّنُ الْمَوْتِ لَآتَيْنَاكَ مِّنْ بَيْنِ أَيْدِيهِمْ لَعَلَّاهُمْ يَرْجُونَ هَذَا كَذَّابٌ أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا خِتِلَافٌ ۚ﴾ [ص: 1-7].

"Sâd, By the Quran full of guidance and reminders. But, those who disbelieve are in arrogance and dissension. How many a generation have We have destroyed before them, and they cried out when there was no longer time for escape! And they (Arab pagans) wonder that a Warner has come to them from among themselves! And the disbelievers say, 'he is a sorcerer, a liar. Has he made all the gods into One God. This is such an amazing thing!' And the leaders among them went about (saying): 'Go on, and remain constant to your gods! Verily, this is a thing meant to be (against you)! We have never heard (anything like this) among any latter-day denominations. This is nothing but an invention.'" [S'ad 38:1-7]

The Year of Grief

Abu Talib's Death

Shortly after and in the 10th year of Prophethood, Abu Talib became very sick and when he was on the death bed, the Prophet [pbuh] entered the room where he saw Abu Jahl and 'Abdullah bin Abi Omaiyah.

He requested his uncle: (أي عم، قل: لا إله إلا الله، كلمة أحاج لك بها عند الله)

"My uncle, you just make a profession that there is no true god but Allah, and I will bear testimony before Allah (of your being a believer)".

Abu Jahl and 'Abdullah bin Abi Omaiyah (عبد الله بن أبي أمية) addressing him said:

: يا أبا طالب، ترغب عن ملة عبد المطلب؟

"Abu Talib, would you abandon the religion of 'Abdul-Muttalib?"

The Messenger of Allah [pbuh] constantly requested him (to accept his offer), and Abu Jahl and 'Abdullah bin Abi Omaiyah kept repeating their statement until Abu Talib gave his final decision and he stuck to the religion of 'Abdul-Muttalib and died without professing that there is no true god but Allah. Upon this the Messenger of Allah [pbuh] remarked:

(لأستغفرن لك ما لم أنه عنه)

"By Allah, I will persistently beg pardon for you till I am forbidden to do so (by Allah)".

It was then that Allah revealed this verse in Surah Al-Tuba (9):

{ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ } [التوبة: 113]

"It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikûn (polytheists, idolaters) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire." [Al-Qur'an 9:113]

The Prophet (PBUH) was greatly impacted by the death of his uncle Abu Talib who was his guardian in his youth and was his protector later and as a result Abu Talib made many sacrifices and exposed himself and his family to major hardships for the sake of his nephew. The Prophet [pbuh] did his best to persuade his uncle to make profession of the true faith, but he remained stuck to the paganism of his forefathers, and thus could not achieve complete success.

Al-'Abbas bin 'Abdul-Muttalib narrated that he said to the Prophet [pbuh] **"You have not been of any avail to your uncle (Abu Talib) (though) by Allah, he used to protect you and get angry on your behalf."**

The Prophet [pbuh] said: **"I hope that my intercession may avail him, and he be placed in a shallow fire that rises up only to his heels."** [Bukhari 1/548]

Khadijah Death

Only a month after the death of Abu Talib, the Messenger of Allah [pbuh] was struck with another great personal loss. His wife, supporter and comforter, Khadijah passed away in the 10th of Ramadan of the 10th year of Prophethood.

Khadijah was a blessing of Allah for the Prophet [pbuh]. For twenty-five years, she shared with him the toils and trials of life, especially in the first ten years of his ministry of Prophethood. He deeply mourned over her death, and once he replied in an honest burst of tender emotions: **"She believed in me when none else did. She embraced Islam when people disbelieved me. And she helped and comforted me in her person and wealth when there was none else to lend me a helping hand."**[Ahmad 6/118]

The Year of Sorrow (619 AD)

After the death of Abu-Talib, Abu Lahab became the eldest of Bani-Hashim and Bani Abdul-Mutalib clan and desired to be their leader after Abu-Talib. So, he decided to take Abu-Talib's role in protecting the Prophet (PBUH) and thus he can gain the respect of the rest of the family. He went to the Prophet (PBUH) and told him to continue his path and he will take the role of Abu-Talib in protecting him.

Shortly after an incident happened; a hoodlum from Qurash whose name is Ibn Al-Ghailah (ابن الغيطة) stood in the way of the Prophet (PBUH) and insulted him in the presence of Abu-Lahab. Abu-Lahab got angry and beat him up good. Ibn Al-Ghailah (ابن الغيطة) ran shouting that Abu-Utbah (ابو عتبة), referring to Abu-Lahab, became a Muslim. The Chiefs of Quraysh ran to Abu-Lahab to ask him, but he assured them that he had not changed and that he is defending his kin. They became relieved and not to upset him, they expressed their respect for him for defending his kin. But obviously, they were not pleased and wanted to create a conflict between Abu-Lahab and Mohammad.

They went to Abu-Lahab and told him: **Mohammad claims that there is another life and only those who follow him will be in Heaven and others will be burnt in the hell fire. Why not ask him where will be your father Abd Al-Mutalib?**

Abu-Lahab went to the Prophet (PBUH) and asked him. The Prophet (PBUH) cleverly replied: **He will be with his people.** Abu-Lahab was satisfied with the answer and left. But, when he went to the other chiefs and told them, they said: **What Mohammad meant is that Abd-al-Mutalib will be in hell.** Abu-Lahab got mad and went to the Prophet again and asked him specifically whether Abd-al-Mutalib will be in Hell. The prophet replied: **Whatever died on what he believed in will enter Hell.** Abu-Lahab got mad and his old hatred surfaced again and said: **You are my worst enemy if you claim that Abd-Al-Mutalib is in Hell, I will no longer be your protector.** Then, he returned back to his past actions of insulting and hurting the Prophet (PBUH) and encouraging others to do the same.

Note: throughout his entire life, the Prophet (PBUH) never lied even when the lie would have helped him. But, he was also clever in using answers that are fully truthful and avoids him problems because the truthful answer satisfies the person who is asking though it is based on his misinterpretation of it. In this case, his first response to Abu-Lahab was totally truthful, but it was misinterpreted by Abu-Lahab. This happens in other occasions that we will mention when their time comes.

With the Prophet's loss of his uncle Abu-Talib and his wife Khadija and Abu-Lahab continued animosity against him, the Prophet was very distressed. His enemies rejoiced to see him so sad, without a wife to console and comfort him, and without his uncle to protect him. They began to treat him worse than ever before. Even small children insulted him. Once an insolent Quraishite intercepted him and dumped filth over his head. When he arrived home, his daughter rushed to wash it away while weeping. The Prophet (PBUH) comforted her by saying:

: (لا تبكى يا بنية، فإن الله مانع أباك).

"Do not weep my daughter, for Allah will surely protect your father."

The rapid succession of misfortunes that befallen the Prophet (PBUG) made this year to be known as 'the year of sorrow and grief (عام الحزن).

Abu-Bakr attempts to migrate to Abyssinia

His Companions were on equal footing subjected to unspeakable torture and unbearable oppression to such an extent that his closest friend, Abu Bakr (أبو بكر) decided to escape the pressure and out and go to Abyssinia (Ethiopia). In his way out of Mecca, he met Ibn Ad-Daghnaḥ (ابن الدُّغْنَة) at Bark Al-Ghamad (بَرْكُ الْغَمَادِ) who managed to dissuade him from completing his journey and brought him back under his protection.

Abu-Bakr used to stand in front of his house, pray and recite the Quran. When he recites the Quran, he used to cry and people passing by used to stand and listen to him. The leaders of Qursyish became concerned that Bu-Bakr will influence others to accept Islam by giving them the opportunity to listen to the Quran. They went to Ibn Ad-Daghnaḥ and told him to ask Abu-Bakr to stop praying outside his house and only pray inside his house. Ibn Ad-Daghnaḥ (ابن الدُّغْنَة) went to tell Abu-Bakr that he needs to stop praying outside his house otherwise he can no longer protect him. Abu Bakr refused and told him, he does not care because he has full confidence that Allah will protect him and since then he decided not to leave Mecca.

Calling unto Islam beyond Makah – Al-Taif

The Prophet [PBUH] felt that Islam could make no further progress in Mecca because the hearts of Quraysh were closed against him and lost all hope of bringing the Mekkan back to the right path, so he decided to invite the tribes outside Mecca. In Shawwal of the 10th year after receiving his mission from his Lord, and for the first time, he decided to travel outside Mecca to seek the support of other tribes. He went to the tribe of Thaqif in Al-Taif which is seventy kilometers away from Mecca, in the company of his freed slave Zaid bin Haritha to invite its people to Islam.

When he arrived to Taif, he went to meet with their leaders who were the three sons Amr bin 'Umair Ath-Thaqafy (عمرو بن عمير الثقفي); they were the chieftains of Thaqeef —'Abd Yaleel (عبد ياليل), Mas'ud (مسعود) and Habeeb. (حبيب).

But contrary to his hopes, the general atmosphere was terribly hostile. When the Prophet (PBUH) invited the brothers to embrace Islam and worship Allah, they impudently laughed at him and insulated him:

One of them said: **"I swear that I'll tear the cloths of Al-Ka'bah; if it is true that Allah has sent a person like you as a Messenger?"**

The second said: **"Has not Allah found someone else better to entrust him with His Message?"**

The third said: **"I swear by Allah that I will never speak with you. If you are really the Messenger of Allah, then you are too honorable for me to be able to speak to you; and if you are belying Allah, then you are not worthy for me to speak to you."**

The Messenger of Allah [PBUH], finding that they were hopeless cases, stood up and left them saying: (إذ فعلتم ما فعلتم فاكتموا عني) **"Should you views stay as what you just said, please don't divulge our meeting."** The Prophet (PBUH) He did not want Quraysh to know because he expected that this will further embolden them against him.

But instead, the brothers stirred up a mob of their slaves and youth to pursue him out of the city insulting, yelling and throwing stones as he was trying to flee from the city. Blood flowed down both his legs; and Zaid, endeavoring to shield him, was wounded in the head. The mob did not desist until they had chased him two or three miles outside the city to the foot of the surrounding hills.

Weary and exhausted, the Prophet (PBUH) took a rest against the wall of a vineyard. The wall belonged to a garden owned by Rabi'a's (ربيعة) two sons who are wealthy Makkans. At that time when the whole world seemed to have turned against him, The Prophet [PBUH] turned to his Lord to vent his distress. He was weary and wounded but confident of the help of his Lord, He said:

(اللهم إليك أشكو ضَعْفَ قُوَّتِي، وقلة حيلتي، وهواني على الناس، يا أرحم الراحمين، أنت رب المستضعفين، وأنت ربي، إلى من تَكَلَّنِي؟ إلى بعيد يتجهَمُنِي؟ أم إلى عدو ملكته أمري؟ إن لم يكن بك علي غضب فلا أبالي، ولكن عافيتك هي أوسع لي، أعوذ بنور وجهك الذي أشرقت له الظلمات، وصلح عليه أمر الدنيا والآخرة من أن تنزل بي غضبك، أو يحل علي سخطك، لك العُتْبَى حتى ترضى، ولا حول ولا قوة إلا بك).

“O’Allah, to you alone I complain of my weakness, the meagerness of my resources and lowliness before men. You are the Most Merciful, You are the Lord of the helpless and the weak, and You are my Lord. O, my Lord, into whose hand would you forsake me; into the hands of a stranger who will ill-treat me or to an enemy to whom You have given power over me.

I do not care of what happens to me so long as You are not angry with me. Your favor alone is my objective. I seek refuge in the light of Your face, by which all darkness is illuminated, and the things of this world and the next are set aright so that I never incur Your anger or I be touched by Your wrath. It is your prerogative to admonish until you are satisfied and well pleased. There is no Power and no might except Yours.”

Rabi'a's (ربيعة) two sons happened to be around and saw the Prophet's helpless situation and heard his plea and were moved on grounds of kinship and compassion. They sent to him one of their Christian servant Addas (عَدَّاس) with a tray of grapes. The Prophet [pbuh] accepted the fruit with pious invocation: **"In the Name of the Allah."** The Christian servant 'Addas was surprised by these words and said: **"These are words that are not used by the people in this land."**

The Prophet [pbuh] asked him: **Where did you come from and what is his religion?**

Addas replied: **"I am a Christian by faith and come from Nineveh (نَيْنَوَى)."**

The Prophet [pbuh] then said: **"You belong to the city of the righteous Jonah, son of Matta (يونس بن مَتَّى)."**

Addas asked him anxiously: **How do you know about Jonah ibn Matta**

The Prophet [pbuh] replied: **"He is my brother. He was a Prophet and so am I."** and the Prophet recited for him:

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ فَاجْتَنَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ

“So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish, - when he cried out in agony. Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace. Thus did his Lord choose him and make him of the Company of the Righteous. (Al-Qalam 68:48-50)

Addas became so excited full of reverence for the Prophet and fell over him kissing his hands and his feet.

When Rabbia's sons so what is happening, they called their Servant Addas and admonished him at this act but he replied: **"None on the earth is better than he is. He has revealed to me a truth which only a Prophet can do."**

They again reprimanded him and said: **"We forewarn you against the consequences of abandoning the faith of your forefathers. The religion which you profess is far better than the one he is preaching."**

Heart-broken and grieved , the prophet (PBUH) set out on the way of Mecca. He was heedless of anything around me until he suddenly realized he was in Qarn Ath- Tha'alib (قَرْنِ الثَّعَالِبِ), also called Qarn Al--Manazil (قَرْنِ الْمَنَازِل). There, he looked up and saw a cloud casting its shade on him and saw Gabriel in it.

Gabriel addressed him saying: **Allah has heard the response of your people and what they have said to you and sent with me the angel of mountains to order him with whatever you wish.**

The angel of the mountains gave his greetings to the Prophet (PBUH) and said: **Muhammad, You will have what you want, give me permission to bury your people between Al--Akhshabain (الْأَخْشَبَيْنِ) —Abu Qubais (أَبُو قُبَيْسٍ) and Qu'ayqa'an (قُعَيْقَعَانَ) mountains.**

The Prophet (PBUH) replied: **How about their children, I pray to Allah that will come from their loins those who will worship Allah alone and do not associate others with Him.**

Note: Here is the true Islamic character, the great magnanimous character, the character of our role model, our beloved Prophet (PBUH). In spite of all what he and his followers have been suffered on the hand of People of Mecca and now on the hand of the people of Taif, he was thinking about their children. Here is the example that you should follow, how about the innocents. No collective punishment, always hopeful the

"Say (O Muhammad): "It has been revealed to me that a company of jinn has listened (to the Quran). They said: 'Verily! We have heard wondrous Quran.

It guides to the Right Path, and we have believed in it, and we shall never associate anything with our Lord.

And (we believe) that He - exalted be the glory of our Lord! – He has neither taken a wife nor begotten a son.

And that the foolish one among us used to speak concerning Allah an atrocious lie.

And, indeed, we had thought that humankind and jinn would not speak lies concerning Allah –

And indeed, there have been individuals of humankind who used to seek the protection of individuals of the jinn, but instead, they increased them in humulation;

And indeed they thought as you have thought that Allah would not raise anyone (from the dead) –

And we of the jinn had sought the heaven but had found it filled with strong warders and meteors.

Before, we used to sit on places (high) to listen to the higher world. But he who seeks to listen now finds a shooting flame in wait for him;

And we do not know whether harm is intended for all who are in the earth, or whether their Lord intends to bring guidance for them.

And among us there are righteous and among us there are others who far from that. We have become of sects having different ways.

And we realize that we can never escape the will of Allah in earth, nor can we escape by flight.

And when we heard the guidance, we believed it. Whoever believes in his Lord in this life, he shall not fear loss or oppression.

And there are among us some who are Muslims (surrendered to Allah) and there are among us some who are unjust. As to those who have submitted to Allah, they have taken the right path (to everlasting delights near their Lord). And as for those who are unjust, they shall be the firewood for hell. [Al-Jinn 72:15]

From the context of these verses, we can safely establish it that the Prophet [pbuh] was not aware of the presence of that group of jinn. It was only when Allah revealed those verses that he came to know of it. The verses also confirm that it was the first time they

came. However, the context of the different versions suggests that the jinn repeated their visits later on.

The Prophet decided to enter Mecca but Zaid bin Harithah (زيد بن حارثة), his companion, said to the him, "How can you step into Makkah after they (Quraish) have exiled you?"

The Prophet [pbuh] answered:

(يا زيد، إن الله جاعل لما ترى فرجًا ومخرجًا، وإن الله ناصر دينه، ومظهر نبيه).

“Zaid, Allah will surely provide relief and He will verily support His religion and grant victory to His Prophet.”

When he was a short distance from Makkah, he retired to Hira' Cave. From there, he sent a man from Khuza'ah (خزاعة) tribe to Al-Akhnas bin Shuraiq (الأخنس بن شريق) seeking his protection. The latter answered that he was Quraish's ally and in no position to offer protection.

He dispatched the messenger to Suhail bin 'Amr (سهيل بن عمرو), but he also refused saying that Bani Amer (بني عامر) does not grant protection against Bani Kaab (بني كعب).

The Prophet sent to Al-Mut'im bin 'Adi (المطعم بن عدي), a notable in Makkah, seeking his protection and Al-Mut'im and called his people to prepare themselves fully armed and then asked Muhammad [pbuh] to enter into the Mecca. The Prophet entered and went directly to the Kabba where he prayed two-Rak'a. Mut'in stood and said: O'people of Quraish, I gave protection to Mohammad, no one should harm him. The Prophet (PBUH) left the Kabba for his house guarded by the heavily- armed vigilant 'Adi's sons.

The Messenger of Allah [pbuh] never forgot Mut'im's favor. Although Mut'im rejected the Prophet's message, the Prophet still wanted to honor him for his favors. At the conclusion of the battle of Badr, he declared publicly:

(لو كان المطعم بن عدي حيًا ثم كلمني في هؤلاء النتنى لتركتهم له).

“If Mut'im had been still alive and asked for the release of the Quraishite captives, he would not deny him his request”.

As Muslims, you should never forget those who have done favors to you, independent of whether they are Muslims or non-Muslims. Even if, at some point, they do something that hurts you, don't forget the favor. We gave the example of Abu Al-Bukhtri ibn Hisham (أبي البختری بن هشام) who helped the Prophet's family during the boycott and joined with Mut'am and three others to void the boycott agreement. Though Abu-A-Bukhtri came with the army of Quraysh to fight the Prophet (PBUH) in the Battle of Badr, the Prophet (PBUH) never forgot the favor and before the Battel of Badr gave the

order to his companions that they should not kill Abu Al-Bukhtri ibn Hisham (أَبِي الْبُخْتَرِيِّ بْنِ هِشَامٍ) if they encounter him in the battle.

The Night Journey, Isra and Mi'raj (الإسراء والمعراج)

After the death of Sayeda Khadija, the Prophet (PBUH) used to often visit his aunt Um Hany and sleep at her house. On one of the nights when the Prophet (PBUH) was sleeping at his aunt's house, the archangel Gabriel (جبريل) comes to him and woke him up and took him to outside the Kabba where a winged steed, Buraq (البراق) which is smaller than a mule and bigger than a donkey was standing. Gabriel asked the Prophet (PBUH) to ride the Buraq. The Buraq then carried the Prophet (PBUH) to the Temple Mount "Masjid Al Aqsa" (bait-ul-muqadas) in Jerusalem. The Prophet (PBUH) said that Al-Bouraq step was so wide that it reached the farthest point within the reach of the animal's sight. This part of the trip was recorded in Surah Al-Isra (17)

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ) سورة الإسراء

“Glorified (and Exalted) is He Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Haram (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), whose neighborhood We have blessed, in order that We might show him of Our Ayat (proofs, evidences, signs, etc.). Verily, He is the All-Hearer, the All-Seer.” (Isra 17: 1)

The verse starts with the word (سُبْحَانَ), but what is the linkage between the glorifications (التسبيح) of Allah and this miraculous journey of the Prophet (PBUH)?

Allah created the universe according certain rules and made means for every result a cause (جعل لكل سبب نتيجة) (Cause and effect). Because these cause effect relationship became so common, most people became believers that these means and causes are the ones responsible for the results and effects overlooking that Allah is the one who created the causes and the means and having the means do not guarantee the results and the results can come without the means.

To illustrate this point, to norm is that a child results from a sexual relationship between healthy husband and wife. If man ignores the reality that only Allah is responsible for the result and the means, he will faced with having the means of healthy husband and wife who do not have children, no matter how hard they try. Then Allah demonstrated to us that results can occur without the means. He created Adam without having a husband or wife and He created Eve without having a wife and he created Jesus without having a husband. This shows that the means are merely tools but they are not the ones causing the results.

Allah created the causes and the means and created the relationships between and the results and effects and He can suspend this relationship and He also can create effects and results without any causes or means. Allah created the relationship

between fire and heat and this relationship is the norm but in case of Sayeda Ibrahim, Allah suspended this relationship and the fire did not create the heat to burn Sayedna Ibrahim.

Here is the same issue, travelling from Mecca to Jerusalem and then to the seven heavens and return back to Mecca in a small part of one night is beyond the capability of mankind and thus this cannot occur except by the creator who has the power to suspend all divinely set physics laws that govern time and distance. Therefore, the verse opened by the word (سبحان) means how great is the one in whose hand all matters, causes and effects, means and results and the relationships between them but his actions are not governed by any mean or any law. He can cause any thing to happen by only two letters "Be" (كن).

(فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُ إِذْ رَمَيْتُ وَلَكِنَّ اللَّهَ رَمَى) (الأنفال)

"You did not kill but Allah killed them and you (i.e. Muhammad) did not throw when you did throw but Allah threw." [Al-Anfal 8:17]

Nothing happens in this universe without the command, knowledge, power and plan.

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا)

There are two words that refer to the travel at night, the word (سرى) means travelling at night and the word (أسرى) means travelling at the early part of the night.

The word (لَيْلًا) came to emphasize that the whole trip of the Prophet (PBUH) to Jerusalem and to through the seven heavens occurred in the night and in only part of the early part of the night. You may wonder what does this mean as related to the current ability of man to travel to the moon and to Mars.

The average commercial plane flies at 550 to 600 mph.
Boeing 747 is the fastest commercial airliner, capable of speeds up to 720 m.p.h.
The fastest commercial craft in the world travels at a speed of 1300 mph (the Concorde retired in 2003)

The earth rotates around itself:1000 mph

The X-15 military aircraft holds the official world record for the fastest speed ever reached by a manned aircraft. Its maximum speed was 4,520 mph (7,274 km/h)
Speed of the Earth in orbit around the Sun 6,666 mph (10,728 km/hr)

The fastest rocket to leave the Earth's atmosphere is the one traveling to Pluto at a speed of 36,000 mph (57,936 km/hr).
The Helios II probe that was launched to the sun has the highest ever speed of man-made vehicle; it was 156,585 mph (252,000 km/hr) (211 times speed of sound)
Speed of the Solar System in orbit around the Milky Way galaxy 447,387 mph (720,000 km/hr)

Universe's diameter: 92 billion light years = 5.4×10^{23} mile (8.7×10^{23} km)

If the Prophet's trip took 4 hrs going and returning, He speed must have exceed 3×10^{23} mile/hr (4.5×10^{14} speed of light)

Million 10^6 Billion 10^9 Trillion 10^{12} Quadrillion 10^{15} Quintillion 10^{18}
Sextillion 10^{21}

The prophet's speed was more than 300 sextillion mph (450 trillion the speed of light)

Speed of light 670 million mile/hr (1.08 billion km.hr) 186,282 miles per second (299,792 km/s)

Speed of sound in air 741 miles/hr (1,192 km/hr)

Interesting that before the Isra, Surah Al-Naml was revealed and in surah the Al-Naml, Allah is revealing a speed related miracle that a man was able to make (This also could Prophet Suleiman himself when he asked to bring Balqees throne from Yemen to Jerusalem::

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ (٣٨) قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيَّ أَمِينٌ (٣٩) قَالَ لِّذِي عِنْدَهُ ۖ عَلِّمَنَّيْ لِي أَتِيكَ بِهِ قَبْلَ أَنْ يَبْرُتَ إِلَيْكَ طَرَفُكَ فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ ۖ قَالَ هَٰذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

“He said: "O chiefs; which of you can bring me her throne before they come to me surrendering themselves in obedience?"

An Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

The one with whom was knowledge of the Book said: "I will bring it to you before the twinkling of an eye!"

Then when he [Sulaiman] saw it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, truly my Lord is Free of All Needs, Supreme in Honor." (Naml 27: 38-40)

The speed for the twinkle of an eye is one tenth of a second (1/10 sec)

Distance between Yemen and Jerusalem is 1,375 miles (2213 km)

So, the throne was moved at a speed of 49.5 million mph

We said that the Prophet's speed must have exceeded 3×10^{23} mile/hr (300 sextillion mph). **This is 6000 trillion times the speed of moving the throne of Belqeas.**

So, all the laws of physics related to time and space was suspended by the one who created them to allow this miracle to happen. This is Allah that we should know, He is the one that no laws guide Him and He does everything with only two letter Be (كن).

So, next time you stand in Front of Allah in prayer, consider in front of whom you are standing.

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا)

“Glorified (and Exalted) is He Who took His slave

The Prophet (PBUH) who was the most perfect man, Allah honored him by giving calling him (عبدہ) (My slave) and this is the highest status and honor man can achieve to be a true slave of Allah and for Allah to call him, My slave. This sets the clear understanding that no matter of the greatness of this miracle, the Prophet is still a slave of Allah and Allah is the Lord of the universe, no confusion in this relationship. This relationship is very clear in the mind of Muslims, unlike the confusion among Christians muddled this relationship and could not differentiate between Jesus and Allah.

The perfect understanding of this relationship between the messenger (PBUH) and Allah was demonstrated by Sayedna Abu Bakr when the Prophet (PBUH) died. When the Prophet (PBUH) died, all the companion got devastated to the point that sayenda Omar declared that he will kill anyone who says that the Prophet (PBUH) died. But Abu Bakr who loved the Prophet (PBUH) more than anyone else in this world stood in this most difficult situation to affirm the concept of Monotheism and said:

من كان يعبد محمداً (من دون أي لقب) فإن محمداً قد مات ومن كان يعبد الله فإن الله حي لا يموت

“Whoever worshipped Mohammad (without giving any title), Mohammad died, but whoever worship Allah, Allah is alive and never die”.

This clearly shows Abu Bakr’s level in the belief in Allah; he knew exactly who the Prophet is and who is Allah.

Therefore, in spite of the great miracle that the Prophet (PBUH) accomplished, He is still a slave of Allah and this is the greatest honor for him and for us to follow him.

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ)

“Glorified (and Exalted) is He Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Haram (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), whose neighborhood We have blessed}

Note that \at that time Al-Masjid-al-Haram (Kabba) was full with idols and Al-Masjid-al-Aqsa was empty land and Allah designated them as Masjid because they were and will be true Masjids when Allah will be worshipped by those whose prayer involve Sujood for Him.

Abu-Dhar (may Allah be pleased with him) related: "I once asked Prophet Muhammad (PBUH): ‘Which was the very first mosque?’ He said: **‘The Sanctified**

Mosque (بيت الله الحرام). I asked: 'Then which?' He said: '**The Aqsa Mosque.**' I asked: 'How many years were between them?' He said: '**40 years.**' I asked: 'Then which?' He said: '**Wherever you are when the time for Salat comes then pray... they are all mosques of Allah.**'" (Related by Ahmed, and reported by Bukhari and Muslim, in the same form).

Allah says regarding Mecca:

" إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ " (آل عمران: 96)

"Verily, the first House (of worship) appointed for mankind was that at Bakkah Makkah), full of blessing, and a guidance for Al-Âlamîn (mankind and jinn)." [Al-Imran 3: 96]

Early scholars tried to explain what is meant by the first house appointed to mankind.

Ibn-Kathir said: Allah tells us that the first house appointed for mankind, for the purpose of worship and performing rituals, circumambulating around or facing towards it during daily prayers was the House in Bakkah (Makkah).

Concerning the name Bakkah mentioned in the holy ayah, it is a famous name of Makkah. It was said that Makkah was called Bakkah because it overpowers tyrants and it is where they are defeated and humiliated. It was also said that this name goes back to the fact that people came in crowds to Makkah.

Ikramah said: "The house and what surrounds it is Bakkah, while what is outside of this is Makkah."

But, if the statement (إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ) Verily, the first House appointed for mankind that in Bakka, just mean it is the first place of worship is in Mecca or there is a more insightful meaning?

Scientific implications in this ayah:

In the mid-1960s, scientists proved that the earth was completely immersed with water in a certain phase of its creation, and that there was no dry land exposed above the surface of that water.

Then the bottom of this huge ocean exploded into violent volcanic eruptions that kept on continuously throwing molten lava. The lava accumulated in layers over layers causing a mountain range to form on the bottom of this huge ocean. This mountain range continued to grow until its peak emerged out of the water's surface forming the first part of dry land. Mecca was the first peak that emerged from the ocean to start the formation of the earth. This indicates that the land beneath the Holy Ka'ba is considered as the oldest piece of the solid rocky surface of the earth.

This operation of gradual growth by accumulation is known in Arabic as "**Dahw**" (الدحو) which is linguistically defined as: the process of extension, folding and throwing which is a precise definition of the earth building processes through volcanic eruptions.

Fourteen hundred years ago, it was related from Prophet Muhammad (PBUH) that he said:

“كانت الكعبة خشعة على الماء فدحيت منها الأرض ” والحديث ذكره في غريب الحديث (3/362) , وذكره الزمخشري في الفائق في غريب الحديث 1/371

"The Ka'ba emerged from beneath the water as a small hill, and then land formed around it."

This Hadith was mentioned by Al-Harawy (الهروي) in The Book of Strange Ahadith and by Al-Zamakhshary (الزمخشري) who also included it in his book (The Very Strange Ahadith) because its scientific implications exceeded the knowledge of its era by fourteen hundred years.

This Hadith is supported by another Hadith narrated by Al-Tabarany (الطبراني) and Al-Bayhaqi (البيهقي) from Ibn Omar (ابن عمر):

وهذا الحديث النبوي الشريف يدعمه حديث آخر أخرجه كل من الطبراني والبيهقي في الشعب عن ابن عمر (رضي الله عنهما) :
إنه (أي بيت الله الحرام) كان أول ما ظهر على وجه الماء عند خلق السماوات والأرض زبدة (بفتح الزاي , أي كتلة من الزبد) بيضاء فدحيت الأرض من تحته

"It (the Sanctified House) was the first thing to come out over the surface of the water in the time of creating the heavens and the earth as a block, then land formed from beneath it."

Those two Ahadeeth are now considered a miraculous scientific proof because no one before the middle of the twentieth century realized any of these facts.

After the death of Sayeda Khadija, the Prophet (PBUH) used to often visit his aunt Um Hany and sleep at her house. On one of the nights when the Prophet (PBUH) was sleeping at his aunt's house, the archangel Gabriel (جبريل) comes to him and woke him up and took him to outside the Kabba where a winged steed, Buraq (البراق) which is smaller than a mule and bigger than a donkey was standing. Gabriel asked the Prophet (PBUH) to ride the Buraq. The Buraq then carried the Prophet (PBUH) to the Temple Mount "Masjid Al Aqsa" (bait-ul-muqadas) in Jerusalem. The Prophet (PBUH) said that Al-Bouraq step was so wide that it reached the farthest point within the reach of the animal's sight.

There, the Prophet (PBUH) came down of the Buraq and tied it by a ring on the door of the Masjid. The Prophet entered the Masjid where he found all the Prophets of the Abrahamic descent (Abraham, Moses, and Jesus among a group of Prophets) waiting and he led them in prayer. After the prayer, the Gabriel brought to the Prophet (PBUH) two jugs, one containing wine and the other milk. The Prophet (PBUH) chose the milk and refused the wine. At this, the Archangel Gabriel said, **'You have been rightly guided to the fitrah, the true nature of man, and so will your people be, Muhammad. Wine is forbidden to you.**

Then, Gabriel with the Prophet left and the Prophet (PBUH) re-rode al- Buraq who started climbing up towards the heavens (Ascension – Al-Mi'raj). The Prophet (PBUH) said in way up, we passed by sea of green air (مشينا قُرب بحرٍ منَ الهواء الأخضر) and I asked Gabriel what is this (ما هذا يا جبريل) and He said: (لولا هذا البحر منَ الهواء لاحتُرقت الأرض بمنى فيها), if it was not for this the earth and everything in it will be burned.

1 _ لماذا لا نظهره على أنه المكتشف الأول لطبقة غاز (الأوزون) التي تشغل العالم حاليًا ، ألم يرد في قصة الإسراء و المعراج قوله الشريف :
[مشينا قُرب بحرٍ منَ الهواء الأخضر فسألْتُ ما هذا يا جبريل ، ف...قال لولا هذا البحر منَ الهواء لاحتُرقت الأرض بمنى فيها]

Now, we know that in the area between 20 to 30 miles above the earth in the stratosphere there is a layer of Ozon (O₃) that is green in color and it protects life on earth from the sun's harmful radiation (Ultraviolet light)
We continued ascending until we reached the nearest heaven. Gabriel asked for the gate to be opened, he was asked, **'Who is it?'** Gabriel answered, **'Gabriel.'**
Then, he was asked: **'Who is accompanying you?'** Gabriel replied, **'Muhammad.'**
He was asked, **'Has Muhammad been called?'** Gabriel replied: **Yes.**
A response came: **'He is welcomed. What an honorable visit his is!'**
The gate was opened, and when The Prophet (PBUH) went over the first heaven where he saw **Adam** there. Gabriel said to Prophet Muhammad (PBUH: **'This is your father, Adam; pay him your greetings.'** The Prophet (PBUH) greeted him and he returned the greeting and said: **'You are welcomed, 0 pious son and pious Prophet.'**

Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked: **'Who is it?'** Gabriel answered: **'Gabriel.'** It was asked: **'Who is accompanying you?'** Gabriel replied, **'Muhammad.'** It was asked: **'Has he been called?'** Gabriel answered: **Yes.** Then it was said: **'He is welcomed. What an honorable visit his is!'**

The gate was opened. "When the Prophet (PBUH) went over the second heaven, there he saw **John (Yahya) and Jesus (Isa)**, who were cousins of each other.
Gabriel said to the Prophet: 'These are John and Jesus; pay them your greetings.' So the Prophet (PBUH) greeted them and both of them returned my greetings to me and said, **'You are welcomed, 0 pious brother and pious Prophet.'**

Then Gabriel ascended with the Prophet (PBUH) to the third heaven and asked for its gate to be opened. And the same questions were asked to Gibreal about whose is there and who is accompanying him and whether the Prophet was called and the angles who guarding the gate opened it and welcomed the Prophet saying: 'He is welcomed, what an honorable visit his is!' When the Prophet went over the third heaven, he saw **Joseph (Yusuf)**. Gabriel said to the Prophet (PBUH): 'This is Joseph; pay him your greetings.' So the Prophet greeted him and he returned the greeting and said: **'You are welcomed, 0 pious brother and pious Prophet.'**

Then Gabriel ascended with the Prophet (PBUH) to the fourth heaven and asked for its gate to be opened. After asking the same questions, and the welcome of the Prophet, the gate was opened, and when the Prophet (PBUH) went over the fourth heaven, there he saw **Enoch (Idris)**. Gabriel told the Prophet: 'This is Enoch; pay him your greetings.' So the Prophet greeted him and he returned the greeting and said: **'You are welcomed, O pious brother and pious Prophet.'**

Then Gabriel ascended with the Prophet (PBUH) to the fifth heaven and asked for its gate to be opened as happened before, the gate opened and the Prophet (PBUH) entered he saw **Aaron (Harun)**. Gabriel said: 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said: 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with the Prophet (PBUH) to the sixth heaven and when the Prophet (PBUH) entered, he saw **Moses (Musa)**. Gabriel said: 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said: 'You are welcomed, O pious brother and pious Prophet.'

Then Gabriel ascended with the Prophet (PBUH) to the seventh heaven and when they entered the seventh heaven, the Prophet saw **Abraham (Ibrahim)**. Gabriel said: 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to the Prophet and said: **'You are welcomed, O pious son and pious Prophet.'**

Then the Prophet (PBUH) was made to ascend to Sidrat-ul-Muntaha (سدرۃ المنتهى) (i.e. the remotest Lote Tree) where no Prophet had been before. At this point, Gabriel told the Prophet, you need to go forward alone because beyond this point I cannot go, I'll be burnt if I did. The Prophet moved forward until he reached Al- Bait- al-Ma'mûr (البيت المعمور) (the much frequented house) which is entered daily by seventy thousand angels and once they enter they would not exit till the day of Resurrection.

The Prophet (PBUH) entered heaven and moved in it until he reached the palace where he could hear the sound of writing of pens (صريف الأقلام) and the Prophet (PBUH) felt the divine presence and Allah revealed to him the instructions that Muslims should pray fifty times a day.

The Prophet narrates that in his way back, he passed by Moses in the sixth heaven, who asked him: **'What have you been ordered to do?'** the Prophet replied: **'I have been ordered to offer fifty prayers a day.'**

Moses said: **'Your followers cannot bear fifty prayers a day, and by Allah I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.'**

The Prophet (PBUH) looked and Gabriel and asked whether he can go back and Gabriel said: **Yes, if you wish.**

The Prophet (PBUH) went back, and Allah reduced ten prayers for me. Then again he passed by Moses who repeated the same as he had said before. Then again the Prophet (PBUH) went back to Allah, and He reduced ten more prayers. When he came back to Moses he said the same. The Prophet (PBUH) went back to Allah, and He ordered him to observe **ten prayers** a day. When he came back to Moses, he repeated the same advice, so the Prophet (PBUH) went back to Allah and he was ordered to observe **five prayers** a day.

"When the Prophet came back to Moses, Moses said: **'What have you been ordered?'** I replied: **'I have been ordered to observe five prayers a day.'** Moses said: **'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your followers' burden.'**

The Prophet replied: **'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.'**

قد استحييت من ربي، ولكنني أرضى وأسلم

When the Prophet (PBUH) left, he heard a voice saying: **I have imposed My Ordinance and alleviated the burden of My servants."**

قد أمضيت فريضتي وخففت عن عبادي.

The Qur'an records elements of this journey in Surah A-Najim, chapter 53:

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ إِذْ يَغْشَى السُّدْرَةَ مَا يَغْشَىٰ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

“ For indeed he saw him at a second descent, Near the Lote-tree beyond which none may pass: Near it is the Garden of Abode. Behold, the Lote-tree was shrouded (in mystery unspeakable!) (His) sight never swerved, nor did it go wrong! For truly did he see, of the Signs of his Lord, the Greatest! (An-Najm 53:13-18)

The Prophet Muhammad (PBUH) returned to Earth and went back to his bed. While the Prophet (PBUH) was on his miraculous journey, his aunt, Umm Hany, came to check on him and couldn't find him on his bed and became concerned. But when she returned for the second time she found him and felt at ease. On the morning, the Prophet was getting ready to go out, so she asked him where he was at night and where he is going. He told her of his miraculous trip and told her that he is going to the Kabba to tell Quraysh. She pleaded with him not to tell them because they will ridicule him and even those who believed in him may now deny him. But, the Prophet insisted and went to the Kabba.

When he arrived to the Kabba, he sat thinking about the possible reaction to the people to his trip. While he was sitting, Abu Jahl passed by him and said jokingly: **Muhammad do you want to tell me something.** The Prophet (PBUH) knew that Abu-Jahl will

reject the story but he needed to tell about the honor that Allah has bestowed on him. So, he told Abu-Jahl.

Abu-Jahl said: **Are you telling me that you went to Bayt Al-Maqdis and returned on the same night.** The Prophet replied: **yes.**

Abu-Jahl said: **If I call the people, would you tell them what you just told me?**

The Prophet (PBUH) said: **Yes**

Abu-Jahl called the people and asked Mohammad to tell them what he just he just told him.

The Prophet (PBUH) told them of his journey. The people laughed at him and regarded the story as absurd and they said: **'By God! This is ridiculous! A caravan takes a month to go to Syria and a month to return! Can you do that long journey in a single night?'** Even some of the believers, rejected the storey and went to Abu Bakr who was at home and told him, **"Look at what your companion is saying. He says he went to Jerusalem and came back in one night."** Abu Bakr in replies, **"If he said that, then he is truthful. I believe him concerning the news of the heavens — that an angel descends to him from the heavens. How could I not believe he went to Jerusalem and came back in a short period of time — when these are on earth?"**

Then Abu Bakr went to the mosque and found Abu-Jahl and Moatm ibn Uday and others surrounding the Prophet (PBUH). Mut'am said: **What you have told us in the past was possible, but now you are telling us that you made a trip in one night when we take one month to go there and one month to return, By Alat and Uzza, I'll never believe you.**

Abu-Bakr had a strong relationship with Moatan and before Abu-Bakr became a Muslim Moatam asked for Aisha, Abu Bakr daughter for his son. In spite of that realationship, Abu-Bakr couldn't stay silent, he said to Moatam: **Maotam, you have said evil things, you are accusing Mohammed with lying and I testify that he is telling the truth. You know that Mohammad has never gone to Bayt Al-Maqdes (Jerusalem).**

Several of the people standing were familiar with Bayt Al-Maqdas, so they said: **If you have gone there, then describe it to us.**

The Prophet (PBUH) described it to then with sufficient details as he was seeing it in front of him. They said: **We don't care about this but we care more about our caravans that are in the way, tell us if you have seen them.**

He said: **Yes, I passed by the caravan of such and such and they have lost one of their camels and they were looking for it and left a cub full of water that I drank; when they come ask them. I also saw the caravan of such and such and I passed by them, the camels got scared and ran and the riders and named them, were going to fall of them.**

They said: **Tell about what they were carrying and when will they be returning.**

The Prophet (PBUH) described for them what they are carrying as he was seeing them in front of and told them about who will be coming first and what camel will be leading the caravan.

When the caravans returned as the Prophet (PBUH) and confirmed all what The Prophet (PBUH) said, but instead of believing, they continued their rejection and claimed that this was just great magic.

Note

There are lessons that can drawn from this miraculous journey, but I'll only focus on two:

1. Prayers are the most important obligatory act because they are the only command that Allah delivered by Himself to the Prophet (PBUH).
2. When we reflect on the exchanges between the Prophet (PBUH) and Prophet Moses, we note that when Allah enjoined the Muslims to pray fifty times a day, the Prophet (PBUH) did not ask Allah for dispensation. This may be because the Prophet's experience that this command is feasible because Muslims used to pray long part of the night. But Prophet Moses experience was different and the Prophet (PBUH) respected Prophet Moses' experience rather than his own and followed it because he recognized that Prophet Moses led a nation that had the strong and weak in faith but at that time the Prophet (PBUH) was leading few dedicated followers. This teaches us that experience counts. This is important because a scholar who has no experience with the conditions of the people to whom he is giving a fatwa can give a wrong one. Islam actually does not overlook this fact and it is an acceptable principle by all scholars that the fatwa can change by time and place.

Introduced of Islam to the Arabian Tribes and Individuals

In Dhul Qa'dah (ذى القعدة), the tenth year of Prophethood, i.e. July 619, the Prophet [pbuh], returned to Makkah to resume his activities. The time for pilgrimage to Makkah was approaching so he took advantage of it to visit the tribes on their camps to introduce them to Islam and call upon them to embrace it, just as it was his practice but now he was asking them to support him and protect him until Allah's victory is granted.

On that year, the Prophet (PBUH) introduced Islam to the pilgrims of many tribes including: Banu 'Amir bin Sa'sa'ah (بنو عامر بن صعصعة), Muharib bin Khasfa (مُحَارِب بن), Fazarah (فزارة), Ghassan (غسان), Murrah (مرة), Haneefah (حنيفة), Saleem (سليم), Abs (عيس), Banu Nasr (بنو نصر), Banu Al-Buka (وبنو البكاء), Kindah (كندة), Kalb (كلب), Al-Harith bin Ka'b (الحارث بن كعب), Udhrah (عُدْرَة) and people of Hadrmout (الحضارمة). But, none of none of them responded positively.

While most of them rejected his invitation to Islam out right, when he introduced Islam to the pilgrims from Bani 'Amir bin Sa'sa'ah (بنو عامر بن صعصعة) by calling them to abandon idolatry and support him. The leader of the group, Buhairah bin Firras (بَيْحَرَة بن فِرَاس) said to him: **"Should we give you allegiance and Allah give you power over your opponents, will you give us right to inheritance and succeed you in power?"**

The Prophet replied: **"The whole affair lies in Allah's Hands. He gives the power to whomever He desires."** (الأمر إلى الله ، يضعه حيث يشاء)

The man responded: **"Do you expect us to incur the wrath and vengeance of the Arabs and when Allah grants you victory, the leadership go to others. We have no need for your offer."** (أَفَتَهْدَفُ نحورنا للعرب دونك، فإذا أظهرك الله كان الأمر لغيرنا، لا حاجة لنا بأمرك)

When Banu 'Amir (بنو عامر بن) returned to their land, they visited an elderly man who had had not joined them because of his age. They told him of the encounter with the Prophet (PBUH), they said: **"A young man of Quraish of Bani 'Abdul Muttalib, claiming that he is a Prophet, contacted us, asked for support and invited us to embrace his religion."**

The old man was struck by the news and said: **"Is there a way to amend the loss of that opportunity, no Ishmaelite has ever claimed this before and I swear by the one in whose hand is my soul, he is the Truth. Where was your wisdom to reject his offer?"**

The Marriage to the Prophet

The death of Khadijah left the Prophet (PBUH) lonely; he was living with his two daughters Fatima and Um-Kalthoum. His Daughter Zaynab (زينب) was married to Abul-As ibn Al-Rabee (أبو العاص بن الربيع) who was the son of Khadija's sister Halalah (هالة بنت خويلد) and he was not a Muslim. Ruqaiyah (رقية) was married to Uthman Ibn Afan after she was divorced from Utbaa (عتبة) ibn Abu-Lahab. Umm Kulthum (أم كلثوم) was divorced from Utaibah ibn Abu Lahab and Fatima was the youngest and no one asked to marry her because everyone was expecting her to marry Ali ibn Abi-Talib.,

While his companions noticed his feeling of loneliness, no one could open the subject of marriage to him. But, on one day in Shawwal, the tenth year of Prophethood, Khawlah bnt Hakeem (خولة بنت حكيم السلمية) opened the subject to him and said: **“O'Messenger of Allah, I see continuous sadness in your eye from the loss of Khadija, wouldn't you marry again for some one to comfort and take care of you”**.

He said: **But, whom?**

She said: **The daughter of your best Friend, Aisha bnt Abu Bakr.**

He said: **But she is still young, she is only 7.**

She said: **You engage her now and wait until she gets older.** (This meant that marriage will not be completed for 3 years).

The Prophet said: **But who will take care of me and the house for now.**

She said: **Sawdah (سودة بنت زمعة).**

The Prophet sat silent for while reflecting on Sawdah. She and her husband and cousin As-Sakran bin 'Amr (السكران بن عمرو) was of the early Muslim and suffered greatly on the hand of their Quyraish and they both immigrated to Abyssinia (Ethiopia) on the second emigration. Her husband As-Sakran bin 'Amr died in Ethiopia and she returned with group of 32 who returned to Mecca in the 10th year of Prophethood after hearing the news of Omar ibn Al-Khatib became a Muslim and that Muslims were openly worshiping Allah in the Kabba.

Of those who returned were Uthman ibn Afan and his wife, the Prophet's daughter Ruqiah, and Mousab ibn Umair. Sawdah returned to live with her father in a difficult state.

Having taken the Prophet's approval to engage Aisha and marry Sawdah, Khawlah bnt Hakeem (خولة بنت حكيم السلمية), she directly went to Abu-Bakr house and Sawdah's house.

Marriage of the Prophet [pbuh] to ‘Aishah [R]

Khawlah bnt Hakeem (خولة بنت حكيم السلمية) went to Abu-Bakr house and when she gave the good news to Abu-Bakr's wife Umm Al-Roma'n (ام الرمان) who sent for Abu-Bakr. When Abu Bakr heard the news, he said: **But I have already given my word to Mut'am ibn Uday that Aisha will marry his son, let me go and ask him, if he still interested.**

Abu-Bakr went to Mut'am house where Mut'am and his wife were there. He asked Mut'am whether he is still interested in having his son marrying Aisha. Mut'am wife answered and said: **If our son marry your daughter, he may become a Muslim and this is something we will not accept.** Abu-Bakr looked at Mut'am and said: **What do you say?** He replied: **You heard what she said.**

Abu-Bakr was relieved, knowing that Mut'am does not want his son to marry Aisha. He returned home and told Khawlah (خولة) to tell the Prophet (PBUH) to come and engage Aisha. Later the Prophet (PBUH) went and engaged Aisha and paid a dowry of 500 dinars. But Aisha stayed in her father home and only after the Prophet Immigrated to Madina, three years after; in Shawwal, the year 1 A.H she was married to the Prophet (PBUH) when she was ten.

To understand the Prophet's marriage of Aisha at that young age, you have to ask whether this was an odd act or was it a normal custom in this society. Obviously, it was a common custom that girls are married at very young age because the Prophet's own daughters were married at very young age. Zaynab was married when she was 10 years old, Ruqaiyah was married when she was 8 years old and Um-Kalthum was married when she was 7 years old. So, those who want to judge the Prophet's actions better understand the customs of the society and this is why not all the Prophet's actions are considered Sunnah that need to be followed. Some of his actions were based on the customs of the society he lived in and thus he, the Muslims and the non-Muslims followed them and these are not Sunnah's to be followed unless the Prophet (PBUH) gave an instructions that they are to be followed.

Marriage of the Prophet [pbuh] to Sawdah [R]

After visiting the House of Abu-Bakr, Khawlah bnt Hakeem (خولة بنت حكيم السلمية) went to Sawdah's (سودة بنت زمعة) house and told her that she has good news for her. Sawdah asked: what are they?

She said: **The Prophet (PBUH) has sent me to ask you if you want to marry him?**

Sawdah's face beamed with happiness and said: **Go to my father and ask him.**

Khawlah went to Sawda's father and told him: He said: **A truly honomrable man, what does your friend say**. Khawlah said: She likes that. He said: Invite Mohammad to come.

Later the Prophet (PBUH) went and the marriage with Sawdah was completed and she moved to live with the Prophet (PBUH) and his daughters.

The people from Quraysh were actually surprised of the Prophet's marriage of Sawdah because she was older than him, she was not as beautiful as Khadija and she did not come from an elete family as Khadija.

Meeting the Prophet (PBUH) With Bani Shyban (بنی شیبان)

The account is narrated by Ali ibn Abi Taleb (على بن أبي طالب) and reported by Ibn Hiban, Al-Biyhaqi and Ibn Asaker (حبان في الثقات و البيهقي في الدلائل وابن عساكر في تاريخ دمشق). When Allah commanded that Prophet (PBUH) to spread the message among the Arab tribes, the Prophet used to always Abu Bakr to meet the representatives of the tribes who came to Mecca to perform the Hajj. Abu Bakr always went with the Prophet (PBUH) in these meetings because he was well knowledgeable with the lineage of the different tribes and the key people in each tribe. One time, the Prophet (PBUH) took me and Abu Bakr and we reached to a respected gathering. Abu Bakr asked them who are you and they said we are Banu Shyban in Tha'labah (بني شيبان بن ثعلبة). Abu Bakr turned to the Prophet (PBUH) and said "There is no more honorable people than those in there tribe and they were: Mafrouq ibn Amr (مَفْرُوقُ بْنُ عَمْرٍو), Hani ibn Qabysah (هَانِيُّ بْنُ قَبِيصَةَ), AlMuthana ibn Harithah (الْمُتَنَّى بْنُ حَارِثَةَ) and Al-Noman ibn Shareik (النُّعْمَانُ بْنُ شَرِيكِ). (لَعَلَّكَ أَخُو قُرَيْشٍ) Mafrouq ibn Amr (مَفْرُوقُ بْنُ عَمْرٍو), would you be the brother of Quraysh. Abu Bakr said: **If it has reached you that he is the messenger of Allah, here he is** ----- (إِنْ كَانَ بَلَّغَكُمْ أَنَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَذَا هُوَ هَذَا).

Mafrouq (مَفْرُوقُ) said:

فَقَالَ مَفْرُوقٌ: قَدْ بَلَّغْنَا أَنَّهُ يَذْكُرُ ذَلِكَ. ثُمَّ التَفَتَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِلَآمَ تَدْعُو يَا أَخَا قُرَيْشٍ؟

"We heard about him and then looked to the Prophet (PBUH) and said to what you are inviting people the Brother of Quraysh."

The Prophet (PBUH) forward and sat down and sat next to him Abu Bakr and said:

«أَدْعُوكُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنِّي رَسُولُ اللَّهِ، وَأَنْ تُؤْمِنُوا بِي، وَتَمْنَعُونِي، وَتَنْصُرُونِي حَتَّى أُوَدِّيَ عَنِ اللَّهِ الَّذِي أَمَرَنِي بِهِ، فَإِنَّ قُرَيْشًا قَدْ تَظَاهَرَتْ عَلَى أَمْرِ اللَّهِ وَكَذَّبَتْ رَسُولَهُ، وَاسْتَعْنَتْ بِالْبَاطِلِ عَنِ الْحَقِّ، وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ».

"We have come here to invite you to the witness that there is god but Allah alone with no partners with Him and I am the messenger of Allah and I invite you to shelter me, protect me and support me to deliver the message of Allah as He commanded me because Quraysh is standing against Allah's commands and has

rejected me and preferred falsehood over, and Allah is self sufficient the worthy of all Praise”.

Mafrouq (مَفْرُوقٌ) said: "is there anything more, the brother of Quraysh?"

قَالَ لَهُ: وَإِلَامَ تَدْعُو - أَيْضًا - يَا أَخَا قُرَيْشٍ؟

So the Prophet (PBUH) recited (فَتَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ إِلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالَّذِينَ إِحْسَنًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ
إِذَا قُتِلُوا نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا مَا ظَهَرَ مِنْهَا وَمَا بَطْنٌ وَلَا تَقْتُلُوا أَنْفُسَكُمْ الَّتِي حَرَّمَ
اللَّهُ إِلَّا بِالْحَقِّ ذَالِكُمْ وَصَدِّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (١٥١)

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ اللَّهُ أَوْفُوا ذَالِكُمْ وَصَدِّكُمْ بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ (١٥٢)

وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا لِلْهَبْلِ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَالِكُمْ وَصَدِّكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ (١٥٣)

Say: "Come, I will recite what your Lord has prohibited you from:

- 1) Do not join anything in worship with Him;
- 2) Be good and dutiful to your parents;
- 3) Do not kill your children because of poverty - We provide sustenance for you and for them;
- 4) Do not come near to Al-Fawâhish (shameful deeds) whether committed openly or secretly,
- 5) Do not kill anyone whom Allah has forbidden, except for a just cause (according to Islâmic law).

This He has commanded you that you may understand.

- 6) Do not come near to the orphan's property, except to improve it, until he (or she) attains the age of full strength;
- 7) Give full measure and full weight with justice. We burden not any person, but that which he can bear.
- 8) Whenever you give testimony say the truth even if a near relative is concerned, and fulfill the Covenant of Allah, This He commands you, that you may remember.

"And verily, this is my Straight Path, so follow it, and do not follow (other) paths, for they will separate you away from His Path. This He has ordained for you that you may gain Taqwa." (Al-An'am 6: 151-153)

Mafrouq (مَفْرُوقٌ) said:

فَقَالَ لَهُ مَفْرُوقٌ: فَوَاللَّهِ مَا هَذَا مِنْ كَلَامِ أَهْلِ الْأَرْضِ، وَلَوْ كَانَ مِنْ كَلَامِهِمْ لَعَرَفْنَاهُ. وَإِلَامَ تَدْعُو - أَيْضًا - يَا أَخَا قُرَيْشٍ؟

I swear by Allah that these words are not the words of the people of the land, and if they were of their words we could have surely recognized it. What else do you call for the brother from Quraish?

The Prophet (PBUH) recited

فَتَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (٩٠) {النحل}

Indeed, Allah commands justice and Al-Ihsn [going beyond justice by giving part of your right], and supporting the kins, and forbids all obscenity and shameful deeds and aggression, He admonishes you, that you may take heed. (Al-Nahl 16:90)

Mafrouq (مَفْرُوقٌ) said:

فَقَالَ لَهُ مَفْرُوقٌ: دَعَوْتَ وَاللَّهِ يَا قُرَيْشِي إِلَى مَكَارِمِ الْأَخْلَاقِ، وَمَحَاسِنِ الْأَعْمَالِ، وَلَقَدْ أَفَكَ قَوْمٌ كَذَبُواكَ، وَظَاهَرُوا عَلَيْكَ -وَكَأَنَّهُ أَحَبُّ أَنْ يَشْرَكَهُ فِي الْكَلَامِ هَانِي بْنُ قَبِيصَةَ- فَقَالَ: وَهَذَا هَانِي بْنُ قَبِيصَةَ شَيْخُنَا وَصَاحِبُ دِينِنَا.

"You, the son of Quraysh have indeed called, by Allah, to the most honorable characters and the most virtues deeds and your people of Quraysh have lied about you. And this is or chief and our religious scholar Hani ibn Qabisa (هَانِيُّ بْنُ قَبِيصَةَ)".

So, Hani ibn Qabisa (هَانِيُّ بْنُ قَبِيصَةَ) said:

فَقَالَ لَهُ هَانِيٌّ: قَدْ سَمِعْتُ مَقَالَتَكَ يَا أَخَا قُرَيْشٍ، وَصَدَّقْتُ قَوْلَكَ، وَإِنِّي أَرَى أَنْ تَرْكَنَّا دِينَنَا وَاتَّبَاعَنَا إِيَّاكَ عَلَى دِينِكَ لِمَجْلِسِ جَلْسَتِهِ إِلَيْنَا لَيْسَ لَهُ أَوَّلٌ وَلَا آخِرٌ، لَمْ نَتَّفَكَّرْ فِي أَمْرِكَ وَنَنْظُرَ فِي عَاقِبَةِ مَا نَدْعُو إِلَيْهِ -رَلَّةٌ فِي الرَّأْيِ، وَطَبِيشَةٌ فِي الْعَقْلِ، وَقِلَّةٌ نَظَرٌ فِي الْعَاقِبَةِ، وَإِنَّمَا تَكُونُ الزَّلَّةُ مَعَ الْعَجَلَةِ، وَإِنْ مِنْ وَرَائِنَا قَوْمًا نَكْرَهُ أَنْ نَعْقِدَ عَلَيْهِمْ عَقْدًا، وَلَكِنْ تَرْجِعْ وَتَنْظُرْ وَنَنْظُرْ -وَكَأَنَّهُ أَحَبُّ أَنْ يَشْرَكَهُ فِي الْكَلَامِ الْمُتَنَّى بْنُ حَارِثَةَ- فَقَالَ: وَهَذَا الْمُتَنَّى شَيْخُنَا وَصَاحِبُ حَرْبِنَا.

"I have heard what you've said the brother of Quraysh, and I believed in what you said and I see that if we leave our religion and embrace your religion after a first meeting without giving some thought to this matter, this will be a hasty decision, unwise from because we would not have considered the future consequences and there is harm in hasty decisions. . Also, we have people whose advice we must seek. So I think we should wait and here is our leader and our military chief Al-Mouthana ibn Haritha (الْمُتَنَّى بْنُ حَارِثَةَ).

Al-Mouthana (الْمُتَنَّى) said:

فَقَالَ الْمُتَنَّى: قَدْ سَمِعْتُ مَقَالَتَكَ، وَاسْتَحْسَنْتُ قَوْلَكَ يَا أَخَا قُرَيْشٍ، وَأَعْجَبَنِي مَا تَكَلَّمْتَ بِهِ، وَالْجَوَابُ هُوَ جَوَابُ هَانِي بْنِ قَبِيصَةَ، وَتَرْكَنَّا دِينَنَا وَاتَّبَاعَنَا إِيَّاكَ لِمَجْلِسِ جَلْسَتِهِ إِلَيْنَا، وَإِنَّمَا نَزَلْنَا بَيْنَ صَيْرَيْنِ: أَحَدُهُمَا الْيَمَامَةُ، وَالْآخَرُ السَّمَامَةُ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَمَا هَذَانِ الصَّيْرَانِ؟» فَقَالَ لَهُ: أَمَّا أَحَدُهُمَا فَطُفُوفُ [45] الْبَرِّ وَأَرْضُ الْعَرَبِ، وَأَمَّا الْآخَرُ فَأَرْضُ فَارِسَ وَأَنْهَارُ كِسْرَى، وَإِنَّمَا نَزَلْنَا عَلَى عَهْدِ أَخَذَهُ عَلَيْنَا كِسْرَى أَنْ لَا نَحْدِثَ حَدَثًا وَلَا نُؤْوِي مُحْدِثًا [46]، وَلَعَلَّ هَذَا الْأَمْرَ الَّذِي نَدْعُونَا إِلَيْهِ مِمَّا تَكْرَهُهُ الْمُلُوكُ، فَأَمَّا مَا كَانَ يَلِي بِلَادَ الْعَرَبِ فَذَنْبُ صَاحِبِهِ مَغْفُورٌ، وَعُذْرُهُ مَقْبُولٌ، وَأَمَّا مَا كَانَ يَلِي بِلَادَ فَارِسَ فَذَنْبُ صَاحِبِهِ غَيْرُ مَغْفُورٍ، وَعُذْرُهُ غَيْرُ مَقْبُولٍ، فَإِنْ أَرَدْتَ أَنْ نَنْصُرَكَ وَنَمْنَعَكَ مِمَّا يَلِي الْعَرَبَ فَعَلْنَا.

" The brother of Quraysh, I have heard your recitation, I liked your statements, and I admired what you have said but the answer is what Hani Ibn Qamisa (هَانِيُّ بْنُ قَبِيصَةَ) gave you, if we leave our religion and follow you after our first meeting we would have placed ourselves between two dangers. We are located between the land of the Arabs and land of Persia. And we have a treaty with Kisra (king of Persia) that we neither create new matters not we harbor someone bring new matters (لَا نَحْدِثُ حَدَثًا وَلَا نُؤْوِي مُحْدِثًا). And this matter that you are bringing is something that kings hate. As far the Arabs, it will be a violation that is forgiven and an

excuse that is accepted but for the Persians it will be a deviation not forgiven and an excuse not acceptable. So if we agree, we will support you and protect form the Arab side but regarding the Persian, you will be in your own".

The Prophet (PBUH) said:

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَسَأْتُمْ الرَّدَّ إِذْ أَفْصَحْتُمْ بِالصِّدْقِ، إِنَّهُ لَا يَقُومُ بَيْنَ اللَّهِ إِلَّا مَنْ حَاطَهُ مِنْ جَمِيعِ جَوَانِبِهِ».

"Your response is not unfair and you have spoken the truth, but this religion of Allah will only be helped those who protect it from all sides."

Then the Prophet (PBUH) said:

ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرَأَيْتُمْ إِنْ لَمْ تَلْبَثُوا إِلَّا يَسِيرًا حَتَّى يَمْنَحَكُمُ اللَّهُ بِلَادَهُمْ وَأَمْوَالَهُمْ، وَيُفْرِشَكُم بَنَاتِهِمْ، أَنْتُمْ تَسْبَحُونَ اللَّهَ وَتُقَدِّسُونَهُ؟»

"You will see but only in short time that Allah will grant you victory over their kingdom? And you will enjoy their land and money and marry their women? But you have to give Glory to Allah and declare his purification".

The Nomam ibn Shurayk (النُّعْمَانُ بْنُ شَرِيكٍ) said: (اللَّهُمَّ وَإِنَّ ذَلِكَ لَكَ يَا أَخَا قُرَيْشٍ) **May Allah grant you this, the brother of Quyrash**

The Prophet (PBUH) said:

فَتَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا * وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا} [الأحزاب]

"O prophet, We have sent you as a witness, and as a bearer of good news and a Warner, (45) And as the one who calls (people) towards Allah with His permission, and as a luminous lamp." (Al-Ahzab 33:45-46)

Then he stood, holding Abu-Bakr hand and left to meet other tribes.

Yathrib (Madina)

Yathrib is located 200 miles from Mecca in the way between Mecca and Syria. Ythrib become famous as al-Madinah, "the City" par excellence. Yathrib is located in a vally and its land is very fertile and thus has many gardens of palm trees. You may recall that, when we discussed the the Arabs and divided according to lineage, we said that the Arabs are classified into three groups:

1. The first is the Perishing Arabs (العرب البائدة): These ancient Arabs of whose history little is known and they vanished and we discussed two of their tribes, Ad and Thamud, that were mentioned in the Quran and neither they nor their unique civilization were known before.

2. The second group is the Pure Arabs (العرب العاربة) who originated from the progeny of Ya'rub bin Yashjub bin Qahtan (يَشْجُبُ بْنُ يَعْزُبَ بْنِ قَحْطَانَ). They were also called Qahtanian Arabs (العرب القحطانية). They originally lived in Yemen and comprised many tribes, two of which were very famous: a. Himyar (حِمْيَر) and Kahlan (كَهْلَان). While Himyar remained in Yamen, Kahlan were forced to emigrate from Yemen to dwell in the different parts of the Arabian Peninsula after the Great Flood (Sail Al-'Arim of Ma'rib Dam). The Quran provides an account of this event in Surah Saba (34:15-19). Part of the Kahlan tribe belongs to Tha'labah bin 'Amr (تَعْلَبَةُ بْنُ عَمْرٍو مَزِيْقِيَاء) moved to Yathrib and of his seed were the tribes of Aws and Khazraj.
3. The third group is the Arabized Arabs (العرب المستعربة) who came from outside Arabia.

In addition to the Arab tribes of Aws and Khazraj Jewish tribes lived there. The Jews moved Arabia in several phases. The first phase of immigration of the Jews to Arabia occurred when BunKhuz Nusr (بَنُو خُذْ نَصْر) invaded Jureaslim and destroyed the arc of covenant in 586 BC. The Jews were immigrating to Yeman where Jewish tribes existed from the time of the Queen of Sheeba (Saba) during Prophet Sulman time. The second phase of immigration occurred in 70 AD when the Roman entered Jureaslim and started prosecuting the Jews. In their way to Yeman, some stayed at Yathrib and some settled at Khaybar.

The Jews lived among the Arabs, but they helped separate because they were feeling the sense of superiority over the Arabs. They were very successful traders and thus they were very wealthy and owned a lot of the land and businesses.

In Yathrib, there lived 3 main Jewish tribes: Banu Al-Nadeer, Banu Khirizah and Banu Qyniqa'a (بَنُو النَّضِيرِ بَنُو قَرِيظَةَ بَنُو قَيْنِقَاع). In order to keep control on the Arab tribes, they agreed among themselves that they will split in their support of the Arab tribes. Banu Al-Nadeer and Banu Khirizah (بَنُو النَّضِيرِ بَنُو قَرِيظَةَ) joined in alliance with the tribe of Aws and Banu Qyniqa'a (بَنُو قَيْنِقَاع) joined in alliance with the tribe of the Khasraj.

The Aws and the Khasraj were always at conflict and wars started between them on the trivialst of reasons. One of their famous wars is the war of Dahis and Khabra'a (داحس و الغبراء) which is the name of two horses that were racing against each other and when Dahis won, a war started because the loser disputed the victory.

Whenever wars happened between the Aws and the Khasraj, the victories of the victories always went to the Jews. The Jews also used to threaten the Arabs that it is about time for a Messenger of Allah to come and they will follow him and with him, they would destroy the Arab pagans and will rule the whole Arabia.

Because Yathrib was in the trading route between Mecca and Syria, relationships were formed between the People of Mecca and the People of Yathrib. We previously discussed that **Hashim ibn Abd Manaf** from Quraysh married Salmah from the clan of Al-Najjar in Yathrib and had a son Shybah who later became known as Abd-Al-Mutalib, the grandfather of the Prophet (PBUH). We also discussed how Banu Al-Najjar came to support Abd-Al-Mutalib to become the leader of Quraysh after his uncle and guardian Al-Mutalib died when his uncle Nawfal challenged him for the leadership position.

The Men from Yathrib

In spite of all the rejections that the Prophet (PBUH) faced, he was not discouraged at all. He persisted in his mission despite all odds. He did not confine his efforts to the tribes but also conducted contacts with individuals and some of them embraced Islam. During the 10th year of prophethood, the prophet (PBUH) has some encounters with people from Yathrib

Swaid bin Samit (سويد بن الصامت): He was a great poet from Yathrib (Madinah) and because of his intelligence, eloquence and status of his family, his people called him, the perfect (الكامل). When the Prophet (PBUH) met him and invited him to Islam, Swaid told the Prophet: **“Perhaps what you claim revelations are similar to what I have.**

The Prophet (PBUH) asked: **What do you have.**

He said: **I have the sound words from Luqman’s wisdom”**

The Prophet (PBUH) said: **Recite some for me.** Swaid recited some to the Prophet.

The Prophet acknowledged the eloquence and the wisdom but told him:

(إن هذا لكلام حسن، والذي معي أفضل من هذا؛ قرآن أنزله الله تعالى عليّ، هو هدى ونور)

“But, what I have is something far better, it is Quran that was revealed to me by Allah, in which there is light and guidance.

Then, the Prophet (PBUH) recited for him some verses from the Qur’ân and Swaid (سويد) listened with full attention and when the Prophet (PBUH) finished, he said: **This is truly stunning**, and immediately accepted Islam. He returned to Yathrib, but shortly was killed in a battle between the Aws and Al-Khasraj (الأوس والخزرج).

Eyas bin Mu’adh (إياس بن معاذ): He was a youth from Aws tribe. He came as a member of delegation led by Abul Haisar Anas bin Rafi’ (أبو الحيسر أنس بن رافع), seeking alliance with Quraish against their rival tribe in Madinah, Al-Khazraj (الخزرج). The Prophet (PBUH) met them and advised them to follow a better course than that they had in mind. He introduced himself, explained his mission and recited some verses from the Qur’an.

Eyas's (إياس) heart immediately moved by the Quran and said: **My people, by Allah, this is better than what we came for.**

فقال إياس بن معاذ: أي قوم، هذا والله خير مما جئتم له، فأخذ أبو الحيسر أنس بن رافع - رجل من الوفد - حفنة من تراب البطحاء فرمى بها وجه إياس، وقال: دعنا فلعمري لقد جئنا لغير هذا، فصمت إياس، وقام رسول الله صلى الله عليه وسلم، وانصرفوا إلى المدينة من غير أن ينجحوا في عقد حلف مع قريش.

But, Abul Haisar Anas bin Rafi' (أبو الحيسر أنس بن رافع), the leader of the delegation became upset with what Eyas said and threw dust on the face of Eyas and ordered him to keep silent. Eyas kept quite and the Prophet (PBUH) left. The group from Madinah later left after having failed in securing alliance with Quraish. Shortly after arrival in Madinah, Eyas declared his Islam and started informed people about the Prophet's message. But shortly after he got very sick and died.

Successful Meeting with People from Yathrib

During the pilgrimage season, in the 11th year of Prophethood, the Prophet (PBUH) and his Companion, Abu-Bakr passed by 'Aqabat Mina (عقبة منى) where they heard people talking. They went at their heels until they encountered six men from Yathrib, four from Khazraj (الخزرج) tribe and two from Aws (الأوس) tribe:

1. As'ad bin Zurarah (أسعد بن زُرارة [من بني النجار])
2. Awf bin Harith, (عوف بن الحارث بن رفاعة ابن عَفْراء [من بني النجار].)
3. Rafi' bin Malik (رافع بن مالك بن الْعَجْلان [من بني زُرَيْق].)
4. Qutbah bin 'Amir (قُطْبَة بن عامر بن حديدة [من بني سلمة].)
5. Uqbah bin 'Amir (عُقْبَة بن عامر بن نابي [من بني حَرَام بن كعب])
6. Jabir bin 'Abdullah (جابر بن عبد الله بن رِئَاب [من بني عبيد بن غَنَم].)

The Prophet (PBUH) asked the group: **"Of what tribe are you?"**

They replied: **"Of the tribe of Khazraj and Aws"**

The Prophet enquired: **"Are you the allies of the Jews?"**

They said: **"Yes."**

The Prophet (PBUH) said: **"Then why not sit down for a little and I will speak to you."**

The offer was readily accepted because they were aware of the Prophet's reputation, particularly since they heard of Eyas bin Mu'adh (إياس بن معاذ) and his becoming a Muslim. They were curious to hear from the Prophet (PBUH).

The Prophet [PBUH] presented to them Islam, explained its implications, and the responsibilities that fell upon those who accept it. When the Prophet [PBH] concluded his talk, they discussed the matter among themselves and said: **“He is surely the Prophet with whom the Jews are always threatening us; why not we be the first to join him.”**

Any time a conflict happen between the Jews and the Arab tribes of Madina (Awas and Khasraj), the Jews would threaten the Arabs that it is about time for a Messenger of Allah to come and they will follow him and with him, they would destroy the Arab pagans and will rule the whole Arabia. This account is stated by Allah in Surat al-Baqara:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ [البقرة 89]

“And when there came to them (the Jews), a Book from Allah (the Qur'an) confirming what is with them (Torah), although aforetime they used to pray for (his coming) to achieve victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers” (Al-Baqara 2:89)

The six men from Madina embraced Islam, and said to the Prophet, **“We have left our community and there is no community as divided by hatred and rancor as they are. Allah may cement our ties through you. So let us go and invite them to this religion of yours; and if Allah unites them with you, no man will be dearer to us than you.”**

إِنَّا قَدْ تَرَكْنَا قَوْمَنَا وَلَا قَوْمَ بَيْنَهُم مِّنَ الْعَدَاوَةِ وَالْشَّرِّ مَا بَيْنَهُمْ، فَعَسَىٰ أَن يَجْمَعَهُمُ اللَّهُ بِكَ، فَسَتَقْدِمُ عَلَيْهِمْ، فَتَدْعُوهُمْ إِلَىٰ أَمْرِكَ، وَنَعْرِضُ عَلَيْهِمُ الَّذِي أُجِبْنَاكَ إِلَيْهِ مِنْ هَذَا الدِّينِ ، فَإِن يَجْمَعَهُمُ اللَّهُ عَلَيْكَ فَلَا رَجُلَ أَعَزَّ مِنْكَ.

The group of the new Muslims from Madina left with full commitment to preach the Islam to their people.

The First ‘Aqabah Pledge

In the following year, on the occasion of the pilgrimage, a group of 12 came from Madina ready to acknowledge Prophet Muhammad (PBUH) as their Prophet. The group of men comprised five of the six who had met the Prophet [PBUH] the year before, the sixth who stayed away was Jabir bin ‘Abdullah bin Reyab (جابر بن عبد الله بن ريثاب), the other seven were:

1. Mu‘adh bin Al-Harith, Ibn ‘Afra (معاذ بن الحارث، ابن عفراء من بني النجار), from Khazraj.
2. Dhakwan bin ‘Abd Al-Qais (ذَكْوَان بن عبد القيس من بني زُرَيْق), from Khazraj.

3. 'Ubadah bin As-Samit (عبادة بن الصامت من بني غنم), from Khazraj.
4. Yazeed bin Tha'labah (يزيد بن ثعلبة من حلفاء بني غنم), from Khazraj.
5. 'Al-'Abbas bin 'Ubadah bin Nadalah (العباس بن عُبادة بن نَضْلَة من بني سالم), from Khazraj.
6. Abul Haitham bin At-Taihan (أبو الهيثم بن النّيثان من بني عبد الأشهل), from Aws.
7. 'Uwaim bin Sa'idah (عُويم بن ساعدة من بني عمرو بن عَوْف), from Aws.

When they met the Prophet (PBUH), he told them:

[تعالوا بايعوني على ألا تشركوا بالله شيئاً، ولا تسرقوا، ولا تزنوا، ولا تقتلوا أولادكم، ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم، ولا تعصوني في معروف].

"Give your allegiance to me that you will not worship any one but one Allah; you will not steal; you will not commit adultery, you will not kill your children; you will not utter falsehood and you will not disobey me in any just matter."

They all took the pledge. When they had taken the pledge, Prophet Muhammad [PBUH] said:

، فمن وفي منكم فأجره على الله ، ومن أصاب من ذلك شيئاً فعوقب به في الدنيا، فهو له كفارة، ومن أصاب من ذلك شيئاً فستره الله ، فأمره إلى الله ؛ إن شاء عاقبه، وإن شاء عفا عنه

"He who fulfills the pledge, Allah will reward him; and who violates any of them and is punished in this world, it will be an expiation for him in the Hereafter; and if the sin remains hidden from the eyes of the men and no grief comes to him, then his affair is with Allah. He may forgive him or He may not."

After they completed the pilgrimage and were ready to return to Yathrib, the Prophet ([PBUH]) sent with them Mus'ab bin 'Umair Al-'Abdari (مُصْعَب بن عُمَيْر العبدري) [R], who in this capacity served as the first Muslim 'ambassador. He went with them to teach the people there the doctrines of Islam, give them practical guidance and make attempts at propagating Islam among the people of Yathrib who profess polytheism.

Mus'ab entered Yathrib as a guest of As'ad ibn Zurarah (اسعد بن زرارَة) who was the maternal cousin of Usaid Ibn Hudair (اسيد بن حضير) who was a chief of the Khasraj and started teaching Islam.

On one day Usaid Ibn Hudair (اسيد بن حضير) and Sa'd Ibn Mu'aadh (وسعد بن معاذ), who was a chief of the Aws tribe, were setting together, they heard of a meeting that Mus'ab and As'ad ibn Zurarah (اسعد بن زرارَة) having near well in the premises of Bani Zafar (بني ظفر) clan, conversing with some new converts. They started discussing this stranger who

had come from Makkah to denounce their religion and call to a new one unknown to them. Sa'd said to Usaid, **"Go to this stranger who came to denounce our religion and call to a new one unknown to us and stop your cousin from supporting him and kick him out of our land"**.

Usaid Ibn Hudair (اسيد بن حضير) took his spear (حربته) and went to them. As soon as As'ad ibn Zurarah (اسعد بن زرارہ) saw Usaid with anger in his face, he told Mus'ab, This is Usaid who is the chief of his clan. Usaid started shouting in anger saying: **Stop what you are saying and leave our land, you are befooling the simple people who are weak of heart"**.

But Mus'ab said in a very calm voice, **"Won't you sit down and listen to what we are saying? If our matter pleases you, you can accept it, and if you hate it, we'll stop calling to what you hate."**

أو تجلس فتسمع، فإن رضيت أمراً قبلته، وإن كرهته كف عنك ما تكره

When Usaid found that Mus'ab is appealing to his logic and reason, he stuck his spear in the ground and said to him: **"That is fair, tell me what you have."**

Mus'ab started reciting the Holy Qur'an to him and explaining to him the call of the new religion. No sooner did Mus'ab finish his words than Usaid was overwhelmed and he shouted, **"How good these words are! What do you do if you want to embrace this religion?"**

Mus'ab said, **"Purify your body and clothes, and bear true witness, then pray two Rakaa."** Usaid got up quickly washed, purified himself, and announced his embracement of Islam. Then Usaid said there was a man (Sa'd bin Mu'adh) whose people would never hang back if he followed the Islam.

The problem is that Usaid had to go back to Sa'd Ibn Mu'aadh to give him the news of the task which had been assigned to him to stop and expel Mus'ab Ibn `Umar. He went back to Sa'd, but as he approached Sa'd said to those around him, **"Usaid's face is changed. I swear it." Yes. He went with a challenging, angry face and came back with a face full of tranquility and light.**

Usaid decided to use his intelligence. He knew that Sa'd Ibn Mu'aadh was well known for his pure nature and keen determination. He knew that Islam was not far from him. He only needed to hear what he himself had heard of Allah's word. But if he said to Sa'd, I've embraced Islam; go and embrace it the outcome would not have been guaranteed. He had to prompt Sa'd in a way that would push him to Mus'ab's gathering in order to see and listen. How could he do this?

But before Sa'd would speak, Usaid said to him you better go because I was told that the Bani Haarithah tribe, part of your clan is going out to kill As'ad Ibn Zuraarah and start a war. Sa'ad became very angry and he took his spear and ran fast to where Asa'd, Mus'ab to stop the conflict. When he came near the gathering, he found nothing but quiet overwhelming them while Mus'ab Ibn 'Umair I setting in the middle of them reciting Allah's verses humbly, and they carefully listened to him.

Sa'd Ibn Mu'aadh had hardly heard the Qur'an when his heart was illuminated. In one of the incredible miracles of fate, the leader of the Awas put aside his spear and shook hands with Mus'ab as a sign of his allegiance to the Prophet (PBUH).

Hardly did the evening of that day arrive when all the men and women of his clan embraced Islam with the exception of one, Al-Usairim (الأصيرم), who hung back until the Day of Uhud. On that day he embraced Islam and fought the polytheists and was eventually killed before performing a single prayer. The Prophet [pbuh] commented saying: "He has done a little but his reward is great." (عمل قليلاً وأجر كثيرًا)

Mus'ab stayed in Madinah carrying out his mission diligently and successfully until almost all the houses in Madina had Muslims elements, men and women. Shortly before the approach of the following pilgrimage season, i.e. the thirteenth year of Prophethood, Mus'ab bin 'Umair returned to Makkah carrying to the Prophet [PBUH] the good news about the new fertile soil of Islam in Madinah, and that the city was bound to provide support for the cause of Allah.

The Second 'Aqabah Pledge

During the pilgrimage season of the thirteenth of Prophethood, June 622 A.D., over seventy converts from Madinah came with a group of their people who are still polytheist to perform the rituals of pilgrimage in Makkah. The oft-repeated question amongst them was **"Isn't it high time we protect Muhammad instead of leaving him forsaken, deserted and stumbling in the hillocks of Makkah?"**

Shortly after arrival, they conducted clandestine contacts with the Prophet [pbuh] and agreed to meet him secretly at night in mid Tashreeq Days (the 11th, 12th and 13th days of Dhul Hijja) (أيام التشريق) in a small hill (الشعب) at Al-'Aqabah where is the first stone in Mina (العقبة حيث الجمرة الأولى من منى), the same place as they had the last year's meeting.

The Muslim group was accompanied by a notable of Yathrib called 'Abdullah bin 'Amr bin Haram (عبد الله بن عمرو بن حرام أبو جابر) who was still a polytheist. They disclosed to him their intention of meeting Prophet Muhammad [PBUH] and exhorted him to join their ranks and give up polytheism lest he should serve as wood for Hell in the Hereafter. He promptly embraced Islam and witnessed the serious meeting at Al-'Aqabah.

On the designated night of the meeting, they slept with the rest of the people from Yathrib in their camps. After a third of the night had elapsed, they began to leave quietly and met the chosen place (الشعب). They were seventy three men and two women Nusaibah bint Ka'b from the Najjars and Asma' bint 'Amr from Bani Salamah (نُسَيْبَةُ بِنْتُ كَعْبٍ - أُمُّ عُمَارَةَ - مِنْ بَنِي مَازِنَ بْنِ النَّجَّارِ، وَأَسْمَاءُ بِنْتُ عَمْرٍو - أُمُّ مَنِيعٍ - مِنْ بَنِي سُلَيْمَةَ)

They waited for the Messenger of Allah [pbuh] until he came in the company of his uncle Al-'Abbas bin 'Abdul Muttalib (العباس بن عبد المطلب) who was not a Muslim but came to be sure that his nephew will have the proper protection. After they expressed their desire to the Prophet (PBUH) to come to them to Madina and they will support and protect him. After hearing what they said, Al-'Abbas bin 'Abdul Muttalib (العباس بن عبد المطلب) spoke and said:

"O you people of the Khazraj (the Arabs used to call the people from Yathrib Khazraj, whether from Khazraj or Aws), you all know the position that Muhammad holds among us. We have protected him from our people as much as we could. He is honored and respected among his people. He refuses to join any party except you. So if you think you can carry out what you promise while inviting him to your town, and if you can defend him against the enemies, then assume the burden that you have taken. But if you are going to surrender him and betray him after having taken him away with you, you had better leave him now because he is respected and well defended in his own place."

Ka'b ibn Malik Al-Ansari (كعب بن مالك الأنصاري) replied: **"We have heard your words, and now O Messenger of Allah; it is for you to speak and take from us any pledge that you want regarding your Lord and yourself."**

The Prophet [PBUH] began to speak, recited some Qur'anic verses, called people unto Allah, exhorted them to enter the fold of Islam and concluded saying: "I ask your pledge that you protect me from whatever you protect your women and children from."

Here Al-Bara' bin Ma'rur (البراء ابن مَعْرُورٍ), caught the Prophet's hand, and said: **"Oh yes, we swear by Allah, Who sent you as a Prophet in Truth, that we will protect you from whatever we protect our women from. Have confidence in us, O Messenger of Allah. By Allah, we are genuine fighters and quite reliable in war, it is a trait passed down to us from our ancestors."**

Then 'Abul Haitham At-Taihan (أَبُو الْهَيْثَمِ بْنِ النَّيْهَانَ) interrupted and said: **"O Prophet of Allah! Between us and the Jews, there are agreements which we would then sever. If Allah grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (meaning Quraish)?"**

The Prophet [pbuh] smiled and replied:

[بَلِ الدَّمُ الدَّمُ، وَالْهَدْمُ الْهَدْمُ، أَنَا مِنْكُمْ وَأَنْتُمْ مِنِّي، أَحَارِبُ مَنْ حَارَبْتُمْ، وَأَسَالِمُ مَنْ سَالَمْتُمْ].

"Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace."

After the negotiations concerning the conditions of allegiance had ended, and all of the audience unanimously agreed to ratify it, two men Al 'Abbas bin Ubada bin Nadlah (العباس بن عباد بن نَضْلَة) and As'ad bin Zurarah (أسعد بن زُرارة), who were the early generation of converts who had embraced Islam in the eleventh and twelfth years of Prophethood, rose to their feet to explain to the others of the serious step they were about to take so that they could give their pledge fully aware of the whole affair and consequently be ready for the sacrifice they were expected to make.

Al 'Abbas bin Ubada bin Nadlah (العباس بن عباد بن نَضْلَة), remarked:

"O you people of Khazraj! Do you know the significance of the pact that you are entering into with this man?"

They replied: **Yes**

He continued: **You are in fact affirming that you will fight against all, the black and the red of the people. If you fear that your property will be at stake or the lives of your nobles will be endangered, then leave him now, because if you do this after the pledge, it will be degrading for you both in this world and the world to come. But if you think that you can carry out what you are called upon to do in spite of the loss of precious lives and property, then undertake this heavy responsibility, and I swear by Allah, that herein lies the good of this world and that of the next."**

They replied, **"We have already considered the loss of property and the murder of our notables, yet we pay him allegiance. But what is our reward if we observe all the items of this pact?"**

The Prophet replied: **"Paradise is in store for you."**

Then they asked him to stretch out his hand, and they all stretched out their hands to take the pledge and give allegiance to the Prophet [pbuh], As'ad bin Zurarah (أسعد بن زُرارة) stood up and said:

"People of Yathrib, we have not covered that long distance except because we have had deep belief that he (Muhammad [pbuh]) is the Messenger of Allah. We are already convinced that following him entails departure from the pagan Arabs

even if it were at the risk of our life. Should you preserve in this course, holdfast to it, and your great reward is placed in the Hand of Allah, but if you are caught in fear, I admonish you to give it up just now, and then you would be more excusable by Allah."

They all, replied: **We understand our obligation and we are fully committed and we are ready to make all the necessary sacrifices.**

As soon as they said that, As'ad bin Zurarah (أسعد بن زُرارة) took the Prophet's hand and gave his pledge to the Prophet (PBUH) and the rest all followed.

After the pledge ceremony was completed, the Prophet (PBIH) asked the group to appoint twelve deputies to shoulder the responsibility of implementing the articles of this pledge and to guide the respective people of their own tribes in matters relating to the propagation of Islam. The group selected nine from Al-Khazraj and 3 from Aws.

The nine deputies of the Khasraj were (نقباء الخزرج):

1. As'ad bin Zurarah bin 'Ads (أسعد بن زُرارة بن عدس.)
2. Sa'd bin Ar-Rabi' bin 'Amr (سعد بن الربيع بن عمرو.)
3. Abdullah bin Rawahah bin Tha'labah (عبد الله بن رواحة بن ثعلبة.)
4. Rafi' bin Malik bin Al- 'Ajlan (- رافع بن مالك بن العجلان.)
5. Al-Bara' bin Ma'rur bin Sakhr (- البراء بن معرور بن صخر.)
6. Abdullah bin 'Amr bin Haram (- عبد الله بن عمرو بن حرام.) who just became a Muslim and joined them
7. Ubadah bin As-Samit bin Qais (- عبادة بن الصامت بن قيس.)
8. Sa'd bin 'Ubadah bin Dulaim (- سعد بن عبادة بن دُلَيْم.)
9. Al- Mundhir bin 'Amr bin Khunais (- المنذر بن عمرو بن خُنَيْس.)

The three deputies of the Aws were (نقباء الأوس):

1. Usaid bin Hudair bin Sammak (- أُسَيْد بن حُصَيْر بن سِمَاك.)
2. Sa'd bin Khaithamah bin Al-Harith (- سعد بن خَيْثَمَة بن الحارث.)
3. Rifa'a bin 'Abdul Mundhir bin Zubair (- رفاعة بن عبد المنذر بن زبير.)

Once again, those twelve men were sworn to act as surety over the affairs of their people. The Prophet (PBUH) Said to them:

: [أنتم على قومكم بما فيهم كفلاء، ككفالة الحواريين لعيسى ابن مريم، وأنا كفيل على قومي]

“You are guardian over your people just as the disciples of Jesus the son of Mary, and I (Prophet) the guardian over my people (meaning all the Muslims).

While there in the last stages of the pledge an evil person discovered the secret desert meetings with the people from Yathrib. There was no time for him to run to the people of Mecca to inform them, so he stood and shouted: **“O’ people of this land, come to see Mohammad and his followers are gathered to plot a war against you.”** يا أهل الجَبَابِج - المنازل - هل لكم في مُذَمَّم والصباة معه؟ قد اجتمعوا على حربكم.

The Prophet immediately knew that he is one of the devils who inhabited in Al-‘Aqabah, who discovered their meeting, so he said: **“This is one of the devils of Aqaba, By Allah, the enemy of Allah, I’ll settle my account with you soon.”**

[هذا أَرَبُ العقبة، أما والله يا عدو الله لأتفرغن لك. ثم أمرهم أن ينفضوا إلى رحالهم].

On hearing this, Al-‘Abbas bin Nadlah said (العباس بن عباد بن نضلة): **"By Allah, Who has sent you in Truth, we are powerful enough to put the people of Mina (the Quraishites) to our swords tomorrow, if you desire."**

The Prophet [pbuh] said: **"We have not been commanded to follow that course; just go back now to your camps."** لم نؤمر بذلك، ولكن ارجعوا إلى رحالكم

They went back to sleep till morning.

No sooner did Quraish hear of this treaty than a trouble-provoking turmoil began to mushroom in all directions. They realized quite fully that an allegiance of this sort is bound to produce far- reaching ramifications of direct impact on their lives and wealth. The following day, a large delegation comprising the leaders of Makkah went to the camp of the Madinese to protest against the treaty. They addressed the Madinese:

[يا معشر الخزرج، إنه قد بلغنا أنكم قد جئتم إلى صاحبنا هذا تستخرجونه من بين أظهرنا، وتبايعونه على حربنا، وإنه والله ما من حي من العرب أبغض إلينا من أن تتشب الحرب بيننا وبينهم منكم].

"O people of Khazraj, we have been informed that you have come here to conclude a treaty with this man (Muhammad) and evacuate him out of Makkah. By Allah, we don't hate anything more than starting a war between you and us."

The Madinese polytheists having known nothing about the secretly taken pledge began to swear by Allah and answered in good faith that there was no truth in the report. The

leaders of Mecca looked at Abdullah bin Ubai bin Salul (عبد الله بن أبي بن سلول), the leader of the camp and polytheist, who refuted their allegations denouncing them as null and void, claiming that his people would never initiate anything unless he gave them clear orders.

The Muslims of Yathrib remained silent neither negating nor confirming.

The leaders of Quraysh seemed to be almost convinced by the arguments presented by the polytheists, and went back home frustrated. However, they were still not fully convinced that nothing happened. They began to scrutinize the smallest details, and trace the minutest news till it was established beyond a shadow of doubt that the pact did take place, but that was after the pilgrims of Madina had left Makkah. In a fit of rage, they pursued the pilgrims but did not succeed in catching hold of anyone except Sa'd bin 'Ubadah (سعد بن عباد). They subjected him to unspeakable tortures, but he was later rescued by Al-Mut'im bin 'Adi and Harith bin Harb bin Omaiyah (المطعم بن عدى والحارث بن حرب) with whom he had trade relations.

That is the story of the Second 'Aqabah Pledge, later known as the Great 'Aqabah Pledge. The treaty was most fortunate for even though Islam was growing in Yathrib, the Muslims in Mecca were still suffering.

The Migration

After the return of the people from Yathrib (Madina) to their land and declared their Islam and announced their pledge with the Prophet (PBUH), many people in Madina followed suite and became Muslims. With the increase of the number of Muslims in Madina, it led the establishment of a mini Muslim state in it. The prosecution of Quraysh to the Muslims was getting escalated and the Prophet [PBUH] encouraged the Muslims of Mecca to migrate to Madinah. The Muslims started to migrate in large number, particularly after the verses in Surah Al-Ankaboot (29) was revealed encouraging the immigrations as Allah said:

يَعْبَادِي ۚ الَّذِينَ ءَامَنُوا إِنِّ اَرْضِى وَأَسِعَةً فَايْتَنِى ۖ فَاغْدُونا (٥٦) كُلُّ نَفْسٍ ذَائِقَةُ ۖ لَمَوْتٍ ثُمَّ اِلَيْنَا تُرْجَعُونَ
(٥٧) وَ ۚ الَّذِينَ ءَامَنُوا وَعَمِلُوا ۖ الصَّالِحَاتِ لَنُؤْتَنَّهُمْ مِّنْ ۖ لَّجْنَةٍ غُرْفًا تَجْرِى مِنْ تَحْتِهَا ۖ لَّا يَنْهَرُ خَالِدِينَ فِيهَا ۚ
نِعْمَ اَجْرٌ ۖ لِّلْعَمَلِينَ (٥٨) ۚ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٥٩) وَكَأَيِّنْ مِّنْ ذَايَةٍ لَّا تَحْمِلُ رَزْقَهَا ۚ اللَّهُ
يَرْزُقُهَا وَاِيَّاكُمْ وَهُوَ ۚ السَّمِيعُ ۚ الْعَلِيمُ (٦٠) العنكبوت

O my servants who believe! Lo! My earth is spacious, so worship Me only. Every soul will taste of death. Then unto Us you will be returned. Those who believe and do good deeds, verily We shall house them in lofty dwellings of the Paradise underneath which rivers flow. There they will dwell forever. How sweet the reward of the achievers who persevere, and put their trust in their Lord! And how many animals that do bear its own provision! Allah provides for them as well as for you. He is the Hearer, the Knower. (Al-Ankaboot 29: 56-60)

When the Muslims began to migrate, the polytheists spared no effort in preventing them. Therefore, Muslims had to leave all their wealth in Mecca in return for a chance of personal safety. Even there, the migrant could not expect full security; they were at risk of being killed during the journey. When they arrived to Madina, every one of them was hosted by someone from Madina.

Early Immigrants to Madina

Immigration of Abu Salamah (أبو سلمة)

One of the early people to migrate to Madina was Abu Salamah (أبو سلمة), who actually migrated after the first Aqaba pledge and before the Great 'Aqabah Pledge. When he had made up his mind to leave Makkah, his in-laws, in a desperate attempt to prevent him, detained his wife and snatched his son and in the process of fighting over the son, they dislocated his son's arm and took him away from him. But after he left, his family came and took the son from his mother. Umm Salamah (أم سلمة) spent a year by herself weeping over the loss of her husband and her son. One of her relatives eventually had pity on her and exhorted the others to release her son and let her join her husband. She then set out on a journey of 500 kilometres with no help whatsoever. At a spot called At-Tan'im (التَّئِيم), 'Uthman bin Talhah (عثمان بن طلحة بن أبي طلحة) came across her and he found that she was travelling all this distance by herself, his chivalry would not allow him to leave her without help. He offered to give her ride to Madinah and protect her during the journey. When they reached the village of Quba', a suburb of Madinah, he let her go by herself and her son to join her husband, Abu Salamah, and returned back to Mecca. Um Salamah who became later the wife of the Prophet (PBUH) after her husband was martyred, used to say that she has not seen a man more generous than Uthman bin Talhah (ما رأيت أكرم من عثمان بن طلحة).

Immigration of Suhaib (صُهَيْب بن سنان الرومي)

When Suhaib (صُهَيْب بن سنان الرومي) decided to migrate to Madina, the people from Quraysh prevented him and when he insisted, they said to him: **"You had come into Makkah as a worthless person but managed to make a lot of money and become wealthy, after he came. If you want to leave, you have to leave as he came, with nothing"**. He agreed to leave all his wealth to them and only then they allowed him to migrate to Madinah. When the Prophet (PBUH) heard this story and commented on it saying: "Suhaib won, Suhaib won." (ربح صُهَيْب، ربح صُهَيْب)

Immigration of Omar bin Al-Khattab (عمر بن الخطاب)

When 'Omar bin Al-Khattab (عمر بن الخطاب) decided to immigrate, he took his sword and went to the Kabba and did the Tawaf and then stood and shouted to the people who were gathered there and said: **"I am leaving and going to Madina, whoever wants his mother to lose him, his children to become orphans or his wife become a widow his wife, he needs to meet me behind this valley."** He left and no one tried to prevent him.

Immigration of Ayyash bin Abi Rabi'a (عَيَّاش بن أَبِي رَبِيعَةَ) and Hisham bin Al-'As (هشام بن العاص بن وائل)

Because of Omar's courage, several of his relatives left with him. Of those people who planned to leave with him were, 'Ayyash bin Abi Rabi'a (عَيَّاش بن أَبِي رَبِيعَةَ) and Hisham bin Al-'As (هشام بن العاص بن وائل), who agreed to meet him at a certain place. 'Ayyash (عَيَّاش) who is the brother of Abu-Jahl came but Hisham (هشام) was detained by his family and couldn't escape. .

Shortly afterwards Abu Jahl, and his brother Al-Harith (الْحَارِث) came to Madinah to see their brother 'Ayyash (عَيَّاش). They cunningly tried to touch his heart, knowing his utmost love for his mother. They told him that **his mother had sworn she would never comb her hair, nor shade herself off the sun unless she had seen him.** 'Ayyash felt soory for his mother and decided to return to see her. But Omar recognized their trick and understood that they wanted to entice 'Ayyash away from Islam so he cautioned him against their tricks, and added **"your mother would comb her hair if lice pestered her, and would shade herself off if the sun of Makkah got too hot for her."**

These words notwithstanding, 'Ayyash was determined to go and see his mother, so 'Omar gave him his strong and obedient camel advising him to stick to its back because it would provide rescue for him if he perceived anything suspicious on their part. The party of three then set forth towards Makkah. As soon as they covered part of the distance, Abu Jahl complained about his camel and requested 'Ayyash to allow him to ride behind him on his camel. When his camel knelt down to the ground, Abu Jahl and Al-Harith fell upon 'Ayyash and tied him. They rode on into Makkah shouting at people to follow their example with respect to 'fools'. Under the pressure of his family, Ayyash renounced his Islam, but few years later he reverted back to Islam and escaped and went to Madina gain.

Within two months of the Second 'Aqabah Pledge, entire quarters of Makkah were deserted. Almost all the followers of Muhammad had migrated to Madina, except Abu Bakr, 'Ali, the Prophet [PBUH] himself, and those helpless noble who had been detained in confinement or were unable to escape. It is noteworthy that most of the Muslims who had migrated to Abyssinia (Ethiopia), came back to Madinah to join the rest of the Muslims there.

In August, Prophet Mohammad's protector Muatim ibn Uday died. And now the risk on the Prophet's life has increased. The situation was no doubt critical in Makkah but Muhammad [pbuh] was not at all perturbed. Abu Bakr was, however, very concerned and asked the Prophet (PBUH) to give him permission to leave, but the Prophet (PBUH) told him: **"Do not rush; Allah may give you a companion in your travel."** Abu Bakr interpreted the Prophet's statement that he will be leaving with him. He became eager for the opportunity to accompany the Prophet [pbuh] on this eventful journey. Whenever he asked the Prophet of when he plans to leave, the Prophet told him that **the time had not yet come; the Lord had not given him the command to migrate.** In anticipation of the Command of Allah, Abu Bakr started making preparations for the journey. He purchased two swift camels and fed them properly for four months so that they could successively stand the ordeals of the long desert journey. To avoid attracting the

attention of Quraush, he hid them at Abd Allah ibn Al-Arqam whom Abu Bakr planned to use as a guide.

In An-Nadwah (Council) House - The Parliament of Quraish

The polytheists were paralyzed by the carefully planned and speedy movement of the Muslims to Madinah. They became deeply worried over their whole pagan and economic entity. They already experienced Muhammad [PBUH] as an influential leader; and his followers as determined and always ready to sacrifice all they had for the sake of the Messenger of Allah [PBUH]. Also, Al-Aws and Al-Khazraj tribes, who would-be hosts of the Makkan Muslims, were known in Arabia for their might and power in war,

In addition, Madinah, the prospective headquarters of the ever-growing Muslims has a serious strategic position; it commanded the commercial routes leading to Makkah and its people used to deal in about a quarter of a million gold dinar-worth commodities every year. Security of the caravan routes was crucial for the Meccan prosperous economic life. All those factors borne in mind, the polytheists felt they were in the grip of a serious threat. Therefore, they began to seek the most effective method that could eliminate this imminent danger.

They convened a meeting on Thursday, 26th Safar (صفر), the year fourteen of Prophethood / 12th September 622 A.D. The one item on the agenda was how to take effective measures to stopping that tidal wave. Delegates representing all the Quraishite tribes attended the meeting, the most significant of whom were:

1. Abu Jahl bin Hisham, from Bani Makhzum; (أبو جهل بن هشام، عن قبيلة بني مخزوم.)
2. Jubair bin Mut'im, Tuaima bin 'Adi, and Al-Harith bin 'Amir representing Bani Naufal bin 'Abd Munaf; (جُبَيْر بن مُطْعِم، وطُعَيْمَة بن عَدِي، والْحَارِث بن عَامِر، عن بني نَوْفَل بن عبد مناف)
3. Rabi'a's two sons Shaibah and 'Utbah besides Abu Sufyan bin Harb from Bani 'Abd Shams bin 'Abd Munaf; (جُبَيْر بن مُطْعِم، وطُعَيْمَة بن عَدِي، والْحَارِث بن عَامِر، عن بني نَوْفَل بن عبد (مناف)
4. An-Nadr bin Al-Harith to speak for Bani 'Abd Ad-Dar; (النَّضْر بن الْحَارِث، عن بني عبد الدار)
5. Abul Bukhtary bin Hisham, Zama'a bin Al-Aswad and Hakeem bin Hizam to represent Bani Asad bin 'Abd Al-'Uzza; (أَبُو الْبُخْتَرِي بن هشام، وزَمْعَة بن الأسود، وَحَكِيم بن حِزَام، عن بني أَسَد بن عبد (العزى)
6. Al-Hajjaj's two sons Nabih and Munbih from Bani Sahm; (نُبَيْهَة ومُنْبِهَة ابنا الْحَجَّاج، عن بني سَهْم)
7. Omaiya bin Khalaf from Bani Jumah (أُمَيَّة بن خَلَف، عن بني جُمَح)

On their way to An-Nadwah House, Iblis (Satan) in the guise of an elderly man standing at the door interrupted their talk and introduced himself as a man from Najd curious enough to attend the meeting, listen to the debate and wish them success to reach a sound opinion. He was readily admitted in.

There was a lengthy debate and several proposals were put forward.

1. They suggested expelling the Prophet from Mecca but this proposal was turned down based on the argument of the man from Najid who advised them that Mohammad's sweet and heart-touching words could entice the other Arabs to believe in him and then attack them in their own city.
2. Abul Bukhtary bin Hisham (أبو البُخْتَرِي بن هشام) suggested imprisonment for life but this was also refused based on the argument of the man from Najid that his followers might increase in number, overpower them and release him by force.
3. At this point, Abu Jahl bin Hisham suggested that they assassinate him. The attendees argued that assassination by one man would have exposed him and his family to the vengeance of blood. Abu Jahl suggested that this concern can be addressed by having a band of young men, one from each tribe, who should strike Muhammad simultaneously with their swords so that the blood-money would be spread over them all and therefore could not be exacted, and his people would seek a mind-based recourse for settlement. The man from Najid said that this is the best idea and the proposal was unanimously accepted, and the representatives broke up the meeting and went back home with full determination for immediate implementation.

Migration of the Prophet [pbuh](هجرة النبي صلى الله عليه وسلم)

When the decision of the assassination had been reached; Gabriel was sent down to Prophet Muhammad [pbuh] to reveal to him Quraish's plot and give him his Lord's Permission to leave Makkah. He fixed for him the time of migration and asked him not to sleep that night in his usual bed. At noon, the Prophet [pbuh] went to see his companion Abu Bakr and arranged with him everything for the intended migration.

Note: As we study the migration of the Propphet (PBUH), we need to focus on the degree of planning that the Prophet (PBUH) undertook to ensure his safety and that of Abu-Bakr. This should be a lesson for us on how the reliance (Tawakul) on Allah can be applied thru one's perfection of his work and not by being complacent and lazy. The Prophet (PBUH) left nothing to chance, even though he knew that everything is in the hand of Allah and Allah will protect him. As we stated before the reliance and trust on Allah is the function of the heart and not of the limbs. The limbs must do all that is possible to take advantage of all the means that Allah has made available to them.

You may have heard this joke allegorical storey that a flood was overtaking an area and the police went on announcing that every one must evacuate but a man refused saying that he relies on Allah and He will protect him. The water was getting higher and the fire trucks came to evacuate anyone left but the man refused and said he is relying on Allah and He will protect him. The flood got even higher and the man went to the top of his roof and the rescues helicopter came and send the rope with the basket for the man to pick him up, but he refused saying that he will rely on Allah and He will protect him. Then a big wave came and drowned the man. When he went up to heaven, he complained that how come he relied on Allah and He did not save Him. But, he was told, what do you mean that Allah did not save you? He sent to you the police to save you, then He sent the firemen to save you and He even sent a helicopter to save you but you kept rejecting Allah's help to save you.

To make the necessary preparations for the implementation of their devilish plan of assassinating the Prophet (PBUH), the chiefs of Makkah chose eleven men: Abu Jahl (عُقْبَةُ بْنُ أَبِي), Hakam bin Abil Al-'As (الحَكَمُ بْنُ أَبِي الْعَاصِ), 'Uqbah bin Abi Mu'ait (عُقْبَةُ بْنُ أَبِي), An-Nadr bin Harith (النَّضْرُ بْنُ الْحَارِثِ), Omaiyaḥ bin Khalaf (أُمَيَّةُ بْنُ خَلْفٍ), Zama'a bin Al-Aswad (زَمْعَةُ بْنُ الْأَسْوَدِ), Tu'aima bin 'Adi (طُعَيْمَةُ بْنُ عَدِيٍّ), Abu Lahab (أَبُو لَهَبٍ), Ubai bin Khalaf (أَخُوهُ), Nabih bin Al-Hajjaj (نَبِيْهُ بْنُ الْحَجَّاجِ) and his brother Munbih bin Al-Hajjaj (مُنْبِيْهُ بْنُ الْحَجَّاجِ).

.As night advanced, the assassins camped around the Prophet's house. They kept vigil all night long, waiting to kill him the moment he left his house early in the morning, peeping now and then through a hole in the door to make sure that he was still lying in his bed. Abu Jahl, the great enemy of Islam, used to walk arrogantly jeering at Muhammad's words, saying to the people around him: **"Muhammad claims that if you follow him, he will appoint you rulers over the Arabs and non-Arabs and in the Hereafter your reward will be Gardens similar to those in Jordan, otherwise, he will slaughter you and after death you will be burnt in fire."** He was too confident of the success of his devilish plan. However, Allah, the All-Mighty in Whose Hands lie the sovereignty of the heavens and earth, does what He desires; He rendered their plan

useless. Despite the tight siege they laid to the Prophet's house, Allah did exactly what He later revealed to His Prophet:

{وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ} [الأنفال:30].

"And (remember) when the disbelievers plotted against you (O Muhammad [pbuh]) to imprison you, or to kill you, or to expel you; they were plotting and Allah too was planning, and Allah is the best of the planners." [Al-Qur'an 8:30]

The Prophet [pbuh] and Ali were inside the house. The Prophet [pbuh] told 'Ali to sleep in his bed and cover himself with his green mantle and assured him full security under Allah's protection and told him that no harm would come to him. The Prophet (PBUH) also told Ali of what he has been given by others for safe keeping and asked him to return to them after he leaves.

The Prophet [pbuh] then came out of the house and all the assassins were there but the Prophet passed by everyone casting a handful of dust over their heads while reciting verses 1 to 9 from Surah Yaseen (36) and no one moved:

يَسْ (١) وَ أَفْرَءَانِ لَحَكِيمِ (٢) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣) عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤) تَنْزِيلَ الْعَزِيزِ
لِرَحِيمِ (٥) لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (٦) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (٧)
إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلًا فَبُهِتُوا إِلَى الْقَافِ فَإِنَّهُمْ مُّقْمَحُونَ (٨) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ
سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩) [يس]

" Ya Sin. By the wise Qur'an, Lo! you are of those sent on a straight path, A revelation of the Mighty, the Merciful, That you may warn people whose fathers were not warned, so they are heedless. (6) Already has the word proved true of most of them, for they believe not. (7) We have put on their necks shackles reaching unto the chins, so that they are made stiff-necked. **And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.**" [Yaseen 36:1-9]

He proceeded direct to the house of Abu Bakr who immediately accompanied him in his journey to Madina. This journey started on 27th Safar (صفر), the fourteenth year of Prophethood, i.e. September 12-13, 622 A.D.

The assassins who laid siege to the house were still waiting for the Prophet (PBUH) to go out of the house. In the early morning, the people from Quryash came to see what has happened and found the men still waiting and the dust covering their head. They asked them about what happened; they said they are still waiting for Mohammad to come out. They told them: **Shame on you, don't you see what he did to you, he spread the dust over you head and he must have left.**

خبتم وخسرتم، قد والله مر بكم، وذر على رءوسكم التراب، وانطلق لحاجته

They swore that they have not seen him and went on cleaning the dust from their heads. They rushed into the Prophet's house and to their utter surprise, found that the person lying in the Prophet's bed was 'Ali not Muhammad [PBUH]. They asked him where is Mohammad (PBUH). But he said: he does not know.

They ran to Abu-Bakr house. When Asma', Abu Bakr's daughter opened the door; they asked her where is Abu-Bakr? When she said that she does not know, Abu Jahl slapped her on the face so severely that her earring broke.

They rushed back to the Prophet's house and picked Ali and brought him to the Ka'bah. They beat him brutally and confined him there for an hour attempting desperately to make him divulge the secret of the disappearance of the Prophet and Abu-Bakr but to no avail.

Knowing that Quraish would mobilize all its resources to find him, the Prophet (PBUH) and Abu-Bakr, walked along a road least expected which is the road lying south of Makkah that was leading to Yemen instead of taking the road to Madinah in north side of Makkah as the polytheist would expect. They walked for 5 miles until they reached a rough rocky mountain called Thawr. They used to walk tiptoe in order not to leave a trail behind him. They climbed up the mountain to a cave called after the name of the mountain, Cave Thawr (غار ثور).

Abu Bakr first entered to explore the cave and be sure that it was safe, closed all holes with pieces torn off from his clothes, cleaned it and then asked the Prophet [pbuh] to step in. The Prophet [pbuh] went in and immediately laid his head in Abu Bakr's lap and fell asleep. Suddenly Abu Bakr's foot was stung by a poisonous insect. It hurt so much that his tears fell on the Prophet's face that made him wake up. The Prophet [pbuh] immediately applied his saliva on Abu Bakr's foot and the pain went off on the spot.

They confined themselves to this cave for three nights, Friday, Saturday and Sunday. As was already planned, 'Abdullah, the son of Abu Bakr would go to see them after dusk, stay the night there, apprise them of the latest situation in Makkah, and then leave in the early morning to mix with the Makkans as usual and not to draw the least attention to his clandestine activities. '

Also as part of the plan, Amir bin Fuhairah (عامر بن فُهَيْرَة), while in the company of other shepherds of Makkah tending his master Abu Bakr's flock, used to steer away unobserved every evening with a few goats to the cave and furnished the Prophet (PBUH) and Abu Bakr with a supply of milk and erase their footsteps and those of Abdullah ibn Abu Bakr.

Quraish was quite baffled and exasperated when the news of the escape of the two companions was confirmed. The notables of Makkah convened an emergency session to determine the future course of action and explore all areas that could help arrest the two men. They decided to block all avenues leading out of Makkah and imposed heavy armed surveillance over all potential exits. A price of 100 camels was set upon the head of each one.

Horsemen, infantry and tracers of tracks scoured the country. Once they even reached the mouth of the cave where the Prophet [pbuh] and Abu Bakr were hiding. When he saw the enemy at a very close distance, he whispered to the Prophet [pbuh]: What, if they were to look through the crevice and detect us?"

The Prophet [pbuh] in his God-inspired calm replied:

[ما ظنك يا أبا بكر باثنين الله ثالثهما].

"What do you think Abu Bakr of those two with whom the Third is Allah."

Allah documents this event in Surah Al-Tuba (9):

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ □ ثَيْنِ إِذْ هُمَا فِي □ لَعَارٍ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ □ الَّذِينَ كَفَرُوا السُّفْلَى □ وَكَلِمَةَ □ اللَّهِ هِيَ □ الْعَلْيَا □ وَاللَّهُ عَزِيزٌ حَكِيمٌ □ التَّوْبَةِ

"If you do not help him, still Allah has helped him already, When the unbelievers drove him forth, (he second of two, When the two were in the Cave, when he said to his companion, "Grieve not; surely Allah is with us." Then Allah caused His peace and Reassurance to descend upon him, And helped him with hosts you cannot see, And He made the word of the unbelievers the lowest; While Allah's word is the uppermost; Allah is All-mighty, All-wise". (Al-Tuaba 9:40)

For three days Muhammad [pbuh] and Abu Bakr lived in the cave and Quraish continued their frantic efforts to get hold of them. But after three days of search, they gave up.

After knowing that Quryash has given up on the search for Prophet Mohammad (PBUH) and Abu-Bakr, Abdullah ibn Abu Bakr came to them with the two camels and accompanied by 'Amir bin Fuhairah (عامر بن فُهَيْرَة) who was Abu-bakr servant and Abdullah bin Uraiquit (عبد الله بن أُرَيْقُط الليثي) who was not a Muslim but he was an excellent guide and was trusted by Abu-Bakr. It was now the time to depart. The Prophet took a last look at Mecca and said: **"By Allah, you are the best of Allah's land and the most beloved to me. If it was not for your people forcing me to leave, I would not have left."**

They took with them the food provisions that Asma' (أَسْمَاء), daughter of Abu Bakr brought. The Prophet [pbuh], Abu Bakr and 'Amir bin Fuhairah (عامر بن فُهَيْرَة) departed, and their guide 'Abdullah bin Uraiquit (عبد الله بن أُرَيْقُط الليثي) led them on hardly ever travelled road along the coastal route. That was in the 1st of Rabi' Al- Awwal (ربيع الأول), year A.H., i.e. September 622 A.D. Let us look at some interesting incidents that happened during their wearying journey.

The Prophet [pbuh], Abu Bakr and 'Amir bin Fuhairah departed, and their guide 'Abdullah bin Uraiquit (عبد الله بن أُرَيْقُط الليثي) led them on hardly ever travelled ways along the coastal route. That was in the 1st of Rabi' Al- Awwal (ربيع الأول), year A.H., i.e. September 622 A.D. The little caravan travelled through many villages on their way to Madina.

Quraish, as we have already mentioned, had declared that whoever would seize Muhammad [pbuh] would receive a hundred camels as reward. This spurred many persons to try their luck to catch them. Among those who were on the lookout for the Prophet [pbuh] and his companions was Suraqah ibn Malik (سُرَاقَة بن مالك). He said that while he is sitting with his people Bani Mudlaj (بنو مُدَلَج), a man came and informed me

that spotted a party of four travelling along the coastal road; do you think they may be Mohammad and his company. I said: No, I just saw such and such travelling toward that direction; I decided to pursue them secretly so that I alone would be the winner of the reward.

I stayed for an hour and then went to my house and prepared a swift horse carrying my spear and went in hot pursuit of them. On my way, my horse stumbled and I fell on the ground. I got up and decided on drawing a lot to decide whether I should continue the chase or not, as the Arabs used to do in such circumstances, I found the omens unfavorable. But greed blinded me and I resumed the chase. Once more, my horse stumbled and I fell but paid no heed to it. Again I jumped onto the saddle and galloped till I came quite close to see the Prophet [PBUH]. Then my horse's feet started sinking in the sand and I realized that it was another warning of Allah for my evil plan. I begged of the Prophet [pbuh] forgiveness to save me from drowning in the sand. When the sand became solid again and my horse was able to stand, I said to the Prophet: **"Your people (the Quraishites) have promised a generous reward to anyone who captures you. What would you offer me when you become victorious over them and I will deter anyone who will try to follow you."** The Prophet (PBUH) said: **"I offer you the bracelets of Kisra (The Zar of Persia)."**

The Prophet [pbuh] asked 'Amir bin Fuhairah (عَامِرُ بْنُ فُهَيْرَةَ) to write the offer on a piece of parchment and the Prophet put his seal on it. Suraqah took it and hurried back to Makkah to foil the attempts of those who were in pursuit of the Prophet [PBUH] and his noble companions. Suraqah kept this parchment with him until the time Sayedna Omar when Persia was opened and the the jewelries of Kisra was delivered to Sayedna Omar. Suraqah asked sayedna Omar for the bracelets and when he showed him the parchment, he gave them to him.

Comments: it is interesting to note that even at the most difficult time, the Prophet (PBUH) was looking forward to the a brighter future and even more interesting is that Suraqah never questioned the Prophet and believed in his promise that was at that time by all measures a completely out of reach offer.

The party of the Prophet (PBUH) and his companions continued its journey until it reached to a tent belonging to a woman called Umm Ma'bad Al-Khuza'iyah (أُمُّ مَعْبِدٍ) at about 130 km from Mecca. She was a gracious lady who sat on a mat at the door of her tent looking for any traveler who may pass by the way. Fatigued and thirsty, the Prophet [pbuh] and his companions asked her if she has some milk. The lady told them that the flock was out in the pasture and the goat standing nearby was almost dry. It was a rainless year. The Prophet [pbuh], with her permission, touched its udders, reciting over them the Name of Allah, and to their great joy, plenty of milk poured out of them. The Prophet [pbuh] first offered the milk to the lady, and then shared what was left with the members of the party. Before he left, he milked the goat, filled the container and gave it to Umm Ma'bad (أُمُّ مَعْبِدٍ).

Later on, her husband arrived with slender goats hardly having any milk in their udders. He was astonished to see milk in the house. His wife told him that a blessed man passed by the way, and mentioned the details of his physical appearance and the

manner of his talk. Abu Ma'bad immediately realized that the man was the one whom Quraish were searching for.

Abu Ma'bad, after listening to his wife's account, expressed a sincere wish to accompany the Prophet [pbuh] whenever that was possible, and reiterated his admiration in verses of poetry;

جزى الله رب العرش خير جزائه ** رفيقين خلأ خيمتي أم معبد
هما نزلا بالبر وارتحلا به ** وأفلح من أمسى رفيق محمد
فيا لقصي ما زوى الله عنكم ** به من فعال لا يحاذى وسؤدد
ليهن بني كعب مكان فتاتهم ** ومعهذا للمؤمنين بمرصد
سلوا أختكم عن شاتها وإنائها ** فإنكم إن تسألوا النشاة تشهد

Allah, the Lord of the throne, give the best of His rewards
To the two companions who stopped by the tents of Um Ma'bad.
They stopped with grace and left with it
Truly the successful is the one who become the companion of Mohammad.
O' Qusai, how much of the Allah's blessing you have lost
For the departure of the one with whom your success would not have been matched
May the place of Banu Ka'ab women bring them luck
For she was a look-out for the believers
Ask your sister about her goat and the container of milk
If you asked, even the goat will testify to the truthfulness of the Prophet [pbuh]

These verses of Poetry were echoed all over Makkah to such an extent that the people there thought it was a jinn inculcating words in their ears. Asma', daughter of Abu Bakr, on hearing those lines realized that the two companions were heading for Madinah

Note: Whoever asked Abu Bakr [R] about the identity of his companion, he would reply that he was a man who guided me on his way. The questioner would think that Muhammad [pbuh] was a travelling guide but Abu Bakr meant a guide to the way of righteousness.

One morning, the Prophet (PBUH) and his companions saw a small caravan approaching them from the direction of Madina and they became concerned but their feeling changed to joy when they saw that it was Abu Bakr cousin Talhah who was returning from Syria with cloth and other merchandise to sell in Mecca. Talhah offered the Prophet (PBUH) and Abu Bakr two white Syrian garments as a gift and they accepted the gift.

On Monday, 8th Rabi' Al-Awwal, the fourteenth year of Prophethood, i.e. September 23rd. 622, the Messenger of Allah and his company arrived at Quba' (قباء)

The Prophet (PBUH) stayed in Quba' for five days from Monday to Friday where he stayed as a guest of the house Kulthum bin Al-Hadm (كلثوم بن الهدم), a hospitable chief of the tribe of 'Amr bin 'Awf. During this period, he established the foundation of Quba' Mosque. During that time, Sayedna Ali arrived to Quba' after his stay in Makkah for

three days after the departure of the Prophet (PBUH) to return the trusts, on behalf of the Prophet [pbuh], to their respective owners.

Al-Bukhari reported that Anas While the Prophet (PBUH) was in Quba' 'Abdullah bin Salam (عبد الله بن سلام) from Bani Qyniq'a (بنى قينقاع), the most learned rabbi among the Jews came to see the Prophet [pbuh] and asked him certain questions to ascertain his real Prophethood saying:

إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ ، فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ ؟ وَمَا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ ؟ وَمَا يَنْزَعُ الْوَلَدُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ ؟

"I will ask about three things that none except a messenger knows: what is the first sign of the Hour? What is the first meal that the dwellers of Paradise eat? Why is it that the child sometimes resembles his father and other times his mother?"

The Prophet (PBUH) said: "Jibreel (Gabriel) informed about this earlier.

Abdullah bin Salam said: "That is the Jews' enemy from the angels."

The Prophet (PBUH) continued and said:

مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ ، فَانَارُ تَحْتَرُّ النَّاسُ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ ، وَأَمَّا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ فزِيَادَةُ كَبِدِ الْحَوْتِ ، وَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدُ ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ نَزَعَتْ (

"As for the first sign of the Hour, it is a fire that gathers the people from the East and the West.

As for the first meal that the dwellers of Paradise eat, it is a portion of the fish liver.

As for the child, if the water) of the man comes before that of the woman, the child is a boy and if the woman's water comes first then the child is a girl.

A human cell contains 46 chromosomes, 44 are autosomes and 2 sex chromosomes.

Autosomes refer to chromosomes that is not a sex chromosome

Humans reproduce sexually, with both parents contributing half of the genetic makeup of their offspring via gametes.

Gamete is a cell whose nucleus unites with that of another cell to form a new organism

Gametes produced by both the male and the female parents has 23 chromosomes, 22 autosomes and one sex chromosome

The woman's gamete has 22 autosomes and one X sex chromosome and this is the female gamete

The man's gamete has 22 autosomes and either one X sex chromosomes and this is the female gamete or one Y sex chromosome and this is the female gamete.

So, when the man's gamete gets attached to the woman gamete, you will have 44 autosomes and either 2X chromosomes or an X and a Y chromosomes.

If the human cell is formed with 2X chromosomes, the child is female and if it is formed with X and Y chromosomes, the child is male.

If the man's male gamete move faster and get attached to the woman gamete, a boy is conceived but the man's female gamete gets attached to the woman gamete, a girl is conceived.

Interesting is that the man's gamete that have the Y sex chromosome is lighter and faster than the man's gamete that have the X sex chromosome. Therefore the chance is having boy is actually larger than the chance of having a girl and in general at birth there is 51% males and 49% females. But the boys are more fragile and they have a higher risk of dying than girls, both in childhood and at adult ages.

Thereupon, Abdullah bin Salam said:

"I bear witness that none has the right of being worshipped but Allah and that you are His messenger."

Ibn Salaam then said to the Prophet (PBUH): **O Prophet of Allah, the Jews are people of falsehood. So ask them about me before they realize that I have become Muslim.**

The Prophet [pbuh] sent for some Jews of Abdullah bin Salam tribe who came while Abdullah bin Salam stayed in a back room listening . The Prophet (PBUH) addressed them: **O' the nation of Jews, Fear Allah. By Allah, the One with whom there is no other gods. You know that I am truly the messenger of Allah and I have come to you with the truth, embrace Islam".**

They said: **"We know nothing of that".**

The Prophet, then, asked: **What do you know about 'Abdullah bin Salam.**

They said: **He is our master and the son of our master and his is our best scholar and the son of our best scholar.**

The Prophet said: **What would you say if he embraced Islam.**

They said: **No way, "May Allah protect him from that!"**

The Prophet called on Abdullah bin Salam who said to them:

يا معشر يهود ، اتقوا الله ، واقبلوا ما جاءكم به ، فوالله إنكم لتعلمون إنه لرسول الله ، تجدونه مكتوباً عندكم في التوراة ، اسمه وصفته ، فإني أشهد أنه رسول الله صلى الله عليه وسلم- ، وأؤمن به وأصدقّه وأعرفه)

"O' the nation of Jews, Fear Allah. By Allah, the One with whom there is no other gods, you know that he is truly the messenger of Allah whose name and attributes are written in al-Torah, and you know that what he was sent with is the

truth. I testify that he is the messenger of Allah, I believe in him, I trust him and I know him”.

They replied: **“You are lying, you are the most evil among us and the son of the most evil among us and you are the most ignorant among us and the son of the most ignorant.”**

Abdullah bin Salam looked at the Prophet (PBUH) and said: **“This was exactly what I was afraid of.”**

That was the Prophet’s first experience with the Jews. Allah revealed regarding this incident the following verse from Surah Al-Ahqaf:

نَزَلَ قَوْلُهُ تَعَالَى: (قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَنْ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) سورة الأحقاف آية (10)

“What would you think if it was from Allah and you deny it. And one of Bani Israel testified on its truth and believe in it and you were arrogant and Allah does not guide the unjust.” (Al-Ahqaf : 10)

Another person who came to meet the Prophet in Quba and embraced Islam was Salmaan Al-Farisi who travelled along distance looking for the truth and when he found it, he immediately accepted it. Salmaan story is amazing and we will cover it, Inshaallah on another occasion.

On Friday morning, the Prophet [pbuh] left Quba’ heading for Madina. In his way, the time for the Friday prayer came when he was in the valley of Ranouna’a (رانونااء) which is located about 15 km from Yathrib (Madina). The Prophet (PBUH) stopped and led the people in the first Friday prayer in Madina. In this place where the Prophet (PBUH) prayed, Muslims established Masjid Ze’ai Ranouna’a.

Less than 2 km east of the village of Ze’l Ranouna’a, the Jews tribe of Bani Al-Nadeir lived. When they heard of the arrival of the Prophet (PBUH), Huyay ibn Al-Akhtab (حبيبي), the chief of Bani-Al-Nadeir tribe and his brother Abu Yasir ibn Al-Akhtab (أبي ياسر) who were both learnt Jewish scholars and the sons of one of the most learned Jewish scholar came and listened to him and returned to their people.

When they returned Abu-Yasir called his people and told them: **“My people listen to me. Allah has sent to you the one that you have been waiting for, follow him and don’t disobey him.”**

But his brother Huyay, who was the chief of the tribe, objected to his brother and the rest of the tribe followed their chief and declared their rejection of the Prophet (PBUH).

When they went home, Abu Yasir asked Huyay, **isn’t he the one?**

Huyay said: **Yes, he the the true one.**

Abu Yasir said: **Why not follow him and support him.**

Huyay said: **But to resist him and fight him as long as I am a life.**

The Prophet (PBUH) and his companions continued their travel towards Madina. Since the news of the Prophet's arrival to Quba' reached the people of Madina would come every morning and wait eagerly for his appearance until forced by the unbearable heat of the midday sun to return. One day they had gone as usual, and after a long wait and watch they retired to the city when a Jew standing on one of their towers caught a glimpse of the travelers with white ropes in their way to Madinah and shouted from the top of the tower: **"O you people of Arabia! Your grandfather has come! He, whom you have been eagerly waiting for, has come!"**

As soon as the news spread, crowds came flocking out of Madinah and the Muslims immediately rushed holding their weapons, (to defend him). The joyful news soon spread through the city and people marched forward to greet their noble guest shouting: "Allahu Akbar' (Allah is Great) and the women and children signing:

طلع البدر علينا ** من ثنيات الوداع
وجب الشكر علينا ** ما دعا لله داع
أيها المبعوث فينا ** جئت بالأمر المطاع
جئت شرفت المدينة مرحباً يا خير داع

**The full moon has shined its rays on us from between the winding mountains
So it is our duty to give the thanks for you who calls us to Allah
O you who was sent to us, you came with the obeyed order
You came to give an honor to our City (madina), welcome O best caller.**

The Prophet (PBUH) was looking at them with elation but serenity enveloped him as he was receiving the revelation:

{فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ} [التحریم:4].

"... then verily, Allah is his Maula (Lord, Master or Protector), and Gabriel, and the righteous among the believers, - and furthermore, the angels – are his helpers."
[Al-Tahreem 66:4]

The Prophet stayed the first night at the house of one of sons of Amr bin 'Awf (بنی عمرو بن عوف) and sent for Banu Najjar, his maternal uncles who came equipped with their armors to protect him as he entered Madina, the new name for Yathrib and a short form of 'The Messenger's Madinah (City). They asked him to stay with them but he thanked them and said that Allah will guide him to where he should stay. The Prophet (PBUH) got on his camel and let it walk. It was indeed a triumphal procession. Around the camel of the Prophet [pbuh] and his immediate followers, rode the chiefs of the city in their best raiment and in glittering armor, everyone saying: **"Alight here O Messenger of Allah, abide by us."** The Prophet's followers lined his path with the girls chanting

beautiful verses of welcome rich in all meanings of obedience and dutifulness to the new Messenger.

The tribes and families competed with one another in inviting him to stay in their homes. They were wholeheartedly eager and anxious to receive the Messenger in their homes. But the Prophet (PBUH) used to answer everyone courteously and kindly:

خلوا سبيلها فإنها مأمورة

"This camel is commanded by Allah, wherever it stops, that will be my stay."

The camel moved onward with slackened rein, reached the site of the Prophetic Mosque and knelt down. He did not dismount until it rose up again, went on forward, turned back and then returned to kneel down in the very former spot. Here, he got down and asked whose quarter is this and was told that it is the quarter inhabited by Banu Najjar, his relatives from the maternal side. The Prophet inquired about the owner of the empty lot and he was told that it belonged to two young orphan boys named Sahl and Suhayl who were under the guardianship of As'ad ibn Zurarah. The Prophet (PBUH) asked him if they can sell it to him and to name their price. But they said, they want to give it as a gift to the Prophet. But the Prophet (pbuh) insisted on paying them for it, and so their guardian, As'ad ibn Zurarah made the necessary arrangements.

Then, the Prophet (PBUH) asked: Who has the closest house?

Abu Ayyub Al-Ansari (أبي أيوب) answered: My house, the messenger of Allah.

The Prophet (PBUH) Said: **That is where we will take our rest until we build our house.** With unbounded joy for the Divine blessing, Abu Ayyub Al-Ansari welcomed the Prophet to his house.

The Prophet (PBUH) send Zayd ibn Harethah and Aba Rafea with two camels and 500 Dirhams to Mecca to bring his family, spouse Sawdah and his two daughters Fatimah and Umm Kulthum, and also Zayd's wife Umm Aiman and his son Usama. Also, Abu Bakr sent a message to his son Abdullah to come with with Abu Bakr's wife Umm Roman and his two daughters Asma'a and Aishah. Zainab, the daughter of the Prophet (PBUH) was not able to emigrate and stayed with her husband Abi Al- 'As till Badr Battle. When the group was leaving Mecca, some wicked people ran after them and a man by the name Al-Houwayrth bn Naqeez bn abd Qusay stabbed the camel carrying Fatima and Um-Kalthoum causing the camel jumped and throw Fatima of it. This caused Fatima who was slim to be in great pain the entire trip. A few days later, they all arrived to Madinah.

The Prophet (pbuh) ordered that a mosque and a place for him to live be built on the site that he bought. All the Muslims worked together to finish it quickly and the Prophet (pbuh) joined in by carrying the bricks and the mud and chanting:

No life there is but life of the Hereafter

Mercy, O' Allah, be on the immigrants and the helpers.

It was here that the Muslims would pray and meet to make important decisions and plans. The building was quite plain and simple. The floor was beaten earth and the roof

of palm leaves was held up by tree trunks. Two Stones marked the direction of prayer. At first worshippers faced Jerusalem, but Soon after the direction of prayer was changed towards the Ka'bah in Mecca. When the Masjid was build, it did not have a stand for the Prophet (PBUH) to stand on when he delivering his sermon, but there was a tree trunk, so the Prophet (PBUH) use it lean on it when he is giving his sermons.

The Weather in Madinah

Unlike Mecca that was dry, the Madina was muddy and bonds of standing water where Mosquitoes flourished. Several of the Prophet's companions got sick. Both Abu Bakr and Bilal fell ill and Sayeda Aishah used to attend to their needs. When the fever took firm grip of Abu Bakr he used to recite verses of poetry that smacked of near death;

كل امرئ مُصَبِّحٌ في أهله ** والموت أدنى من شِرَاكِ نَعْلِهِ

Bilal, when the fit of fever alleviated, would also recite verses of poetry that pointed to clear homesickness." ‘

ألا ليت شِعْرى هل أبِيتَ لَيْلَةً ** بَوَادٍ وَحَوْلَى إِذْخَرَّ وَجَلِيلُ
وهل أرْدُنَ يوماً مِياهٍ مِجَنَّةً ** وهل يَبْدُونَ لى شامةٍ وَطْفِيلُ

Aishah [R] went to the Prophet (PBUH) and told him of their grave situation, and he replied:

[اللَّهُمَّ حُبِّ إِيْنَا الْمَدِيْنَةَ كَحُبِّنا مَكَّةَ أَوْ أَشَدَّ، وَصَحِّها، وَبَارِكْ فِي صاعِها وَمَدِها، وَانْقُلْ حَمَها فاجْعَلْها بِالْجُحْفَةِ].

O Allah, establish in our hearts a love for Madinah equal to that we used to have for Makkah, or even more. O Allah, bless and increase the wealth of Madinah and move of its diseases to Al-Ghifna (uninhabited place 200 km south of Madinah)."

The Muslims were healed but the fever made many of them weak, so they used to pray sitting down. The Prophet (PBUH) said to them: **"You need to know that the reward praying sitting is half the reward of praying standing."** This made them fight their weakness and struggle to pray standing for the complete reward.

The Status Quo in Madinah at the Time of Emigration

Emigration to Madinah should be considered solely in the context of an escape from the oppression and prosecution in Mecca only, but it must also be considered in the context of establishing the pillars of a new society in a secure place. This new society included four categories of people with different respective problems:

1. The emigrants (Al-Muhajirun) who came from Makkah, they are all Muslims but they were mainly homeless, jobless and penniless. When they emigrated to Madinah, their land, wealth and property were seized, and for many their wives and children were detained.
2. The Ansar (helpers) who are the people of Madina who accepted Islam, but they came from two main tribes Aws and Khazraj between whom there was seeds deeply seated enmity that can be easily evoked.

3. **The polytheists of Madina** who are still detached from Islam. Some of them held no grudge against the Muslims and developed tentative inclination towards Islam and before long they embraced Islam. However, some others harbored evil intentions against the Prophet [PBUH] and his followers but were afraid to resist them publicly, they faked their acceptance of Islam and they were led by ‘Abdullah bin Ubai ibn Salool, who had almost been given kingship over Al-Khazraj and Al- Aws tribes in the wake of Bu’ath War. He saw that the coming of Prophet Muhammad [PBUH] as the reason for depriving him and his supporters of the prospective privileges. He declared his belief in Islam but with disbelief deeply-rooted in his heart. He and his followers formed a new class of people, the hypocrites, whose goal was to exploit some events and weak hearted new converts in scheming maliciously against the Prophet (PBUH) and the true believers. In Mecca, there were no hypocrites. The first reference to the Hypocrites was revealed to the Prophet (PBUH) in Madina in Surah Al-Baqara in which Allah provides five characteristics for them

The first Characteristic of the hypocrites is that they declare belief by their tongue and some of their actions while their heart rejects the faith.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

“And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.” (2:8)

The second characteristic is that they are living this life of duplicity thinking that they are deceiving the believers and not realizing that the believers has Allah as their ally and He knows all the secrets in their hearts and thus they are only deceiving themselves.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

“They try to deceive Allah and those who believe but they only deceive themselves and do not even notice it.” (2:9)

Because of their duplicity by saying and doing what their hearts do not believe, their hearts are sick and their whole emotional system is under distress and Allah punishes them by making their disease worst.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

“In their hearts is a disease, and Allah increased their disease. They will have painful torment because they have been lying.” (2:10)

The third characteristic is causing damage in the earth while claiming that they are making things better.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

“And when it is said to them: do not make mischief in the earth, they say: we are only improving matters. They are indeed making mischief but they are not aware of it.” (2:11-12)

The fourth characteristic is their response when they are told to follow Allah’s revealed guidance.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمُ الَّذِينَ كَفَرْتُمْ فَاصْطَبِرُوا كَذَلِكَ قَالَ الَّذِينَ هُمْ أُولَئِكَ لَا يَعْلَمُونَ

“When it is said to them: "Believe as the others believe" they say: "Shall we believe as the fools believe?" Surely, they are the fools even though they do not realize it.” (2:13)

The fifth characteristic is that they have two faces, one face when they meet the believers and the other when they meet in secret with the unbelievers and the enemy of the believers from the people of the book.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

“When they meet those who believe they say: "We believe" but when they are alone with their evil ones they say: "We are really with you we were only mocking." (2:14)

4. **The Jews (The Hebrews)**, who had migrated to Al-Hijaz from Syria following the Byzantine and Assyrian persecution campaigns. There were three famous Jewish tribes in Yathrib (now Madinah):

1. Banu Qainuqa (**بنو قَيْنُقَاع**) who lived inside Madinah.
2. Banu An-Nadir (**بنو النَّضِير**) who lived in the suburbs of Madinah.
3. Banu Quraizah (**بنو قُرَيْظَةَ**) who lived in the suburbs of Madinah.

While they assumed the Arabian style of dress, language and manner of life and there were instances of intermarriage with the local Arabs, they retained their ethnic particulars and used feel elitism in their Jewish- Israeli origin. They considered the Arabs as illiterate, naïve and backward and thus felt that the wealth of their neighbors is made lawful to them and they could thus they can appropriate it the way they liked.

{وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ فَإِنَّمَّا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ} [آل عمران: 75].

"... because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)" [Al-Imran 3:75]

The Jews showed no interest in spreading their religion but they were interested in taking advantage of their knowledge in fortunetelling, witchcraft and the secret arts (blowing on knots) to establish their spiritual superiority. They excelled at the arts of earning money and trading and monopolized trading in many products such as seeds, dates, wine, and clothes. Usury was a common practice amongst them, lending the Arab notables great sums to be squandered on poets and worthless avenues, and in return the Jews seize their fertile land and property. They maintained control by being very good sowing the seeds of conflict between the Arab tribes who exhausted themselves by continuous fighting and at the same time gain heavy interest rates on loans spent on inter-tribal warfare.

Naturally they held the new changes with abhorrence and were terribly hateful to them, simply because the Messenger of Allâh was of a different race, and this point was in itself too repugnant for them to reconcile with. Second, Islam came to bring about a spirit of rapport, to terminate the state of enmity and hatred, and to establish a social regime based on denunciation of the prohibited and promotion of the allowed. Adherence to these canons of life implied paving the way for an Arab unity that could work to the prejudice of the Jews and their interests at both the social and economic levels; the Arab tribes would then try to restore their wealth and land misappropriated by the Jews through usurious practices.

The Jews, of course, were concerned when Prophet Muhammad (PBUH) came to settle in Yathrib, and it was no surprise to discover that they harbored the most enmity and hatred to Islam and the Messenger [PBUH] even though they concealed their feelings in the beginning. We previously mentioned two encounters with the Prophet while he was in Quba: the meeting with Abdullah bin Salam (عبد الله بن سلام) who became a Muslim and how his tribe condemned him and the meeting with Huyayy bin Akhtab (حبيبي بن أخطب) and his brother (أبو ياسر بن أخطب) and the animosity expressed by Huyayy bin Akhtab (حبيبي بن أخطب) towards the Prophet (PBUH)

That was the demo-political picture within Madinah.

A New Society being built

As we stated that the first task to which the Prophet [PBUH] attended on his arrival in Madinah was the construction of a Mosque on the land he purchased in the very site where his camel knelt down. Its mosque was square in form, each side measuring approximately 100 yards, facing towards the north and having three gates on each of the remaining sides. The Qiblah was constructed to face Jerusalem; two beams were also erected to hold the ceiling up.

On one side of the mosque, rooms were built of stones and bricks with ceilings of palm leaves for the Prophet's household were built. To another side of the mosque, a place was reserved as a shelter for the Muslims who had neither family nor home.

(Comment: Look to what the Prophet did, of having a shelter for the needy next to the first Masjid ever built. How many Masjids you know of that have such a service provided? If we claim that we take the Prophet (PBUH) as our role model, shouldn't every Masjid have a shelter to serve the needy?)

The Mosque was not merely a place to perform prayers, but rather it was a college where the Muslim's were instructed in Islam and its doctrines. It served as a community hall where the conflicting pre-Islamic trends used to come to terms. It also served as government headquarter where all the affairs of the Muslims were administered, and consultative and executive councils held.

The Pact between the Immigrants, the Helpers (Ansar) and the Jews

The Prophet (PBUH) wrote an agreement that served as a pact the involved three sides: the Prophet and the immigrants on one side, the Aws and Khasraj on another side and the three Jewish tribes on a third side. The pact involved both who believed and who did not believe. The pact guaranteed peace and security for all in a clear manner to ensure against infighting and prevents betrayal and conspiracies.

Brotherhood between the Helpers and the Emigrants

After the Mosque, the Prophet [pbuh] turned his attention to cementing the ties of mutual brotherhood amongst the Muslims of Madinah, Al-Ansar (the Helpers) and Al-Muhajirun (the Emigrants). It was indeed unique in the history of the world. A gathering of 90 men, half of whom Emigrants and the others Helpers assembled in the house of Anas bin Malik (أنس بن مالك) where the Prophet [pbuh] gave the spirit of brotherhood his official blessing.

The Prophet [pbuh] attached to that brotherhood a valid contract; it was not just meaningless words or passing whim taking the form of accidental greeting, but rather it was a valid practice relating to blood and wealth. The atmosphere of brotherhood created a spirit of selflessness infused deeply in the hearts of his followers, and produced very healthy results.

For example, Sa'd bin Ar-Rabi' (سعد ابن الربيع), a Helper, said to his fellow brother 'Abdur Rahman bin 'Awf (عبد الرحمن), **"I am the richest man amongst the Helpers. I am glad to share my property half and half with you. I have two wives, I am ready to divorce one and you may marry her after the expiration of her prescribed period 'Iddah."**

But 'Abdur Rahman bin 'Awf was not prepared to accept anything: neither property nor home. So he blessed his brother and said: **"Kindly direct me to the market so that I may make my fortune with my own hands."** And he did prosper and got married very shortly by his own labor.

The Helpers were extremely generous to their brethren- in-faith. They once approached the Prophet [pbuh] with the request that their orchards of palm trees should be distributed equally between the Muslims of Madinah and their brethren from Makkah. But the Prophet [pbuh] was reluctant to put this heavy burden upon them. It was, however, decided that the Emigrants would work in the orchards along with the Helpers and the yield would be divided equally amongst them.

Such examples point directly to the spirit of sacrifice, humanity and warmth on the part of the Helpers, and also to the feeling of appreciation, gratitude and self-respect that the

Emigrants held dear to their hearts. This policy of mutual brotherhood was so wise and timely that many potential problems were eliminated.

The brotherhood in faith involved inheritance as such if either of the two persons who had been paired as brothers, passed away, his property was inherited by his brother- in-faith. This practice continued until it was suspended when the following verse was revealed at the time of the battle of Badr, and the inheritance was limited to the blood relatives:

{وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ} [الأنفال: 75]

"But kindred by blood are nearer to one another regarding inheritance" [Al-Anfal 8:75]

A Charter of Islamic Alliance

Just as the Prophet [pbuh] had established a code of brotherhood amongst the emigrant (Muhajereen) and the helpers (Ansar), so too he was keen on establishing friendly relations between all people in Madina, so he formulated a sort of treaty aiming at ruling out all pre-Islamic animosity and inter-tribal feuds. He was so meticulous not to leave any area in the charter that would allow pre-Islamic traditions to sneak in or violate the new environment he wanted to establish. The following are some of its provisions.

In the Name of Allah, the Most Beneficent, the Most Merciful. This is a document from Muhammad, the Messenger of Allah, concerning Emigrants and Helpers and those who followed and strove with them.

1. They are one nation to the exclusion of other people.	1- إنهم أمة واحدة من دون الناس.
2. The Emigrants of Quraish unite together and shall pay blood money among themselves, and shall ransom honorably their prisoners. Every tribe of the Helpers unite together, as they were at first, and every section among them will pay a ransom for acquitting its relative prisoners.	2- المهاجرون من قريش على ربعتهم يتعاقلون بينهم، وهم يَفْدُونَ عَانِيَهُم بِالْمَعْرُوفِ وَالْقِسْطِ بَيْنَ الْمُؤْمِنِينَ، وكل قبيلة من الأنصار على ربعتهم يتعاقلون معاقليهم الأولى، وكل طائفة منهم تفدى عانيها بالمعروف والقسط بين المؤمنين.
3. Believers shall not leave anyone destitute among them by not paying his redemption money or blood money in kind.	3- وإن المؤمنين لا يتركون مُفْرَحًا بينهم أن يعطوه بالمعروف في فداء أو عقل.
4. Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God-fearing Muslim shall be against him, even if he be his son.	4- وإن المؤمنين المتقين على من بغى منهم، أو ابتغى دسيسة ظلم أو إثم أو عدوان أو فساد بين المؤمنين. - وإن أيديهم عليه جميعًا، ولو كان ولد أحدهم.
5. A believer shall not kill another believer, nor shall support a disbeliever against a believer.	5- ولا يقتل مؤمن مؤمنًا في كافر. - ولا ينصر

6. The protection of Allah is one (and is equally) extended to the humblest of the believers. The believers are supported by each other. 7. Whosoever of the Jews follows us shall have aid and support; they shall not be injured, nor any enemy be aided against them. 8. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allah. Conditions must be fair and equitable to all. 9. It shall not be lawful for a believer, who holds by what is in this document and believes in Allah and the Day of Judgment, to help a criminal or give him refuge. Those who give him refuge and render him help shall have the curse and anger of Allah on the Day of Resurrection. Their indemnity is not accepted. 10. Killing a believer deliberately with no good reason entails killing the killer unless the sponsor deems it otherwise. 11. Whenever you differ about a matter, it must be referred to Allah and to Muhammad.	كافراً على مؤمن. 6- وإن ذمة الله واحدة يجير عليهم أدناهم. 7- وإن من تبعنا من يهود فإن له النصر والأسوة، غير مظلومين ولا متناصرين عليهم. 8- وإن سلم المؤمنين واحدة؛ لا يسالم مؤمن دون مؤمن في قتال في سبيل الله إلا على سواء وعدل بينهم. 9 - وإن المؤمنين يبيء بعضهم على بعض بما نال دماءهم في سبيل الله. 12 - وإنه لا يجبر مشرك مאלاً لقريش ولا نفساً، ولا يحول دونه على مؤمن. 14 - وإن المؤمنين عليه كافة، ولا يحل لهم إلا قيام عليه. 15 - وإنه لا يحل لمؤمن أن ينصر محدثاً ولا يؤويه، وأنه من نصره أو آواه فإن عليه لعنة الله وغضبه يوم القيامة، ولا يؤخذ منه صرف ولا عدل. 10 - وإنه من اعتبط مؤمناً قتلاً عن بينة فإنه قود به إلا أن يرضى ولي المقتول. 11 - وإنكم مهما اختلفتم فيه من شيء، فإن مرده إلى الله - عز وجل - وإلى محمد صلى الله عليه وسلم.

A Cooperation and Non-Aggression Pact with the Jews

In order to provide peace, security, and prosperity to all the community and to bring about a spirit of harmony within Madinah, the Prophet (PBUH) commenced to establish regular and clearly defined relations with the Jews. He decided to ratify a treaty with them with clauses that provided full freedom in faith and wealth. The treaty came within the context of another one of a larger framework relating to inter-Muslim relationships.

The most important provisions of the treaty are the following:

1. The Jews of Bani 'Awf are one community with the believers. The Jews will profess their	1- إن يهود بنى عوف أمة مع

religion and the Muslims theirs.

2. The Jews shall be responsible for their own expenditure, and the Muslims for theirs.

3. If attacked by a third party, each shall come to the assistance of the other.

4. Each party shall hold counsel with the other. Mutual relation shall be founded on righteousness; sin is totally excluded.

5. Neither shall commit sins to the prejudice of the other.

6. The wronged party shall be aided.

7. The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.

8. Madinah shall remain sacred and inviolable for all that join this treaty.

9. Should any disagreement arise between the signatories to this treaty, then Allah and His Messenger shall settle the dispute.

10. The signatories to this treaty shall boycott Quraish commercially; they shall also abstain from extending any support to them.

11. Each shall contribute to defending Madinah, in case of a foreign attack, in its respective area.

12. This treaty shall not hinder either party from seeking lawful revenge against a transgressor.

المؤمنين، لليهود دينهم
وللمسلمين دينهم مواليهم
وانفسهم، وكذلك لغير بنى
عوف من اليهود.

2- وإن على اليهود نفقتهم،
وعلى المسلمين نفقتهم.

3- وإن بينهم النصر على من
حارب أهل هذه الصحيفة.

4- وإن بينهم النصح والنصيحة،
والبر دون الإثم.

5- وإنه لم يَأثم امرؤ بحليفه.

6- وإن النصر للمظلوم.

7- وإن اليهود ينفقون مع
المؤمنين ما داموا محاربين.

8- وإن يشرب حرام جوفها لأهل
هذه الصحيفة.

9- وإنه ما كان بين أهل هذه
الصحيفة من حدث أو اشتجار
يخاف فسادة فإن مرده إلى
الله عز وجل، وإلى محمد
رسول الله صلى الله عليه
وسلم.

10- وإنه لا تجار قريش ولا من
نصرها.

11- وإن بينهم النصر على من
دَّهَم يشرب.. على كل أناس
حصتهم من جانبهم الذي
قبلهم.

12- وإنه لا يحول هذا الكتاب
دون ظالم أو آثم.

Note that there was no express stipulation that the Jews should formally recognize Muhammad as the Messenger of Allah. But he was referred as such in the document.

After the ratification of this treaty, Madinah and its suburbs, turned into a coalition state, with Madinah proper as capital and Muhammad [PBUH] as 'president'.

The Character of the New Society

After the Prophet [PBUH] erected the pillars of the new society, he started focusing on developing the virtuous character of the Muslims. He instructed them to observe righteousness and praiseworthy manners and was keen on infusing into them the ethics of goodwill, honor, purity and obedience to Allah and His Messenger.

وكان النبي صلى الله عليه وسلم يتعهدهم بالتعليم والتربية، وتزكية النفوس، والحث على مكارم الأخلاق، ويؤدبهم بأداب الود والإخاء والمجد والشرف والعبادة والطاعة

The Prophet (PBUH) used to emphasize to his companions the merits and virtues of moral character. He would talk often to them of their duties and responsibilities in terms of the consequences of the Call of Islam, and at the same time stress the need for comprehension and contemplation. That was his practice of maximizing their morale and instilling in them the noble values and ideals so that they could become models of virtue to be copied by others.

The Prophet's goal was to develop his companions to be the most pious, the most learned and the least pretentious (conceited, showy). He used to promote the sense of pride and dignity among them and that they should abstain from asking others for help unless one is totally helpless.

Those were the attributes and qualities on whose basis the Prophet [pbuh] wanted to lay the moral basis for creating the most honorable society that can face all potential challenges, and powerful enough to change the whole course of humanity.

The Messenger of Allah [pbuh] served as the role model for his companions with his moral visible attributes, aspects of perfection, talents, virtues, noble manners and praiseworthy deeds that entitled him to be the most beloved to them. Hardly did he utter a word when his Companions would race to assimilate it and work in its light.

Allah summarized this approach in developing the superior and pure character of the Muslims in verse 2 of Surah Al-Jumma (62):

{هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ} [الجمعة: 2].

"He is the One who sent among the unlettered people a Messenger (Muhammad [pbuh]) from among themselves who recites to the revealed Verses, purifies them, and teaches them the Book (this Qur'ân,) and Al-Hikmah (wisdom, As-Sunna)."
[Al-Jumma 62:2]

‘Abdullah bin Salâm (عبد الله بن سلام) said: When the Prophet [pbuh] arrived in Madinah the first thing he said to the people was:

[يا أيها الناس، أفشوا السلام، وأطعموا الطعام، وصلوا الأرحام، وصلوا بالليل والناس نيام، تدخلوا الجنة بسلام]

"Extend peace greetings amongst yourselves, provide food to the needy, maintain kin relations, observe prayer at night while people are asleep, then you will peacefully enter the Garden (Paradise)." Narrated by At-Tirmidhi.

A man asked the Messenger of Allah [pbuh]: **which of the merits is superior in Islam.** He (the Prophet [pbuh]) said:

تطعم الطعام، وتقرئ السلام على من عرفت ومن لم تعرف

"That you provide food and extend greetings to one whom you know or do not know."[Bukhari 1/6,9]

The Prophet (PBUH) said:

المسلم من سلم المسلمون من لسانه ويده

**"The Muslim is that one from whose tongue and hand the Muslims are safe.
[Bukhari]"**

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

"None amongst you believes (truly) till one likes for his brother that whichhe loves for himself.[Bukhari]"

لا يدخل الجنة من لا يأمن جاره بوائقه

"He will not enter Paradise, the one whose neighbor is not secure from his wrongful conduct. [Narrated by Muslim]"

ليس المؤمن بالذي يشبع وجاره جائع إلى جانبه

"He is not a believer, the one who goes to bed full and knows that his neighbor is hungry.[ibid 2/424]"

المسلم أخو المسلم لا يظلمه ولا يسلمه، ومن كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه كربة من كربات يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة

"A Muslim is the brother of a Muslim; he neither oppresses him nor does he fail him. Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever conceals the errors of a Muslim, Allah will conceal his errors on the Day of Resurrection.[Al-Bukhari; Sahih Muslim]"

سَبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

"Abusing a Muslim is an outrage and fighting against him is disbelief.[Bukhari]"

إمطة الأذى عن الطريق صدقة

"To remove something harmful from the road is charity. [Mishkat Al-Masabih 1/12]"

الصدقة تطفئ الخطايا كما يطفئ الماء النار

"Charity erases sins just as water extinguishes fire.

ارحموا من في الأرض يرحمكم من في السماء

"Show mercy to people on earth so that Allah will have mercy on you.[Sunan Abu Da'ud 2/235]"

اتقوا النار ولو بشق تمره، فإن لم تجد فيكلمة طيبة

"Try to avert fire even by half a date (in charity) if not by tendering a kind word. [Bukhari]"

أيما مسلم كسا مسلماً ثوباً على عرى كساه الله من خضر الجنة، وأيما مسلم أطعم مسلماً على جوع أطعمه الله من ثمار الجنة، وأيما مسلم سقى مسلماً على ظمأ سقاه الله من الرحيم المختوم

"Clothing a naked Muslim, entitles you to a garment from the Paradise; feeding a hungry Muslim will make you eligible (by Allâh's Will) for the fruit of the Paradise, and if you provide water to a thirsty Muslim, Allah will provide you with a drink from 'the Sealed Nectar'. [Mishkat Al-Masabih

المؤمنون كرجل واحد، إن اشتكى عينه اشتكى كله، وإن اشتكى رأسه اشتكى كله

"The believers in their mutual love are like the human body where when the eye is in agony, the entire body feels the pain; when the head aches, all the body will suffer. [Narrated by Muslim]"

المؤمن للمؤمن كالبنيان يشد بعضه بعضاً

"The bond between two Muslims is like parts of a building, one part strengthens and holds the other.[Bukhari 2/890]"

لا تباغضوا، ولا تحاسدون، ولا تدابروا، وكونوا عباد الله إخواناً، ولا يحل لمسلم أن يهجر أخاه فوق ثلاثة أيام

"Do not have malice against each other; do not be envious of one another; do not go against a Muslim and forsake him. O the slaves of Allah! Be like brothers with each other. It is not allowed for a Muslim to desert his brother for over three days. [Bukhari 2/896]"

The Prophet (PBUH) said: **"There are three issues in which both the Muslim and the non-Muslim are equal: 1) whether you make an oath to a Muslim or non-Muslim, you must fulfill it, because the oath is for Allah. 2) If you have kinship whether a Muslims or non-muslims you should bond (link) it. 3) When you are entrusted with a trust, you should return it whether it is due to a Muslim or non-Muslim."** [Bayhaqi]

The Prophet (PBUH) said: **“I guarantee a house in the middle of Paradise for the one who leaves off lying even if it be in jest.”** [At-Tirmidhi]

The Prophet (PBUH) said: **“Those whom Allah has made your dependents are your brothers, servants and helpmates. Anybody whose brother has been made subservient to him ought to feed him with the food he eats and clothe him with the clothes he wears. Command him not to do that which he is unable to do and if it becomes necessary to do so, then he should help him in doing the job.”**

(إنما النساء شقائق الرجال، ما أكرمهن إلا كريم، وما أهانهن إلا لئيم) (رواه احمد)

“Women are twins of men. Whoever honors them is honorable person and whoever hurts them is wicked”.

(أكمل المؤمنين إيماناً أحسنهم خلقاً وخياركم خياركم لنسائهم) (رواه ابن حبان في صحيحه ورواه الترمذي)

The most perfect in his belief is the best in character and the best of you is the best to his wife.

The Prophet (PBUH) focused on the development of the Muslims character and their purification even before teaching them the Quran. The Prophet (PBUH) emphasized that knowledge is part of an integrated system that starts with development of the character and purification of the heart. The focus on self purification is emphasized in many verses in the Quran as Allah revealed:

قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (الأعلى 14)

Indeed those will prosper who purify themselves, And glorify the name of their Guardian-Lord, and perform prayers. (Al-Aala 87:14-15)

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا

“By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right; successful indeed is the one who purifies his whole self [ash-Shams 91:7-9]

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَا جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ مَنْ تَزَكَّى

“Those who come to Allah believers and have worked righteous deeds, for them are high ranks; gardens, beneath which rivers flow, they will dwell therein for eternity: such is the reward of those who purify themselves”. [Taha 20:75-76]

Equipped with self purification, knowledge and wisdom can be attained. Allah says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (164). آل عمران.

Allah did confer a great favor on the Believers when He sent among them a Messenger from among themselves, rehearse to them His Signs, sanctify them, and teach them the book (Quran) and Wisdom, while before that, they had been in manifest error. (Al-Imran 3:164)

Having wisdom is the greatest of blessings as Allah says,

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ (269). البقرة

He grants wisdom to whom He pleases; and whoever is granted wisdom receives indeed great belssing; but none will grasp the Message but men of understanding. (2:269)

Wisdom is the foundation on which justice stands and there is preference to the Islamic Ummah without justice and their not justice without wisdom m and there is no wisdom without perfect character and pure heart.

The main difference between Muslims today and the companions of the Prophet (PBUH) is that we focus on education before developing the proper character and perfecting heart first. Therefore, our knowledge does not lead wisdom and achieve justice but rather we use knowdge to achieve mischief, chaos, injustice, betrayal and aggression. And here the book of Allah declares in one of the early surah that was revealed in Madina, Surah Al-Baqarah, that whoever seeks guidance must first have Taqwa and there is no Taqwa without development fo character and purification of the heart.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (البقرة) 2

This is the book; in it is guidance, sure, without doubt, to those who fear Allah (Al-Baqara 2:2)

Therefore, you find these days Muslims who recite the Quran fluently and quote the hadeath eloquently, but they degrade women, kill the innocent, betray the trust, destroy the country and whenever they speak they lie and whenever they give an oath they do not fulfill it and when they are angry they transgress.

But you should never be deceived by what they say, judge what they do as Allah warns us, also in Surah Al-Baqarah, from being dazzeled by good speeches:

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ (البقرة)

There is the type of man whose speech about this world's life may dazzle you, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. (Al-Baqarah 2:204)

If we are to develop the Muslim nation that Allah described as the best nation ever raised to mankind, we have to follow the Prophet's approach by focusing on developing our character and purifying our heart, particularly our youth, before jamming their brain with knowledge:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (الأحزاب)

You have indeed in the Messenger of Allah a beautiful role model for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (33: 21)

When Allah wanted to describe His Messenger (PBUH), He did not say, you are the smartest or you are the most knowledgeable but He said:

”وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ.” (القلم 4)

And you have an exalted character (68:4)

The Prophet (PBUH) summarized the purpose of his teachings by saying:

”إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ.”

“I haven't been sent except to perfect the good manners.”

The Prophet's companions described the Prophet (PBUH) by saying:

روى البخاري ومسلم عن ابن عمر قال: لم يكن رسول الله صلى الله عليه وسلم فاجشاً ولا متفحشاً
(ما لعن رسول الله صلى الله عليه وسلم مسلماً من لعنة تذكر ولا انتقم لنفسه شيئاً يؤتى إليه إلا أن تنتهك
حرمة الله عز وجل ولا ضرب بيده شيئاً قط إلا أن يضرب بها في سبيل الله ولا سئل شيئاً قط فمضه إلا أن
يسأل مأثماً فإنه كان أبعد الناس منه ولا خير بين أمرين قط إلا اختار أيسرهما) مسند أحمد

The Prophet never cursed and never took revenge for himself and never hit with his hand except in a battle for the sake of Allah and never been asked for something and held it except if it is a sin and he has never been given options between two matters but selected the easiest of them.

Social scientists have said that if you want to improve a society, the first thing you start with is the development of the people's moral character (التربية). This is what social

scientists are saying today, but our beloved Prophet (PBUH) said it, applied it and proved it more than 1400 years ago. But do we follow him?

قال ابن المبارك رحمه الله: "تعلمنا الأدب ثلاثين عاماً، وتعلمنا العلم عشرين"،

The great Scholar ibn Al-Mubarak said: **We learnt the proper character in 30 years and learning the knowledge in 20 years”.**

وروى ابن المبارك عن ابن الحسن قال: "نحن إلى كثير من الأدب أحوج منا إلى كثير من حديث"

Also, the great scholar ibn Al-Hasan used to say: **“We are in more need for developing the proper character (Tarbia) than for the hadeeth”.**

وهذه أمٌ مسلمة ومربية واعية تجلّي لابنها الهدف من التعليم وقيمة التربية، تقول أم سفيان الثوري الذي غدا في عصره علماً: "يا بني، خذ هذه عشرة دراهم، وتعلم عشرة أحاديث، فإذا وجدتَها تُغيّر في جِلسَتِكَ ومشيَتِكَ وكلامِكَ مع الناس فأقبل عليه، وأنا أعينُكَ بمغزلي هذا، وإلا فاتركه، فإني أخشى أن يكون وبالاً عليك يوم القيامة"

Though we mentioned this story before, but it is worth repeating that the Mother of the great scholar Sofian Al-Thouri (سفيان الثوري) used to tell him: **“Take these 10 dinars and learn ten hadeaths and only if you find them change the way you sit and walk and the way you speak to people. Then come back to me and I’ll give you more because my biggest fear is that your knowledge will be a curse on you on the Day of Judgment.**

This was the approach that the Prophet (PBUH) took to build the new righteous and highly moral society in Madina. He focused first on developing their character and purifying their heart and thus he succeeded in developing companions who were the most pious, the most learned and the least pretentious (conceited, showy).

Marriage of the Prophet to Aisha

After about three months from arrival to Madina and life became settled somewhat, Abu Bakr asked the Prophet (PBUH) to finalize his marriage to Aisha That he engages three years ago. The Prophet agreed and the marriage ceremony was conducted and Aisha came to live with the Prophet (PBUH) in a room next the Masjid and next to the room in which Sawda bnt Zumaa (سودة بنت زمعة), the other wife of the Prophet lived with his daughters. Aisha was quite young; she was about 10 years old. We previously discussed the marriage of the Prophet (PBUH) to Aisha at that young age has to be treated in the customs of the society and thus cannot be treated a religious issue, except as regard that Islam does not prohibit the marriage of girls at young age. The

Prophet's own daughters were married at even younger age. Zaynab was married when she was 10, Ruqaiyah was married when she was 8 and Um Kalthum was married when she was 7 years old. But obviously marriage would not be consummated (completed) until the girl reaches puberty. It is known that the age of puberty in females differ from one race to another. Puberty for Caucasian girls usually happens between the ages of 9 and 14 while African American girls reach puberty at 7 years of age.

While Aisha was matured physically, she was still growing emotionally and intellectually. The important issue of us is to study the Prophet's impressive tolerance and accommodating character on the way he used to treat Aisha at this stage of her growth. Aisha said: I would be playing with my dolls with my girl friends and when the Prophet would come, they would leave but the Prophet (PBUH) would get them back to continue the game they are playing. She also said that the Prophet (PBUH) would join in their games sometimes and sometimes he would simply screen himself with his cloak so as not to disturb us while we are playing. We also know the Prophet (PBUH) used to go out and race with Aisha. When there was celebrations and dance by the Ethiopian with the spears, the Prophet (PBUH) used to carry Aisha on her shoulder to watch them. This is what we have to learn from the Prophet (PBUH), how to treat our wives and accommodate their emotional and intellectual desires. Many men marry women who may not be as educated as they are and problems arise because they cannot relate to each other. If we follow the example of the Prophet (PBUH), the husband must bring himself to the level of his wife to make her feel comfortable and to lift her up emotionally and intellectually. This is why Aisha grew up to become the most intellectual and reliable source from teaching us about the private life of the Prophet (PBUH). Aisha related many hadiths that became the basis of many portions of the Shar'ia.

The Continued Threat from Mekkah

The Quraishites were very irritated at the escape of the Prophet [pbuh] along with his companions, and hatred of his growing power in Madinah. They kept a stringent watch over the Muslims left behind and prosecuted them in every possible way. They also initiated clandestine contacts with 'Abdullah bin Uabi bin Salul (عبد الله بن أبي سؤل), chief of Madinese polytheists, and the kingship designate of the Arab tribes before the Prophet's emigration. They sent him a strongly-worded ultimatum ordering him to fight and expel the Prophet (PBUH), otherwise they would launch a widespread military campaign against his people.

His pride wounded and kingship no longer his, 'Abdullah bin Uabi bin Salul, responded positively to his Quraishite co-polytheists. He mobilized his supporters to counteract the Muslims. On hearing about this alliance, the Prophet [pbuh] summoned 'Abdullah and admonished him to be more sensible and thoughtful and cautioned his men against starting a fight with their own kin. The men gave up the idea. Their chief, however, seemingly complied, but at heart, he remained a unpredictable accomplice with Quraish

and the envious Jews. Skirmishes and provocations started to pave the way for a major confrontation between the Muslims and polytheists.

Quraish continued their provocative actions against the Muslims and sending them death threatening notes. The Muslims received information from reliable sources about plots to kill the Prophet (PBUH). They started taking precautionary measures including the positioning of security guards around the house of the Prophet [PBUH]. This state of close vigilance continued until Allah revealed the following verse to the Prophet (PBUH):

{وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ} [المائدة: 67]

"Allah will protect you from mankind." [Al-Maeda 5:67]

As soon the Prophet (PBUH) received this revelation he said to the people who were protecting him:

(يا أيها الناس، انصرفوا عني فقد عصمني الله عز وجل).

O' people go away, Allah would take the charge of protecting him.

Due to Quraish's acknowledged leadership and religious supremacy among the pagan Arabs, given the custodianship of the Sacred Sanctuary, the Quraishites spared no effort in enticing the Arabians against Madinah and boycotting the Muslims of Madinah socially and economically. A state of war virtually existed between the Makkan tyrants and the Muslims in Madinah.

Sa'd bin Mu'adh (سعد بن معاذ), an outstanding Helper, announced his intention to observe 'Umrah (lesser pilgrimage) and headed for Makkah. There Omaiya bin Khalaf (أمية بن خلف) provided tutelage (protection) for him to observe the ritual circumambulation. When Abu Jahl (أبو جهل) saw him in the Sacred Sanctuary, he wanted to prevent him for doing the Umrah and threatened he would have killed him if he had not been in the company of Omaiya. But Sa'd threatened him in return that if he prevents him, he will cut their caravans off when they pass by Madina.

The beginning of military campaigns against Quraish

The Prophet's life was not the only target of the wicked schemes, but rather the lives and the whole entity of the Muslims in Madinah. At this precarious juncture with Quraish intent on pursuing their aggressive plans against the Muslims, Allah revealed verses in surah Al-Hajj (22) giving the Muslims the permission to take arms against the disbelievers:

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ (٣٨) أُوذِيَ الَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (٣٩) الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا سَمٌ لِلَّهِ كَثِيرًا وَلَئِنْ صَرَنَ اللَّهُ مِنْ يَنْصُرُهُ ۖ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ [الحج: 40-38].

"Indeed, Allah defends those who believe; Allah does not love anyone who betrays his trust and who is rejecting faith. (38) Permission (to fight) is given to those who believe because they have been wronged; and Allah is indeed Able to

give them victory; (39) Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft mentioned, would have been demolished. Yet, most surely, Allah supports whoever supports Him. Indeed, Allah is all powerful, Almighty." [Al-Hajj 22:38:40]

This verse was revealed in a larger context of Divine instructions to eradicate all aspects of falsehood, and hold in honor the symbols and rites of Allah:

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾ [الحج: 41].

"Those (Muslims) who, if We give them power in the land, (they) establish prayers, pay the Zakat (obligatory charity), and they enjoin what is good (المعروف) and forbid what is evil (Al-Munkar)." [Al-Hajj 22:41].

The permission to fight was now given to the Muslims. This now gave the right for the Muslims to retaliate against Quraysh for confiscating the Muslims' properties in Mecca and boycotting the people of Madina by bringing the commercial routes leading to Makkah under their control. To achieve this strategic objective, the Prophet [pbuh] needed to take two actions:

1. The first was to enter into non-aggression pacts with the tribes inhabiting the areas adjacent to Madinah and he had already signed pacts of cooperation with the Jews and other neighboring tribes such as Bani Dumrah (بنى ضمرة), Guhaia (جُهينة), and Khuzaah (خزاعة).
2. The second was to start dispatching armed missions for harassment along the strategic commercial routes.

As part of implementing the second goal, the Prophet (PBUH) started sending reconnaissance patrols to explore the geopolitical features of the roads surrounding Madinah and others leading to Makkah, and building alliances with the tribes nearby.

By sending these armed reconnaissance patrols, the Prophet (PBUH) wanted to achieve several objectives:

1. Impress upon the polytheists and Jews of Madinah as well as the Bedouins in its vicinity that the Muslims are too strong to be attacked and deter them from joining with Quraysh.
2. Display the power of his followers in order to deter Quraish from committing any military action against Madinah.
3. Jeopardize their economic life and means of living to stop them from persecuting the helpless Muslims detained in Makkah.
4. Training the Muslims on the routes and on the tactics of fighting.
5. Securing some financial retribution from Quraysh to support the Muslims.
6. Give him the opportunity to resume his job of propagating the Divine Call freely.

The Start of reconnaissance patrols

After Allah gave His permission to the Muslims to fight back because they were wronged and because they were driven from their homes unjustly for no reason other than saying, our Lord is Allah alone, the Prophet (PBUH) started planning reconnaissance patrols against the caravans of Quraysh with limited military objectives. There were eight of these campaigns before the battle of Badr.

Originally, the participants of these campaigns were only from the Muhajereen (the immigrants) because the Prophet (PBUH) did not want to get the people of Madina involved in the conflict with Quraysh outside Madinah since the Madina was not attacked. Note that the agreement that the Ansar has with the Prophet is to defend him from an enemy who attacks him in Madina. However, after sometime, some people from the Ansar (people of Madina) volunteered to joining with the immigrants. At the end, there were no difference between Muhajerren and Ansar and both went out in these campaigns.

1. **Saif Al-Bahr Campaign (سرية سيف البحر):** In Ramadan 1 A.H., i.e. 623 A.D., seven months after arrival to Madina, the Prophet (PBUH) dispatched a group of 30 emigrants led by Hamzah bin 'Abdul Muttalib (حمزة بن عبد المطلب) to intercept a caravan belonging to Quraish and led by Abu Jahl bin Hisham and supported by 300 men. The Muslims were outnumbered 10 to 1. On that occasion, the Prophet [pbuh] fashioned the first flag in the history of Muslims; it was white in colour. The Prophet (PBUH) assigned the flag to Kinaz bin Husain Al-Ghanawi (أبو مرثد كنان بن حصين الغنوي) to carry. The two parties encountered each other and aligned in preparation for fighting but Majdy bin 'Amr Al-Guhny (مجدى بن عمرو الجهنى) who was the chief of the tribe of Guhainah (جهينة) and on good terms with both sides, happened to be there and managed to prevent the imminent clash.
2. **Rabegh Campaign (سرية ربيع):** A month after in Shawwal, 1 A.H., i.e. April 623 A.D., the Messenger of Allah [pbuh] dispatched 'Ubaidah bin Al-Harith bin Al-Muttalib (عبيدة بن الحارث بن المطلب) on the head of 60 horsemen of Emigrants to a spot called Batn Rabegh (بطن ربيع) where they encountered Abu Sufyan (أبي سفيان) leading a caravan and supported by 200 men. There was a minor scrimmage between them that involved arrow shooting but no actual fighting took place. The scrimmage ended when Al-Miqdad bin 'Amr Al-Bahrani (المقداد بن عمرو البهراني) and 'Utbah bin Ghazwan Al-Mazini (عتبة بن غزوان المازني) who travelled with Quraish's caravan hiding their acceptance of Islam, defected from the caravan and joined the ranks of 'Ubaidah. The Muslims had the white flag carried by Mistah bin Athatha bin Al-Muttalib bin 'Abd Munaf (مسطح بن أثاثة بن المطلب بن عبد مناف).
3. **Al-Kharrar Campaign (سرية الخرار):** In Dhul Qa'dah 1 A.H., i.e. May 623 A.D. the Prophet [pbuh] dispatched Sa'd bin Abi Waqqas (سعد بن أبي وقاص) at the head of 20 horsemen to intercept a caravan for Quraysh, and instructed them not to go beyond Al-Kharrar (الخرار). After a five-day march they reached the spot to

discover that the camels of Quraish had left the day before. The Muslim's white flag was carried by Al-Miqdad bin 'Amr (المقداد بن عمرو).

4. **Al-Abwa' or Waddan Campaign** (غزة الأبواء أو ودان). In Safar 2 A.H., i.e. 623 A.D. The Prophet [pbuh], himself, led a group of 70 men, mostly Emigrants, to intercept a caravan belonging to Quraish. The Prophet (PBUH) left behind Sa'd bin 'Ubadah (سعد بن عباد) on charge of the affairs in Madinah. When the Muslims reached Waddan (ودان), a between Makkah and Madinah, he found that the Caravan has already passed. But in the process of this campaign, the Prophet (PBUH) reached a non-aggression pact with 'Amr bin Makhshi Ad-Damari (عمرو بن مخشي الضمري), the chief of Bani Damrahi (بنى ضمرة) tribe. The provisions of the pact were as follows:

هذا كتاب من محمد رسول الله لبني ضمرة، فإنهم آمنون على أموالهم وأنفسهم، وإن لهم النصر على من رامهم إلا أن يحاربوا دين الله ن ما بل بحر صوفة وأن النبي إذا دعاهم لنصره أجابوه).

"This is a document from Muhammad, the Messenger of Allah concerning Bani Damrah in which he established them safe and secure in their wealth and lives. They can expect support from the Muslims against anyone who attacks them unless they oppose the religion of Allah. They are also expected to support the Prophet if he sought their help."

This was the first campaign under the leadership of the Messenger of Allah. It took fifteen days, and The Muslims' white flag carried by Hamzah bin 'Abdul Muttalib (حمزة بن عبد المطلب).

5. **Buwat Campaign** (غزوة بواط). It took place in Rabi' Al-Awwal 2 A.H., i.e. 623 A.D. The Prophet [pbuh], led 200 companions towards Buwat (بواط) to intercept a caravan of 2500 camels belonging to Quraish. The caravan was led by Omaiya bin Khalaf (أمية بن خلف الجمحي) supported by 100 men from Quraish. When The Prophet (PBUH) and his companions reached Buwat, the caravan had already left. Before leaving Madinah, The Prophet (PBUH) put Sa'd bin Mu'adh (سعد بن معاذ) on charge of the affairs in Madina until his return. In this campaign The Muslims' white flag was carried by Sa'd bin Abi Waqqas (سعد بن أبي وقاص).
6. **Safwan Campaign** (غزوة سفوان). In Rabi' Al-Awwal 2 A.H., i.e. 623 A.D. Karz bin Jabir (كرز بن جابر الفهري) with a small group of polytheists raided the pastures of Madinah and looted some animals. The Prophet [pbuh] led 70 men and went in pursuit of the attackers until he reached a place called Safwan near Badr (سفوان من ناحية بدر) but could not catch up with the attackers. During his absence, the Prophet [pbuh] entrusted Zaid bin Harithah (زيد بن حارثة) with the charge of the affairs in Madinah. The flag was carried by 'Ali bin Abi Talib (علي بن أبي طالب). Upon the return of the Prophet (PBUH) from Safwan, the chiefs of Guhainah (جهينة) with whom the Prophet (PBUH) had already signed a pact on non-aggression came and declared their Islam,

7. **Dhil ‘Ushairah Campaign (غزوة ذي العشيرة).** In Jumada- al-Ula and Jumada- al-Akhirah the second 2 A.H., i.e. November-December 623 A.D., the Prophet (PBUH) led 150 Muslims to intercept a Quraishite caravan that has 1000 camels and was led by Abu Sufyan and protected by 40 men. The caravan was in its way to Syria. But when the Prophet (PBUH) reached Dhil‘Ushairah (ذو العشيرة), the caravan had already left several days before. In the process of this campaign, the Prophet [pbuh] contracted a non-aggression pact with Bani Madlij (بنى مدلج) and their allies Bani Dhumrah (بنى ضمرة). During his absence, the prophet (PBUH) left Abu Salama bin ‘Abd Al-Asad Al-Makhzumi (أبا سلمة بن عبد الأسد المخزومي) in charge of Madinah. The flag for this campaign was carried by Hamzah bin ‘Abdul Muttalib (حمزة بن عبد المطلب).
8. **The campaign of Nakhlah (سرية نخلة).** In Rajab 2 A.H., i.e. January 624 A.H., the Messenger of Allah [pbuh] dispatched ‘Abdullah bin Jahsh Asadi (عبد الله بن جحش) with 12 Emigrants and gave Abdullah bin Jahsh a letter and instructed to travel towards Al-Nagdiah (النجدية) and read the letter only after two days. He followed the instructions and the letter directed him to go on to a place called Nakhlah (نخلة) which is located between Makkah and At- Ta’if to collect news about a caravan for Quraish and its intention. At Nakhlah (نخلة), the caravan passed carrying loads of raisins, food stuff and other commodities. Accompanying the caravan were several notables from Quraish such as ‘Amr bin Al-Hadrami (عمرو بن الحضرمي), ‘Uthman and Naufal, sons of ‘Abdullah bin Al-Mugheerah (عثمان ونوفل) and Al-Hakam ibn Kaysan (الحكم ابن كيسان).

The Muslims held consultations among themselves with respect to fighting them taking into account Rajab was one of the sacred month (during which, along with Dhul Hijja, Dhul Qa’da and Muharram, war activities were suspended as was the custom in Arabia then). At last they decided to engage with them in fighting. The Muslims killed ‘Amr bin Al-Hadrami (عمرو بن الحضرمي) and captured ‘Uthman bin Al-Mugheerah (عثمان بن المغيرة) and Al-Hakam ibn Kaysan (الحكم ابن كيسان). They returned to Madinah with the booty and the two prisoners.

But instead of greeting them as heroes, the Messenger disapproved of that act and told them that he never commanded them to fight in the prohibited month. Also, the people of Madina were upset that the raid had violated the sacred month. Although the Prophet (PBUH) returned the camels, released the two captives and gave blood money to the killed man’s father, the polytheists exploited this opportunity with a public smear campaign to slander the Muslims and accuse them of violating the divine law.

This talk brought about a painful headache to the Prophet and his Companions. Also, Abdullah bin Jahsh and his companions were deeply depressed that they have made the wrong decision. This state continued until at last they were relieved when the Revelation came down giving a decisive answer and stating quite explicitly that the behavior of the polytheists in the whole process was much more heinous and far more serious than the act of the Muslims:

{يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ} [البقرة: 217].

"They ask you concerning fighting in the sacred month. (i.e.Rajab, Dhul Hijja, Dhul Qa'da and Muharram). Say, 'Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent people from the way of Allah, to disbelief in Him and the Holy Mosque and to expel its people from it – that is more heinous in Allah's sight and persecution (Fitnah) is more heinous than killing." [Al- Baqarah 2:217]

Reflection: We need to look at these campaigns (Ghazawat) in the context of the cultural conditions in Arabia. This type of raids was very common; the raiders would invade the territory of an enemy tribe and capture their camels, cattle and other good but avoid bloodshed to avoid a consequent vendetta. Therefore, no one in Arabia was surprised with the Muslims' raids, what stunned them was the Muslims' having the nerve and audacity to attack their powerful kinsmen.

Also, except for the last campaign, Nakhlah (سرية نخلة), no fighting occurred and no one was killed. Even the fight in the last campaign was not sanctioned by the Prophet (PBUH). But they achieved their purpose of impressing friends and foes with the strength of the Muslims and thus deterring any tribe of attacking the Muslims, and threatening the economic life of the Meccans. These campaigns forced the Meccans to take precautions that had never been necessary before.

These campaigns had other advantages such as training the Muslims, validating the reliability of the information about the movement of the caravans and assessing the ability of holding secrets from Quraish the plans of Muslims. Notice that in the last campaign, the Prophet (PBUH) held the plan secret even from the leader of the campaign until he was on his way.

After this last campaign, Quraish began to realize the danger that Madinah could present. They came to know that Madinah had been on the alert, watching closely their commercial caravans. It became clear to them that the Muslims in their new location could extend their military activities over an area of 300 miles. However, the Makkans could not be deterred and were too obstinate to come to terms with the new rising power of Islam. They were determined to continue their conflict with the Muslims.

On the other hand, and at the command of their Lord, the Muslims were ordered to go to war as Allah said:

{وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ وَاقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ وَاقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ} [البقرة: 190:193].

"And fight, in the way of Allah those who fight you; but do not transgress. Truly, Allah does not like the transgressors. And kill them wherever you find them, and expel them from where they have expelled you out. And sedition (Al-Fitnah) is more serious than killing. But do not fight with them at Al-Masjid- Al-Harâm (the

Sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. But if they cease, then Allah is Oft-Forgiving, Most Merciful. And fight them until there is no more subversion (Fitnah) and (all) religion belongs to Allah. But if they stop, let there be no hostility except against the wrong-doers.)" [Al-Baqarah 2:190-193]

Before long, Allah again revealed verses teaching Muslims ways of fighting, urging them to go to war:

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَمَا مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَصَرَّوْا اللَّهُ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ } [محمد: 4: 7].

"Whenever you encounter those who disbelieve (in battle), strike their necks until when you have thoroughly pacified them, you shall tie them up as prisoners. Thereafter, let there be a gracious offer of freedom for them or ask for ransom. This shall hold until war lays down its burdens. Thus shall it be. Yet, if Allah so wished, He would have most surely executed vengeance against them without fighting. But it is so that He may test some of you by others. Yet, as of those who are killed in the path of Allah, He will never let their deeds be wasted. He will guide them and set right their state. And admit them to Paradise which He has made known to them. O you who believe! If you support the cause of Allah, He will support you, and make your foothold firm." [Muhamamd 47:4-7]

Shortly afterwards, Allah began to expose the hypocrites, the weak at heart and cowardly elements:

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ { [محمد: 20].

"Those who believe say: If only a surah were sent down permitting us to fight injustice. Yet when a decisive surah was sent down and fighting (in the way of Allah) is mentioned, you could see those in whose hearts is a disease (of hypocrisy) looking at you as if they were going to faint (from fear) of death." [Muhammad 47:20]

With these revelations, there became no doubt that Muslims are commanded to fight against those who committed injustice against them and expelled them from Mecca. Also, the early skirmishes dealt a heavy blow to the pride of Quraish and created an affirmed their commitment to fight the Muslims. Under these situations, the scene was set for a surely near battle between the Muslims and people of Quraish.

Changing of the Qiblah

Shortly after campaign of Nakhlah (سرية نخلة), a divine revelation in Surah Al-Baqarah (2) came to the Prophet (PBUH) on the 2nd of Sha'ban 2 A.H., i.e. February 624 A.D, ordering that Al-Qiblah be changed from Jerusalem to the Sacred Mosque in Makkah.

Upon migration to Madina, Allah commanded the Prophet to pray towards Jerusalem and not Mecca. While the Prophet (PBUH) and the rest of the Muslims followed Allah command and continued to pray towards Jerusalem for 17 months, the Prophet's heart was, as expected, more attached to the Kabba in Mecca. Also, the command to pray towards Jerusalem created two challenges: first, the Jews started claiming that Mohammed (PBUH) is now following their religion and the change gave the Jews and the hypocrites the opportunity to question the validity of switch; and second, this command presented a great test to some Muslims regarding whether their commitment to the obedience of Allah is stronger than their commitment to the sacred house in Mecca. Allah exposed all these in the following verses from Surah Al-Baqara (2:142-150):

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

“The fools among the people will say: "What has turned them from the Qibla toward which they used to face?" Say: To Allah belongs both east and west: He guides whomever He wishes to the straight Way.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus, have have set you up as a moderate (justly balanced) nation, so that you serve as a witness over other nations, and the Messenger be a witness over yourselves.

Note: It is a blessing that Allah has made this nation a middle nation or a moderate nation. Since there is a middle/moderate there must be people and nations who fall on the sides of the extremes. We actually note that people and nations can easily fall on the two sides of these extremes and we must be always alert not to follow the, We note that we use the extremist terms to characterize people: left and right, liberal and conservative, materialistic and spiritual, capitalist and communist, etc.. But in Islam, we must always look for the middle. Even in belief, there are two extremes: One extreme is that there is no God and on the other extreme, there are many Gods and both are wrong. If there was no God, there will be chaos and nothing will be stable and if there were many Gods, they would have fought with each other and created chaos. In Islam, there is only one God and thus there is order and peace in the universe because the whole universe is being run under one set of rules created by the One God.

Also as far as life style, one extreme will be to reject this life and live a monk-type life, ignoring the material and focusing on spirituality and the other extreme is to be very materialistic and live without control other than personal enjoyment and completely ignore the spirituality. In Islam both material and spirits are important and there must be a balance between them)

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَوُوفٌ رَّحِيمٌ

We have only set the direction of the Qibla that you used to face to know the one who is following the Messenger from those who would turn on their heels (From the Faith). Indeed it (A change) is such a serious matter except to those whom Allah has guided. Allah will never render the acts of your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

(Note: The change of Qibla was intended a test to test the faith of the believers. To know does not mean for Allah to know, but for the knowledge to know and testify for or against the people on the day of Judgment. The hypocrites said if the proper qibla was the Kabba, then the previous prayers are wasted and if it is the Qudus, then the future prayers will be wasted).

قَدْ بَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

O' Prophet, We have seen your face turn in supplication toward the heavens: now We shall turn you to a Qibla that is pleasing to you. Turn then your face towards the direction of the sacred Mosque: Wherever you are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Allah is not unmindful of what they do.

(Note that the Kabba is the house of Allah by the choice of Allah while all other Masjeed (Mosques) are the houses of Allah by the choice of the servants of Allah. Therefore the Kabba was the Qibla to all the Mosques. Also, all the earth is considered as Masjed and thus we are allowed to pray in any place. But any piece of land is only considered as Masjid at the time of prayers and thus it cannot be called houses of Allah unless they are designated as such).

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ

Even if you were to bring to the people of the Book all the Signs (together), they would still not follow your Qibla; nor you are going to follow their Qibla; nor indeed will they follow each other's Qibla. If after the knowledge has reached you, were you to follow their (vain) desires, then you are clearly be among the wrongdoers.

(Note the verse starts with the word “Laen” لَئِنْ which is an oath meaning “I give an oath that if you Muhammad have brought to the people of the book such and such..

When Allah says if you follow them, this is not intended to the Prophet because the Prophet will obviously not follow them because he is infallible, but it is really meant for his followers. Allah addresses the statement to the Prophet (PBUH) to ascertain that he will not accept it from the Prophet, so his followers should know that it is completely not allowed to compromise on the articles of faith to accommodate others).

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know. This is the truth is from your Lord; so do not be one of those who doubt.

(Sayedan Omar asked Ka'b al-Aḥbār (كعب الأحبار) (Abū Iṣḥāq Ka'b ibn Matī' al-Humyārī al-Aḥbār) who was prominent rabbi (turned Muslim) from Yemen and became Muslim during the time of Omar, Did You really know Mohammad from your books, He said: Yes, I knew him as I know my son but even more. Omar asked, why? Ka'b said, for my son, my wife may have cheated on me, but for Mohammad, his description is so clear and conscise in the Torak that there will be no way to miss him.)

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ شَيْءٍ قَدِيرٌ

To each one is a direction to which they turn; then strive together (as in a race) towards all that is good. Wheresoever you are, Allah will bring you Together. For Allah has power over all things.

(Allah emphasizing the fact that in this life, we have the freedom to select our direction but this freedom will end by death, beyond which man will have no choice, Therefore, Allah asking that we should race to achieve goodness before we lose the ability to do so when we return to Allah.)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ

From where ever you start forth, turn your face in the direction of the sacred Mosque; that is indeed the truth from your Lord. And Allah is not unmindful of what you do.

So from where ever you start forth, turn your face in the direction of the sacred Mosque; and wheresoever you are, Turn your face towards it: So that there be no ground of dispute against you among the people, except those of them who are the wrongdoers; do not fear them, but fear Me; and that I may complete My favors on you, and you may (consent to) be guided.

(Note that Allah emphasized the change of the Qibla three times. Because Allah knew the impact of it on the Muslims and the opening it creates for the Hypocrites and the people of the book to confuse the Muslims. Also Allah emphasized it to give directions for a person in three locations: inside the Kabba, in the Masjid outside the Kabba and thirdly in any place on earth.)

(Al-Baqara 2: 142-150)

These verses were revealed to the Prophet (PBUH) when he was praying the Zuhr prayer at Masjid Bani Salamah. The Prophet (PBUH) had already completed two Rakka

and while in the prayer he immediately changed his direction, 180 degrees, from facing the North, he faced the south and prayed the next two Rakka in the direction of Mecca. The followers followed prophet's action in prayer without any hesitation. This mosque became known as the Masjid with two Qiblas (المسجد القبلتين).

The Impact of these revelations and the switch of the Qibla to Mecca

The change of the Qibla had great advantage to the Muslims at two levels:

1. First, it revealed the true nature and inclinations of the hypocrites of the Jews and others weak at heart and this helped purging the ranks of the Muslims from them.
2. Second, facing a new Qiblah, the Sacred Mosque in Makkah, suggested that a new role is awaiting the Muslims to take up, and would start only after the repatriation of the Muslims to their Sacred City, Makkah for it is not logical for the Muslims to leave their Qiblah at the mercy of non-Muslims. The Muslims, therefore, at the command of Allah and on account of those Divine clues, increased their activities and their tendency towards striving in the cause of Allah.

Call for Prayers (Azan)

In the early days of Islam, the times for prayer were not announced and so the Muslims would come to the mosque and wait for the prayer so as not to miss it. The Prophet (pbuh) wondered how to tell the people that it was time for prayers. He discussed it with his companions, and at first two ideas were put forward; that of blowing a horn as the Jews did, and that of using a wooden clapper like the Christians.

Then a man called 'Abd Allah ibn Zayd came to the Prophet (pbuh) and told him he had had a dream in which he had seen a man dressed all in green, holding a wooden clapper. He had said to the man, 'Would you sell me your clapper in order to call the people to prayer?' The man had replied, 'A better way to call the people to prayer is to say: "Allahu Akbar, Allah is Most Great!" four times, followed by "I bear witness that there is no divinity but Allah, I bear witness that Muhammad is the Messenger of Allah, Come to prayer, come to prayer, Come to salvation, come to salvation. Allahu Akbar, Allahu Akbar! There is no divinity but Allah!"

'When the Prophet (pbuh) heard this, he said it was a true vision from Allah. He sent for Bilal, who had a beautiful, strong voice, and ordered him to call the people to prayer in just this way. Bilal did so and soon after 'Omar came out of his house and told the Prophet (pbuh) that he had seen exactly the same vision himself. The Prophet (pbuh) replied, 'Allah be praised for that.'

Legal Articles in Surah Al-Baqarah

Before we continue with what happened next, the month after the command with the change of the Qibla, let us reflect briefly on the longest surah in the Quran and that was

revealed very early in Madinah; this is Surah Al-Baqarah. This surah discussed the Hypocrites, the Jews and provided historical accounts from the past, but it also provided several key articles that governed the organization of the Muslim society: Some of them are.

1. Rightousness is not a show demonstrated by rituals; it is based on serious actions in support of assuring the formation of a successful moral society (177)
2. Laws of the Penal system (178-179)
3. Application of Wills (180-182)
4. Rules of Fasting (183-187)
5. Social welfare, Zakat () (215) (amount of sadaqah), 254, 261-274)
6. Rules against Bribery (188)
7. Financial system – Usury free (275-281)
8. Business agreement (282)
9. Rules of Hajj (196-203) (including rejection of self imposed punishment, 189)
10. Rules of fighting (190-195), 216, 243-244
11. Importance of Unity of Muslims (208-211)
12. Rules of Alcohol and Gambling
13. The rights of the Orphans (220)
14. Marriage (marriage Non-Muslims (221), Menstruations (222-223), treating wife unfairly (226-227), divorce (228-232, 236-237, 241-242), child support (223), widows (234-235, 240), housing (240)
15. Freedom of religion (256-257)
16. Prayers and changing the Qiblah

The Battle of Badr

We have already mentioned Al-'Ushairah campaign (غزوة ذي العشيرة) at which a caravan belonging to Quraish and led by Abu Sufian had escaped an imminent military encounter with the Prophet [pbuh] and his men. When the estimated time for the return of the Caravan from Syria, the Prophet [pbuh] dispatched Talhah bin 'Ubaidullâh (طلحة بن عبيد الله) and Sa'id bin Zaid (سعيد بن زيد) northward to scout around for any movements. The

two scouts stayed at Al-Hawra' (الحوراء) for some days until the caravan passed by them. The two men hurried back to Madinah and reported to the Prophet [pbuh] their findings.

The Caravan was huge; it has 1000 camels carrying great wealth amounting to 50 thousand gold Dinars and was only guarded by 40 men. It was a tempting target for the Muslims and provided great opportunity to land heavy economic, political and military blow to the people of Mecca and to compensate the Muslims for their properties that were confiscated by Quyrash.

The Prophet [pbuh] immediately exhorted the Muslims to take advantage of the opportunity by saying:

(هذه عير قريش فيها أموالهم، فاخرجوا إليها لعل الله ينفلكموها).

“Here is the caravan of Quyrash, it has your money; go out and intercept it; Allah may grant it to you.”

The Prophet (PBUH) was joined with 315 men, 84 Emigrants, 61 from Aws and 170 from Khazraj. They were not well-equipped or adequately prepared because they thought that 40 men protecting the Caravan will flee when they see them and thus they will take the Caravan with very little resistance. They had only two horses belonging to Az-Zubair bin Al-‘Awwam (للزبير بن العوام) and Al-Miqdad bin Al-Aswad Al-Kindi (المقداد بن الأسود الكندي) and 70 camels.

For the rest, each three men shared on camel that they alternate in riding it. The Messenger of Allah [pbuh] himself, ‘Ali (علي) and Murthid bin Abi Murthid Al-Ghanawi (ومرثد بن أبي مرثد الغنوي) were sharing one camel. When Ali and Murthid wanted the Prophet (PBUH) to keep riding and they could walk, the Prophet (PBUH) refused.

The Prophet (PBUH) assigned Mus‘ab bin ‘Umair Al-Qurashi Al- ‘Abdari (مصعب بن عمير القرشي العبدري) to carry the Muslim’s white flag.

When the Prophet (PBUH) left Madina, he appointed Ibn Umm Maktum (ابن أم مكتوم) to lead the prayers. (You recall ibn Maktum, the blind man referred to in surah “Aba’s” (80)”)

عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى

He frowned and turned away when the blind man came unto him. (Aba’s 80:1)

But when the Prophet reached Al-Ruhaa (الروحاء), he sent Abu Lubabah bin ‘Abdul Mundhir (أبا لبابة ابن عبد المنذر) back to Madina and appointed him to take care of its affairs.

Abu Sufyan seeking help from Quraysh

While the Prophet (PBUH) was preparing to lead his army, Abu Sufyan (أبا سفيان) was on the utmost alert because the news reached him thru some of the hypocrites of Madina of the Prophet’s plan. In addition, his scouting men confirmed the reports of the Muslims planned ambush for his caravan. He immediately hired Damdam bin ‘Amr Al-Ghifari (ضمضم بن عمرو الغفاري) to rush to Mecca with the message asking for help to protect the Caravan from Mohammad.

Atika Vision

At the same time while all these events were going on, Atika (عاتكة بنت عبد المطلب), the aunt of the Prophet (PBUH) who was living in Mecca saw a vision that frightened her. She sent to her brother Al-Abbas and told him that last night she saw a vision which frightened her and that she is afraid that evil and misfortune will come upon their people and asked him to treat what she is going to tell him with confidence.

She said: I saw a rider coming on his camel and he stopped in the valley and cried at the top of his voice:

ألا انفروا يا آل غدر لمصارعكم في ثلاث

Come forth, O' people and do not leave your men to face death that will come in three days time. I saw the people flock to him and then he went to the Kabba with people following him. While the people around him, his camel mounted him on the top of the Kabba where he repeated his call. Then his camel took him to the top of Abu Qubays (أبي قبيس) and he cried out again. Then he seized the rock and threw it and when it hit the bottom of the mountain, it split into pieces and there was not a house in Mecca but was hit with one of the pieces.

Al-Abbas said: **By God, this is indeed a vision, and you better keep quiet about it and not tell anyone.**

Then Al-Abbas went out and met his friend Al-Walid ibn Utba (الوليد بن عتبة بن ربيعة) and told him and asked him to keep it to himself. But, Al-Walid told his father and soon after the story spread and everyone was talking about it.

On the second day, Al-Abbas went to the Kabba, he saw Abu-Jahl (أبو جهل بن هشام) sitting with a number of people talking about Atika vision. When Abu-Jahl saw Al-Abbas called him and asked him to join them after he finishes going around the Kabba. When he went, Abu Jahl said:

O' Banu Abd Al-Mutalib, since when have you had a prophetess (female Prophet) among you?

Al-Bas said: What do you mean by that?

He said:

يا بني عبد المطلب أما رضيتم أن يتنبأ رجالكم حتى تتنبأ نساؤكم قد زعمت عاتكة في رؤياها أنه قال انفروا في ثلاث فسنترصد بكم هذه الثلاث فإن يك حقا ما تقول فسيكون وإن تمض الثلاث ولم يكن من ذلك شيء نكتب عليكم كتابا أنكم أكذب أهل بيت من العرب

Are you not satisfied that you men should play the Prophet that your women should do so also? Atika has alleged that in her vision someone said: Come forth to war in three days. We shall keep an eye on you these three days. If what she says is true, then it will be so. But, if three days pass and nothing happens, we will write you down on the Kabba that you are the greatest liars among the Arabs.

When the night came, every single woman of Banu abd-alMutalib came to Al-Abbas expressing their anger by telling him: **How could you allow abu-Jahl, this evil rascal**

to attack our men and then go on to attack our women while you are listening. Have you no shame that you should listen to such things.

Al-ABas said: By God, I felt so ashamed and swear by God that I will confront him and if he repeats what he has said, I will get rid of him.

On the third day after Atika vision, Al-Abas was still enraged about what Abu-Jahl said. He went to the Kabba to confront Abu-Jahl and when saw Abu-Jahl entered she walked towards him, but suddenly they heard a loud voice coming from the valley. Everyone rushed and they saw Damdam (ضمض) standing on his camel and shouting frantically:

يا معشر قريش اللطيمة اللطيمة أموالكم مع أبي سفيان قد عرض لها محمد في أصحابه لا . أرى أن
تدركوها ، الغوث الغوث

“O Quraysh, the transport camels, the transport. Mohammad and his companions are waiting to take over your property which is with Abu-Sufian. I do not think that you will overtake it, Help, Help”.

The effect of his scream was instantaneous and the news stunned Quraish and they said: **“Do Mohammad and his followers think that this will be as easy as Al-Hadrami (ابن الحضرمي) caravan; by Allah he will learn that this is not the same”.**

They swiftly mustered almost all of their forces and none stayed behind except Abu Lahab, who delegated someone who owed him some money. They also mobilized some Arab tribes to contribute to the war against the Prophet [pbuh]. All the clans of Quraish gave their consent except Banu ‘Adi (بنو عدي).

Soon an excited army of 1300 fighters including 200 horsemen and a large number of camels, was proceed to fight the Muslims under the leadership of Abu Jahl ibn Hisham (أبا جهل ابن هشام). For food supplies, they used to slaughter an alternate number of camels of ten and nine every day. They set out burning with indignation, motivated by a horrible desire for revenge and exterminating Mohammad (PBUH) and his followers.

In the mean time, while the Prophet [PBUH] was marching towards Badr and sending his scouts to check on the caravan position, the news came that Abu-Sufyan changed the route of the Caravan and took a route along the coast of the red sea and by this maneuver; he was able to slip past the Madinese army. The news also came to the Prophet (PBUH) that Quraysh is a marching towards Badr.

On account of the new grave developments, the Prophet [pbuh] held an advisory military emergency meeting to review the ongoing situation and exchange viewpoints with the other chiefs. The Muslim volunteers came out to take the caravan; they were not ready of a real battle. The question that was on the table is whether they retreat while there was still time or stay and fight the army of Quraysh?

The Prophet [pbuh] apprised his men of the gravity of the situation and asked for their advice.

Abu Bakr (أبو بكر) was the first who spoke on the occasion and assured the Prophet [pbuh] of the unreserved obedience to his command to stay on at Badr.

'Umar (عمر بن الخطاب) was the next to stand up and supported the views expressed by Abu-Bakr.

Then Al-Miqdad bin 'Amr (المقداد بن عمرو) got up and said: **"O Messenger of Allah! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses [AWS]:**

{فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ} [المائدة:24] ولكن اذهب أنت وربك فقاتلا إنا معكما مقاتلون، فوالذي بعثك بالحق لو سرت بنا إلى برك الغماد لجالدنا معك من دونه حتى تبلغه.

"Go you and your Lord and fight and we will stay here;" Rather we shall say: "Go you and your Lord and fight and we will fight along with you." By Allâh! If you were to take us to Bark Al- Ghimad, we will still fight resolutely with you against its defenders until you gained it."

The Prophet [pbuh] thanked him and blessed him.

The three leaders who spoke were from the Emigrants. But the Prophet [pbuh] wanted to hear the Helpers' view because the clauses of Al-'Aqabah Pledge did not commit them to fighting beyond their territories. Their commitment was to defend the Prophet (PBUH) if he was to be attacked in Madina.

The Prophet [pbuh] said: "Advise me my men!" by which he meant the Helpers, on particular. Upon this Sa'd bin Mu'adh (سعد بن معاذ) stood up and said: **"By Allah, I feel you want us (the Helpers) to speak."**

The Prophet [pbuh] directly said: **"Oh, yes!"**

Sa'd (سعد) said:

فقد آمنا بك، فصدقناك، وشهدنا أن ما جئت به هو الحق، وأعطيناك على ذلك عهدنا ومواثيقنا على السمع والطاعة، فامض يا رسول الله لما أردت، فوالذي بعثك بالحق لو استعرضت بنا هذا البحر فخضته لخضناه معك، ما تخلف منا رجل واحد، وما نكره أن تلقى بنا عدونا غداً، إنا لصبر في الحرب، صدق في اللقاء، ولعل الله يريك منا ما تقر به عينك، فسير بنا على بركة الله.

O Prophet of Allah! We believe in you and we bear witness that what you have brought us is the truth. We have given you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allah, Who has sent you with the Truth, if you were to ask us to cross the sea and plinged into it, we would plunge into it with you; not a man of us would stay behind. We do not dislike the idea of meeting our enemy tomorrow. We are experienced in war and we are trustworthy in combat. We hope that Allah will show from us what will please your eyes. Lead us to the battlefield with the blessings of Allah."

The Prophet [pbuh] was impressed with these brave words and the spirit of sacrifice which his companions showed at this critical juncture. Then he said to them:

(سيروا وأبشروا، فإن الله تعالى قد وعدني إحدى الطائفتين، والله لكأني الآن أنظر إلى مصارع القوم).

"Go forward and be cheerful, for Allah has promised me one of the two groups (the Caravan or Quraysh's army). By Allah it is as if I now see the places where the enemy be killed."

The Prophet (PBUH) began organizing his little army. The Mulsims' white banner was already assigned to Mus'ab bin 'Umais Al-Qurashi Al-'Abdari (مصعب بن عمير القرشي العبدري). The Prophet (PBUH) divided it into two battalions, the Emigrants with a black flag raised by 'Ali bin Abi Talib (علي بن أبي طالب), and the Helpers whose black flag was in the hand of Sa'd bin Mu'adh (سعد بن معاذ). He appointed the two horsemen to lead the flanks. Az-Zubair bin Al-'Awwam (الزبير بن العوام) was appointed to the leadership of the right flank and Al-Miqdad bin 'Amr (المقداد بن عمرو) to lead the left flank. The rear of the army was at the command of Qais bin Abi Sa'sa'ah (قيس بن أبي صعصعة). The General Commander was the Prophet [pbuh].

The Scouting of Army of Quraysh

The Quraysh army was moving swiftly northward to Badr. On their way they received another message from Abu Sufyan asking them to go back home because the caravan had escaped the Muslims. On receiving Abu Sufyan's message, the Makkan army showed a desire to return home, but Abu Jahl would not hear of retreat insisted that they proceed to Badr and said:

والله لا نرجع حتى نرد بدرًا، فنقيم بها ثلاثًا، فننحر الجُزور، ونطعم الطعام، ونسقى الخمر، وتعزف لنا القيان، وتسمع بنا العرب وبمسيرنا وجمعنا، فلا يزالون يهابوننا أبدًا.

"By Allah, we will not return until we reach Badr and stay in it three nights where we slaughter the camels, feast and drink the wines, and listen to songs and music. The Arabs will hear of our army and our march to embarrass Mohammad and his followers and to give us respect for ever.

But not everyone was eager, now they had been re-assured the safety of the caravan. The clans of Banu Zahrah (بنو زُهْرَة), acting on the advice of Al-Akhnas bin Shuraiq (الأخنس بن شريق), broke away and returned to Makkah with their 300 men. Also Banu Hashim (بنو هاشم) were also inclined to break away because they did not want to fight their own clan, but Abu Jahl's threats made some of them stay while few left. The rest of the army, now 1000 soldiers, approached Badr and camped themselves beyond a sand dune at Al-'Udwat Al-Quswa (بالعدوة القصوى).

As soon as the Meccan army settled in their camp, they dispatched Umayr ibn Wahab Al-Jumahi (عُمَيْر بن وهب الجُمَحِي) to take a look at Mohammad's army, which was hidden from them by the sand dune, to estimate their number. He estimated their number to be about 300 and concluded that no reinforcement is coming to them and they have not laid any ambush. But he was horrified when he saw the grim resolution on the faces of the Muslims and **advised Quraysh to go back and not fight. He told them, though our number is almost three times their number, no one of the Muslims would die before he had killed at least one of Quraysh. He asked: If they kill of you a number equal to their own, what is the good of living after than.**

Utbah ibn Rabi'a (عتبة ابن ربيعة) saw the sense of this and stood to address Quraysh and said: **By Allah, we will gain nothing by getting in a battle with Mohamad and his**

companions. If you fall upon him each one of you will always be looking with loathing on the face of another who has killed the son or man of his paternal or maternal uncle.

But Abu Jahl was beyond reason; he accused Utaba of being a coward and said that Utaba is afraid the he might kill his son who had gone to Mohammad. Since no Arab could bear being accused of cowardice, the war feeling was kindled and all were committed to fight.

The Scouting of the Muslims Army

In the immediate vicinity of Badr, the Prophet [pub] and Abu Bark conducted a scouting operation during which they managed to locate the camp of Quash. They came across an old Bedouin. The Prophet asked him whether he heard any news about the army of Quraysh and the army of Mohammed.

The man said: I would not tell you until you tell me from where are you?

The Prophet (PBUH) said: If you inform us we will inform you.

The man said: **I heard that Muhammad left on such and such day and if what I heard is correct they must now be at such a place which was the place the Prophet's army was staying. Also I heard that Quraysh army left on such and such day and if the news is correct, they must be in such place and mentioned the place.**

Then he said: Now tell me from where are you.

The Prophet (PBUH) relied: We are from water (نحن من ماء) and left.

The man kept mumbling, where exactly, the water of Iraq.

Note: We discussed previously that the Prophet (PBUH) never lied but when he did not want to give the exact answer, he answered the question truthfully (that we all from water) but in a way that the person can misinterpret it.

فسأله رسول الله صلى الله عليه وسلم عن قريش وعن محمد وأصحابه - سأل عن الجيشين زيادة في التكتّم - ولكن الشيخ قال: لا أخبركما حتى تخبراني ممن أنتم؟ فقال له رسول الله صلى الله عليه وسلم: (إذا أخبرتنا أخبرناك)، قال: أو ذاك بذاك؟ قال: (نعم). قال الشيخ: فإنه بلغني أن محمدًا وأصحابه خرجوا يوم كذا وكذا، فإن كان صدق الذي أخبرني فهم اليوم بمكان كذا وكذا - للمكان الذي به جيش المدينة. وبلغني أن قريشًا خرجوا يوم كذا وكذا، فإن كان صدق الذي أخبرني فهم اليوم بمكان كذا وكذا - للمكان الذي به جيش مكة. ولما فرغ من خبره قال: ممن أنتم؟ فقال له رسول الله صلى الله عليه وسلم: (نحن من ماء)، ثم انصرف عنه، وبقي الشيخ يتفوه: ما من ماء؟ أمن ماء العراق؟

In the evening of the same day, the Prophet (PBUH) dispatched three emigrants 'Ali bin Abi Talib (علي بن أبي طالب), Az-Zubair bin Al-'Awwam (والزبير بن العوام) and Sa'd bin Abi Waqqas (سعد ابن أبي وقاص) to scout about for news about Quraysh's army. They saw two men drawing water and they grapped them. On interrogation, they admitted that they were water carriers working for Quraish.

But that answer did not please the Muslims, they accused them of lying and that they are working for the caravan of Abu Sufian. The reason may be that this is what the Muslims wanted to hear; they were still hoping to catch the Caravan and not face the army of Quraysh. So, they beat the two men until they said that they are working for

Abu Sufian. Then, they stopped beating them and brought them to the Prophet (PBUH) to give him the good news that Abu-Sufian caravan is still near .

When they told the Prophet that they beat the men and they admitted that they were working for Abu-Sufian, the Prophet [pbuh] became angry for beating the men and said:

(إذا صدقاكم ضربتموهم، وإذا كذباكم تركتموهم، صدقا والله، إنهما لقريش).

"On telling the truth, you beat them, and on telling a lie, you released them!"

(Note: The Prophet (PBUH) was teaching that torture does not lead any useful information from the prisoners; they will just tell you what you want to hear.)

The Prophet (PBUH) talked with the two men and asked them: Where is Quraysh's army? They said: They are behind these hills.

He then asked: how many in the army? The men said: they are many.

The Prophet asked: How many camels they slaughter per day, they said nine on one day and ten on the other.

The Prophet said: they must be between 900 to a 1000.

He asked them about the names of some of their notables. They mentioned several including:

عتبة وشيبة ابنا ربيعة، وأبو البَخْتَرِيِّ بن هشام، وحكيم بن جزام، ونَوْفَل بن خويلد، والحارث بن عامر، وطَعَيْمَة بن عدى، والنضر بن الحارث، وَزَمْعَة بن الأسود، وأبو جهل بن هشام، وأمّية بن خلف

Hearing these eminent names, the Prophet (PBUH) turned to the Muslims and said:

(هذه مكة قد ألقت إليكم أفلاذ كبدها)

"Mecca has thrown unto you the best morsels of its liver (meaning the best of its men).

Knowing that Al-Bukhtri ibn Hisham (أبي البخثري بن هشام) is with Quraysh army, the Prophet (PBUH) instructed the Muslims that they should not kill Abu Al-Bukhtri ibn Hisham (أبي البخثري بن هشام) should they encounter him in the battle. We discussed this issue before when we talked about how the Prophet (PBUH) never overlook favors that been done to him.

Quraysh army was camping on the south of Badr and the Muslims army was camping on the North. The prophet (PBUH) knew that it is imperative that they reach the water in Badr before Quraysh. On the same night it rained on both sides. For Quraysh, it obstructed further Progress, whereas it was a blessing for the Muslims. It cleaned them, strengthened their hearts and planted their feet firmly that allowed them to march forward.

The Prophet (PBUH) moved swiftly during the night and stopped at the nearest spring of Badr. Al-Hubab bin Mundhir (الحُبَاب بن المنذر), a companion from the Khasraj came to the Prophet (PBUH) and said: **"O' Messenger of Allah, this place where we are now at,**

has Allah revealed it to you and that we should neither advance or retreat from it, or it is a matter of opinion and strategy of war?

The Prophet [pbuh] replied: **"It is a matter of opinion and a strategy of war."**

Al-Hubab said: **"This is not the place to stop, but continue with us, O' Messenger of Allah, until we come to the largest well that is near to the enemy. Let us stop there and build a pool that we fill with water and cover the wells. When we fight the enemy, all the water will be ours to drink and they will have none."**

The Prophet [pbuh] agreed with his plan, which they actually did at midnight. The Prophet (PBUH) also asked everyone to fill the drinking water vessel.

Sa'd bin Mu'adh (سعد بن معاذ) came to the Prophet (PBUH) and said: **O Messenger of Allah, let us build a shelter and put behind it some riding camels in readiness beside it. When we meet our enemy; if Allah strengthens us and makes us victorious over them that is what we fervently desire. But, if the worst occurs, you should ride the camels and join our people who are left behind, for they are as deeply attached to you as we are those whom we have left behind. Had they thought that you would be fighting, they would not have stayed behind. Allah will protect you for them; they will give you good counsel and fight at your side."**

The Prophet (PBUH) praised him and invoked blessings upon him and a shelter was built with branches of palm trees.

That night, Friday night, Ramadan 17th., the year 2 A.H. (March 16, 623 AD), Allah sent down a peaceful sleep upon the believers and they awoke up refreshed.

The Prophet [pbuh] spent the whole night in prayer and supplication. The Muslim army, wearied with their long march, enjoyed sound and refreshing sleep, a mark of the Divine favour and of the state of their undisturbed minds.

﴿إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ﴾ [الأنفال: 11].

"(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil suggestions, etc.) of Satan, and to strengthen your hearts, and make your feet firm thereby." [Al- Qur'an 8:11]

In the morning, the Prophet [pbuh] called his men to offer the prayers and then urged them to fight in the way of Allah. As the sun rose over the desert, the Prophet [pbuh] drew up his little army and arranged the ranks.

The Battle

On day break, quraysh marched and started descending from the hill into the valley, when the Prophet [pbuh] saw them, he began supplicating Allah

(اللهم هذه قريش قد أقبلت بخيلائها وفخرها تَحَادُّكَ وتكذب رسولك، اللهم فنصرَكَ الذي وعدتني، اللهم أُنْهِمْ [الغداة])

"O Allah! Here come Quraysh in their vanity and arrogance, defying You and calling Your Messenger a liar. O Allah, grant the support which you have promised me, O Allah do not make them successful this morning."

The Prophet (PBUH) gave strict orders that his men would not start fighting until he gave them his final word. He recommended that they use their arrows sparingly and never resort to sword unless the enemies came too close.

Abu Jahl also prayed for victory, saying:

اللهم أقطعنا للرحم، وآتانا بما لانعرفه، فأجِزْ الغداة، اللهم أينما كان أحب إليك وأرضى عندك فانصره اليوم

"Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him. O'Allah whoever is more beloved to you and more acceptable to you, give him victory today."

They were confident that their superior number, equipment and experience would be decisive. The Noble Qur'ân, with a play on the word, told them that the decision had come, and the victory — but not in the sense they had hoped for:

{إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ} [الأنفال:19]

"(O disbelievers) if you ask for a judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall we return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers." [Al-Anfal 8:19]

The first disbeliever to trigger the fire of the battle and be its first victim was Al-Aswad bin 'Abdul Asad Al-Makhzumi (الأسود بن عبد الأسد المخزومي), a fierce bad-tempered idolater. He stepped out swearing he would drink from the water basin of the Muslims, otherwise, destroy it or die for it. He engaged with Hamzah bin 'Abdul Muttalib (حمزة بن عبد المطلب), who struck his leg with his sword and dealt him another blow that finished him off inside the basin.

As always in Arabia, the battle of Badr started with single combats. Protected by armour and shields, 'Utba bin Rabi'a (ابن ربيعة عتبة) stepped forth between his brother Shaibah (شيبه ابن ربيعة) and his son Al-Waleed bin 'Utba (الوليد بن عتبة) from the lines of Quraish and called on Muslims to come forward. Three young men of the helpers came out 'Awf ibn Al-Harith (عوف ابن الحارث) and Mu'awwadh ibn Al-Harith (معوذ ابن الحارث), and 'Abdullah bin Rawaha (عبد الله بن رواحة). But the Makkans yelled that they had nothing to do with them, they wanted the heads of their cousins. One of them shouted: O' Mohammad, send to us our equals.

Upon this the Prophet [pbuh] asked 'Ubaidah bin Al-Harith (با عبدة بن الحارث), Hamzah (حمزة) his uncle, and his cousin 'Ali [على] to go forward for the combat. The three duels were rapid. Hamzah killed Shaibah, while 'Ali killed Al-Waleed. Ubaidah was seriously wounded but, before he fell, Hamzah fell upon 'Utba and with a sweep of his sword,

cut off his head. 'Ali and Hamzah carried 'Ubaidah back with his leg cut off. He died four or five days later.

The duel was followed by a few more duels but the Makkans suffered terrible defeats in all the combats and lost some of their most precious lives. They were too much exasperated and enraged and fell upon the Muslims to exterminate them once and for all. The Muslims, however, after supplicating their Lord, calling upon Him for assistance, were made to hold to their position and conduct a defensive war plan that was successful enough to inflict heavy losses on the attackers. The Prophet [pbuh] used to pray to his Lord ceaselessly persistently and day and night to come to their succour. When the fierce engagement grew too hot he again began to supplicate his Lord saying:

(اللهم إن تهلك هذه العصابة اليوم لا تعبد)

"O Allah! Should this group (of Muslims) be defeated today, You will no longer be worshipped."

He continued to call out to his Lord, stretching forth his hands and facing Al-Qiblah, until his cloak fell off his shoulders. Then Abu Bakr came, picked up the cloak, and put it back on his shoulders and said: **"O Prophet of Allah, you have cried out enough to your Lord. He will surely fulfill what He has promised you."**

Immediate was the response from Allâh, Who sent down angels from the heavens for the help and assistance of the Prophet [pbuh] and his companions. The Noble Qur'an observes:

{أَنِّي مَعَكُمْ فَتَبَيَّنُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ} [الأنفال: 12]،

"Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved." [Al-Anfal 8:12]

Allah, the All-Mighty, also inspired another message to His Messenger, saying:

{أَنِّي مُدْعِكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ} [الأنفال: 9]

"I will help you with a thousand of the angels each behind the other (following one another) in succession." [Al-Anfal 8:9]

The Prophet [pbuh], in his trellis, dozed off a little and then raised his head joyfully crying:

(أبشر يا أبا بكر، أتاك نصر الله، هذا جبريل أخذ بعنان فرسه يقوده، وعلى ثناياه النقع).

"O Abu Bakr, glad tidings are there for you: Allah's victory has approached, by Allah, I can see Gabriel on his mare in the thick of a sandstorm."

He then jumped out crying:

{سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ} [القمر: 45]

"Their multitude will be put to flight, and they will show their backs." [Al-Qamar 54:45]

The Prophet [pbuh] took a handful of gravel, cast it at the enemy and said: "Confusion seize their faces!" ((شاهت الوجوه)). As he flung the dust, a violent sandstorm blew like furnace blast into the eyes of the enemies. With respect to this, Allah says:

{وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَى} [الأنفال:17].

"And you (i.e. Muhammad [pbuh]) threw not when you did throw but Allah threw."
[Al-Anfal 8:17]

Only then did he give clear orders to launch a counter-attack. He was commanding the army, inspiring confidence among his men and exhorting them to fight manfully for the sake of their Lord, reciting the Words of Allah:

(والذي نفس محمد بيده، لا يقاتلهم اليوم رجل فيقتل صابراً محتسباً مقبلاً غير مدبر، إلا أدخله الله الجنة)،

"By Allah in whose hand is my life, no one will fight them today and get killed without being in a state of retreat but Allah has guaranteed him paradise."

And recited the words of Allah:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

"And be quick for forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth." [Al-Imran 3:133]

The spirit he infused into his men was clearly witnessed by the valour of 'Umais ibn Al-Hamam (عُمَيْرُ بْنُ الْحُمَامِ), a young man of sixteen, who flung away some dates he was eating crying out: **"These (the dates) are holding me back from Paradise."** He plunged into the thick of the battle and died fighting bravely.

The army of the faithfuls was borne forward by the power of enthusiasm which the halfhearted warriors of Makkah miserably lacked. A large number of the polytheists were killed and the others began to waver. The Muslims were supported with supernatural agencies (the angels) that were sent to their assistance by their Lord to help them defeat the forces of evil. The records of Hadith speak eloquently of the fact that the angels did appear on that day and fought on the side of the Muslims.

While on that day a Muslim of the Helpers was chasing a disbeliever, he would hear over him the swashing of a whip and the voice of the rider saying: 'Go ahead Haizum' (أَقْدَمَ حَيْرُومَ), then he sees the man from Quraysh had fallen down on his back. The Helper came to the Messenger of Allâh [pbuh] and related that event to him. The Prophet [pbuh] replied:

(صدقت، ذلك من مدد السماء الثالثة).

'You have told the truth. This was the help from the third heaven

One of the Helpers captured 'Abbas bin 'Abdul Muttalib (العباس بن عبد المطلب), who said: **"O Messenger of Allah, by Allah this man did not capture me. I was captured by a man who was bald and had the most handsome face, and who was riding a piebald horse, I cannot see him here among the people."**

The Helper interrupted: "I captured him, O Messenger of Allah."

The Prophet [pbuh] replied:

(اسكت فقد أيدك الله بملك كريم).

"Be quiet, Allah strengthened you with the help of a noble angel."

Iblîs, the archsatan, in the guise of Suraqah bin Malik bin Ju'sham Al-Mudlaji, on seeing angels working in favour of the Muslims, and Quraish rapidly losing ground on the battlefield, made a quick retreat despite the polytheists' pleas to stay on. He ran off and plunged into the sea.

{إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ} [الأنفال:48]،

The ranks of Quraish began to give way and their numbers added nothing but confusion. The Muslims followed eagerly their retreating steps, slaying or taking captive all that fell within their reach. Retreat soon turned into ignominious rout; and they fled in haste, casting away their armour, abandoned beasts of burden, camp and equipage.

The great tyrant Abu Jahl, however, on seeing the adverse course of the battle, tried to stop the tidal wave of the Muslims' victory by nerving the polytheists and encouraging them by all means available and adjuring them by Al-Lat and 'Uzza and all symbols of paganism to stand firm in place and retaliate against the Muslims, but to no avail. Their morale had already been chattered and reduced to zero, and their lines broken down. He then began to realize the reality of his arrogance and haughtiness.

'Abdur-Rahman bin 'Awf (عبد الرحمن بن عوف) related the following interesting story: I was in the thick of the battle when two youths, still seemingly inexperienced in the art of fighting, one on the right and the second on the left. One of them spoke in a secret voice asking me to show him Abu Jahl. I asked about his intention, to which he replied, that he had a strong desire to engage with him in a combat until either of them was killed. It was something incredible to me. I turned left and the other said something to the same effect and showed a similar desire. I acceded to their earnest pleas and pointed directly at their target. They both rushed swiftly towards the spot, and without a moment's hesitation struck him simultaneously with their swords and finished him off. They went back to the Messenger of Allâh [pbuh], each claiming that he had killed Abu Jahl to the exclusion of the other. The Prophet [pbuh] asked if they had wiped the blood off their swords and they answered that they had not. He then examined both swords and assured them that they both had killed him.

At the termination of the battle, the Prophet [pbuh] wanted to look for this archenemy of Islam, Abu Jahl. When the Prophet (PBUH) saw look at the corpse, he said: "This is the Pharaoh of this nation." (هذا فرعون هذه الأمة) and recited Allah's praise saying:

(الله أكبر، الحمد لله الذي صدق وعده، ونصر عبده)،

"Allah is Great, praise is to Allâh, Who has fulfilled His Promise, assisted His servant."

By midday, the Quraysh panicked and fled in disarray. The Muslims became Jubilant; they began to round up prisoners and in the usual Arab fashion, started to kill them, but Prophet Muhammad (PBUH) put a stop to this.

Fourteen Muslims were killed; six were from the Emigrants and eight from the Helpers. The Meccans sustained heavy casualties; seventy were killed and seventy were taken prisoners. Many of the leading men of Makkah, and some of Prophet Muhammad's (PBUH) bitterest opponents were among those who were killed including Abu Jahl. The outcome of the battle was a humiliating defeat for the Meccans and a major victory for the Muslims.

The Messenger of Allah (PBUH) went out to look at the slain people from Quraysh and said:

(بئس العشيرة كنتم لنبيكم؛ كذبتُموني وصدقني الناس، وخذلتُموني ونصرني الناس، وأخرجتُموني وأواني الناس)،

"What an evil tribe you were as regards your Prophet, you belied me while others have believed; you let me down while others have supported me; you expelled me while others have sheltered me."

He stood over the bodies of twenty-four leaders of Quraish who had been placed into one dug well, and started to call them by their name and by the names of their fathers, saying:

(يا فلان بن فلان، يا فلان بن فلان، أيسركم أنكم أطعتم الله ورسوله؟ فإننا قد وجدنا ما وعدنا ربنا حقًا، فهل وجدتم ما وعد ربكم حقًا؟)

"O' such the son of such, O' such the son of such, would it not have been much better for you if you had obeyed Allah and His Messenger? Behold, we have found what our Lord has promised us come true; did you (also) find the promises of your Lord came true?"

Thereupon, 'Omar bin Al-Khattab said: **"O Messenger of Allah! Why do you speak to bodies that have no souls in them?"**

The Prophet [pbuh] answered:

(والذي نفس محمد بيده، ما أنتم بأسمع لما أقول منهم ولكن لا يجيبون).

"By Him in Whose hand is Muhammad's soul! You do not hear what I am saying better than they do but they cannot respond."

After the victory was assured, the Prophet (PBUH) dispatched 'Abdullah bin Rawahah (عبد الله بن رواحة) and Zaid bin Harithah (زيد بن حارثة) to Madinah, to convey the good news of the victory to the Muslims there. When some of the Jews and the hypocrites saw Zaid bin Harithah riding Al-Qaswâ' (القَصْوَاء), the Prophet's she-camel, they rejoiced and started the rumor that the Prophet [pbuh] had been killed.

But shortly after, the two messengers arrived and gave the happy news of victory, and furnished the details of what happened to overcome the rumors and reassure the hearts of the Muslims who immediately started praising Allah at the top of their voices. Many of them started going out of the city to wait on the road leading to Badr and receive the Prophet [PBUH].

The news of the victory arrived few hours after the death of Ruqaiyah (رقية), the Prophet's daughter and the wife of 'Uthman bin 'Affan (عثمان بن عفان) who did not join the Prophet (PBUH) in Badr because the Prophet (PBUH) asked him to stay behind to take care of his wife who was quite ill before the Prophet (PBUH) left Madina for Badr

The Prophet (PBUH) stayed in Badr for 3 days as was the customs of the Arabs that the victories army stays in the battle field for 3 days. The battle started on Friday, the 17th of Ramadan and ended by noon time and the Prophet stayed until Monday, the 20th of Ramadan.

During that stay a squabble started between the Muslims over the spoils of the war that included 150 camels, 10 horses and pile of armor and equipment. The dispute occurred because some of the Muslims pursued the Meccan as they flee while others stayed behind and collected the spoils from the enemy camp, and others were guarding the Muslims camp and were alert for any emergency or surprise attack.

When night came and the Muslims gathered together, those who had collected the booty said: **"We collected it, so no one else has any right to it."** Those who had pursued the enemy said: **"You do not have more right to it than we do; we held the enemy at bay and ensured that they were defeated."** The same claim was expressed by those who were guarding the camp. When the difference grew wider, the Messenger of Allah [pbuh] suspended any solution until the revelation was sent down. At that very time, a Qur'anic verse was revealed saying:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ {الأنفال:1}

"They ask you (O Muhammad [pbuh]) about the spoils of war. Say: 'The spoils are for Allah and the Messenger.' So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad [pbuh]), if you are believers." [Al-anfal 8:1]

وَاَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer, if you believe in Allah and in the revelation We sent down to Our servant on the Day of Testing, the Day of the meeting of the two forces. For Allah has power over all things". (Al-Anfal 8:41)

The Prophet [pbuh] divided the spoils equally among the fighters after he had taken Al-Khums (one-fifth) to distribute among the poor as Allah has instructed. Note that it was the Arab's custom that the leader of the army takes 1/4 of all the spoils of the war for himself. Also, note that at that time each fighter was responsible of all his expenses including amours and suppliers.

When the Muslim army arrived to Madina, it was received by the joyous Madinese who had come to congratulate the Prophet [pbuh] on the victory that Allah had granted him.

After Badr, a large number of the people of Madinah embraced Islam, which added a lot to the strength, power and moral standing of the religion.

The Prophet [pbuh] exhorted the Muslims to treat the prisoners so well to such an extent that the captors used to give the captives their bread (the more valued part of the meal) and keep the dates for themselves.

Prisoners of war constituted a problem awaiting resolution because it was a new phenomenon in the history of Islam. The Prophet [pbuh] consulted Abu Bakr and 'Omar bin Al-Khattab as to what he should do with the prisoners.

Abu Bakr suggested that he should ransom them, explaining this by saying: **"They are after all our relatives, and this money would give us strength against the disbelievers, moreover, Allah could guide them to Islam."**

Omar advised killing them, saying,

: والله ما أرى ما رأى أبو بكر، ولكن أرى أن تمكنني من فلان - قريب لعمر - فأضرب عنقه، وتمكن عليًا من عقيل بن أبي طالب فيضرب عنقه، وتمكن حمزة من فلان أخيه فيضرب عنقه، حتى يعلم الله أنه ليست في قلوبنا هودة للمشركين. وهؤلاء صناديدهم وأئمتهم وقادتهم.

"I am not of the opinion of Abu-Bakr. I see that such and such are my relatives and I should kill them and such and such is Ali's brother and he should kill him and such and such is Hamza's brother and he should kill him, so Allah knows that we don't have in our heart any love for those disbelievers because they are the leaders of Kufr (disbelief)."

The Prophet [pbuh] preferred Abu Bakr's suggestion to that of 'Omar's particularly since Allah had revealed a verse that provided permission to take ransom or to free them out of generosity, As Allah said.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُواهُمْ فَشُدُّوا الْوَتَاقَ فَمَا مِنَّا بَعْدُ وَإِنَّا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضُكُم بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ [محمد: 4]

""Whenever you encounter those who disbelieve (in battle), strike their necks until when you have thoroughly pacified them, you shall tie them up as prisoners. Thereafter, let there be a gracious offer of freedom for them or ask for ransom. This shall hold until war lays down its burdens. Thus shall it be. Yet, if Allah so wished, He would have most surely executed vengeance against them without fighting. But it is so that He may test some of you by others. Yet, as of those who are killed in the path of Allah, He will never let their deeds be wasted."

[Mohammad 47:4]

The following day, Omar went to see the Prophet [pbuh] and Abu Bakr and saw them in a great state of distress. He inquired about the situation that caused such distress, so he can join them. The Prophet [pbuh] said that a Qur'anic verse had been revealed rebuking them for taking ransom from the captives rather than slaying them:

﴿مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُتَخَنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ [الأنفال: 67، 68].

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had fully subdued (his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All- Mighty, All- Wise. Had it not been for a previous decree from Allah, a severe torment would have afflicted you for what (the ransom) you have taken." [Al-Anfal 8:67,68]

They were rebuked only for taking prisoners before subduing the leaders of disbelief. Apart from this, several of those Meccans who were taken prisoners were not only prisoners of war but rather arch criminals of war who would have been sentenced to death or prison for life under the modern war penal law.

The ransom for the prisoners ranged between 4000 and 1000 Dirhams in accordance with the captive's financial situation. Another form of ransom assumed an educational dimension; most of the Makkans, unlike the Madinese, were literate and so each prisoner who could not afford the ransom was entrusted with ten children to teach them reading and writing. Once the child had been proficient enough, the instructor would be set free. Some prisoners were released unransomed on grounds of mercy on the condition that they never join in the fight against the Muslims again.

In captivity, there was also an eloquent orator called Suhail bin 'Amr (سهيل بن عمرو) who used to say bad things about the Prophet. Omar suggested that they pull out his front teeth to disable him from speaking, but the Prophet [pbuh] turned down his suggestion and told Omar **"May be one day will come when you will be pleased with what Suhail will say."** Actually that day came after the Prophet (PBUH) died and Mecca wanted to go back to their disbelief and Suhail ibn Amr stood and rebuked them for what they plan to do and his speech made them change their mind.

Among the captives was Al-Abaas, the Prophet's uncle. One the Ansar asked the Prophet's permission to release him. But the Prophet (PBUH) refused and said: **only after he pays all his money as ransom.** Al-Abas said: **I was Muslim.**

The Prophet (PBUH) said: **Allah knows the truth about your Islam, if it is true, Allah will reward you for it but we judge based on what we see and what we saw is that you came to fight us. You must pay the ransom for yourself, and your two nephews Nawfal ibn Al-Harith ibn Abd Al-Mutalib and Aqeel ibn Abd Al-Mutalib and also to your friend Utba ibn amr.**

Al-Abbas said: **I don't have this type of money.**

The Prophet (PBUH) said: **Where is the money that you and your wife Um Al-Fadl buried and you said to her, if I die in my travel, this money is for my sons, Al-Fadl and Abd-Allah and Kuthum (قُثُم).**

Al-Abbas said: **By Allah, I know that you are the Messenger of Allah, what you said is something that no one knows it expect I and Umm Al-fadl.**

When Al-Abas was taken as prisoner, he had worth him twenty ounce of gold with him. He said: **Consider this as part of my ransom.**

The Prophet (PBUH) said: **No, this is something you brought to use against us and Allah had given it to us.** This forced al-Abbas to pay 100 ounces of gold to ransom himself, his two nephews and his friend.

Also, among the captives was Abul-'As, the husband of the Prophet's daughter Zainab. Zainab paid the ransom of her husband with a necklace that her mother Khadija gave to her as gift when she got married. When the Prophet saw the necklace, his eyes became full of tears and the Muslims released her prisoner and returned the necklace in deference to the Prophet [pbuh] but on condition that Abul-'As allows Zainab and her daughter Umamah to migrate to Madinah. Abul-As agreed, knowing that, even though Zaynab did not want to leave him, her position in Mecca would now be impossible.

The prospect of the reunion with Zaynab was comforting to the Prophet at that time because he already learned the sad news that his daughter Ruqayyah has died during his absence.

Uthman, Ruqayyah husband, was inconsolable by the death of his wife, but was cheered when the Prophet (PBUH) offered him the hand of his other daughter Umm-Kalthum. Fatima, the daughter of the Prophet (PBUH) was now twenty years old and it was high time that she married. Abu Bakr and Omar had both asked for her hand but the Prophet (PBUH) refused on the ground that she will be married to Ali ibn Abu-Talib. Ali was, however, hesitant because of his extreme poverty, but the Prophet encouraged him to go ahead and the couple was married few weeks after Badr.

Reaction in Makkah

After the defeat, the rest of the Quryash army fled away in great disorder in the valleys and hills heading for Makkah but too ashamed to enter and see their people. The first to enter Mecca and bring the bad news was Al-Haisaman bin 'Abdullah Al-Khuza'i. (الْحَيْسَمَانُ (بن عبد الله الخزاعي) who counted the leaders who were killed and included Utba and Shybah ibn Rabia'a (عتبة بن ربيعة وشيبة بن ربيعة), Abu-Al-Hakam ibn Hisham (أبو الحكم بن هشام) and Umayyah ibn Khalaf (أمية بن خلف).

At first, people did not believe him and thought that he had gone mad, but soon the news was confirmed and a state of incredible bewilderment overwhelmed the whole Makkan scene. Abu Sufyan bin Al-Harith (أبو سفيان بن الحارث بن عبد المطلب) gave Abu Lahab a full account of the massacre and the disgraceful defeat they sustained, with emphasis on the role that the angels played in bringing about their tragic end. A

bu Lahab could not contain himself and gave vent to his feelings of resentment in beating, abusing and slapping Abu Rafi' (أبو رافع) who was a servant of Al-Abbas and he was working in the Kabba, because he reiterated the role of the angels in front of Abu-Lahab. Umm Al-Fadl (أم الفضل), the wife of Al-Abas ibn Abd Al-Mutalib who was a Muslim woman became greatly very annoyed by Abu Lahab's thoughtless behavior. She struck him with an iron bar and cracked his head and said, **how can you hit him when his master is not here.**

Seven days later he died with bad sores (العدسة), which is a disease that represented bad omen for the Arabs and thus he was left for three days unburied. His sons, however, for

fear of shameful rumors dug a pit and pushed him in it with a stick keeping their distance and threw stones and dust over him.

The defeat was a matter of great shame and grief for the Makkans. In almost every house there were silent tears for the dead and the captives. Wailing, lamenting and crying however were decreed strictly forbidden lest the Muslims should rejoice at their affliction.

The Battle of Badr in its Qur'anic Context

The Surah of Al-Anfal (spoils of war) was revealed on the occasion of the battle of Badr, Ramadan 17th 2 A.H. It constituted a unique Divine commentary on this battle. In this Surah, Allah draws on major issues relating to the whole process.

1. Allah draws the attention of the Muslims to the still lingering moral shortcomings in their character. He wants them to build an integrated, purified society. He speaks about the invisible assistance he sent down to His obedient servants to enable them to accomplish their noble objectives. He wants the Muslims to rid themselves of any trait of haughtiness or arrogance that might sneak in. He wants them to turn to Him for help, obey Him and His Messenger [pbuh].
2. Allah delineated the noble objectives for which the Messenger [pbuh] launched that battle, and directed them to the merits and qualities that brought about the great victory.
3. The polytheists, hypocrites, the Jews and prisoners of war were also mentioned, being admonished to surrender to the Truth and adhere to it only.
4. The question of the spoils of war was resolved and the principles and basics relevant to this issue were clearly defined.
5. The laws and rules pertinent to war and peace were legalized and codified, especially at this advanced stage of the Islamic action. Allah wanted the Muslims to follow war ethics dissimilar to those of pre-Islamic practices. The Muslims are deemed to outdo the others in ethics, values and fine ideals. In this context, Allah established inter and intra-state relations.
6. Allah established the concept of "peace thru strength" as He said:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ
وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ
وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

“Prepare against them all the strength you can muster, including cavalry posts, to strike fear into (the hearts of) the enemies of Allah and your enemies, and others besides, whom you may not know, but whom Allah knows. Whatever you shall spend in the cause of Allah, shall be repaid unto you, and you shall not be treated unjustly.

But if the enemy inclines towards peace, then incline to it also, and rely on Allah, for He is the One who hears and knows (all things).

Should they intend to deceive you, then Allah is sufficient for you: He it is the One who has strengthened you with His victory and with the Believers. He has united their hearts. Had you spent all that is in earth, you could not have brought their hearts together, rather Allah brought them together. He alone is overpowering, all-wise. ” (Al-Anfal 8:60-63)

Note: In these revelations, Allah also sets a very important criterion regarding trusting in Allah and accepting peace even though you may think that the enemy is asking for it as a tactic to deceive you. Muslims should never think that victory comes from your force but they should know that victory only comes from Allah will and thus obedience to Allah's commands of accepting peace is a must even though by measures of humans it does not make sense; but Muslims do not act as other people. This verse alone is an ultimate proof that Islam is the religion of Peace and they are willing to take what appears to be major risk to achieve peace.

7. The fast of Ramadan was established as an obligatory observance in the year 2 A.H., appended by the duty imposed upon Muslims of paying Zakat in order to alleviate the burden of the needy Emigrants. A wonderful and striking coincidence was the establishment of Shawwal 'Eid (the Festival of the Fast- Breaking) directly after the victory of Badr. It was actually the finest spectacle ever witnessed of Muslims leaving their houses praying, acclaiming Allah's Name and declaring His praise at the top of their voices in recognition of His favor, grace, and the support He rendered them and through which they were victorious.

وَإِذْ كُنْتُمْ لَاحِقًا فِي الْأَرْضِ لَاحِقًا فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ { [الأنفال: 26].

"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, and provided you with good things so that you might be grateful." [Al-Anfal 8:26]

Note: Since Eid Al-Adha is coming soon and it may coincide with Friday, you may need to know that if you pray the Eid prayer, you don't have to attend Jumu'ah (it is not obligatory on you; it becomes Sunnah, but you need to the Zuhr. The issue may be different for an Imam of a Masjid because he has to be present for Jumu'ah to lead those Muslims who did not pray the Eid prayer.

The Military Activities After Badr

The battle of Badr was the first armed encounter between the Muslims and Quraish. It was a decisive battle that gained the Muslims a historic victory acknowledged by all the Arabs, and dealt a heavy blow to the religious and economic interests of Quraysh. Prophet Mohammad (PBUH) was realizing that with Quraysh burning with humiliation

will be thirsting for revenge to regain its prestige and this meant that a total war against Qurasysh should be expected.

An Attempt on the Life of the Prophet [pbuh]

The Makkans began to look for opportunities to quench their thirst and silence the source of that humiliation by killing the Prophet [pbuh]. Shortly after the defeat in Badr, 'Umar bin Wahab Al-Jumahi (عمير بن وهب الجمحي) and Safwan bin Omaiyah (صفوان بن أمية) sat together privately mourning their loss and remembering their dead and captives.

'Umar expressed a fanatical desire to kill the Prophet [pbuh] and release his captured son in Madinah, if it was not for the burden of debts he was under and the large family he had to support. Safwan, who was also eager to see the Prophet [pbuh] killed, offered to take care of Umar's debts and support his family if he went on with his plan. 'Umar agreed and asked Safwan to hold their agreement in secret.

Umar left Mecca going to Madinah, carrying with him a sword to which he coated a lethal poison. 'Omar bin Al-Khattab (عمر بن الخطاب) saw him at the door of the Mosque and deduced that he had come with evil intentions. Omar asked him to stop and immediately went into the Mosque and informed the Prophet [pbuh]. The Prophet asked Omar to allow him to enter.

Omar let him in but holding him the sling of his sword. Umar greeted the Prophet (PBUH) by saying: **"good morning" (أَتَعْمُوا صَبَاحاً)**. The Prophet (PBUH) replied by saying: **"Umar, Allah had blessed us with a greeting better than yours, He taught us the greeting of the dwellers of the Paradise: "peace be upon you!"**

((قد أكرمنا الله بتحية خير من تحيتك يا عمير، بالسلام تحية أهل الجنة)).

Then the Prophet asked him: **What is the purpose of your visit.**

Umar said: **I came to see that my captured son was well treated.**

The Prophet asked: **why are you carrying the sword?**

Umar said: **cursed be these swords, they gained us nothing.**

The Prophet asked again: **What is the real reason for your visit.**

Umar insisted that **his visit is just to see his son.**

Here the Prophet [pbuh] told him:

(بل قعدت أنت وصفوان بن أمية في الجحر، فذكرتما أصحاب القلب من قريش، ثم قلت: لولا دين علي وعيال عندي لخرجت حتى أقتل محمداً، فتحمل صفوان بدينك وعيالك على أن تقتلني، والله حائل بينك وبين ذلك).

"Umar, Didn't you set with Safwan at Al-Hijr and recalled the memory of the dead of Quraysh and then you said: If it was not for my debt and my children I would have gone to kill Muhammad and Safwan said he will take care of your debt and your children if you kill me, but Allah will protect me from your plan."

Umar was taken by surprise, and said:

أشهد أنك رسول الله، قد كنا يا رسول الله نكذبك بما كنت تأتينا به من خير السماء، وما ينزل عليك من الوحي، وهذا أمر لم يحضره إلا أنا وصفوان، فوالله إني لأعلم ما أتاك به إلا الله، فالحمد لله الذي هداني للإسلام، وساقني هذا المساق، ثم تشهد شهادة الحق

“I testify that you are the messenger of Allah. We used not to believe what you were telling us of revelation from Heaven, but this matter no one knew about it except I and Safwan. By Allah, I know that only Allah has revealed it to you. I thank Allah who guided me to Islam and brought me to this situation to embrace Islam and testify of the truth.”

The Prophet [pbuh] was pleased and asked his Companions to teach ‘Umar the principles of Islam, recite to him the Noble Qur’an and release his son from captivity. (فقهوا أخاكم في دينه، وأقرئوه القرآن، وأطلقوا له أسيره).

Safwan, meanwhile, was still entertaining false illusions as to the approaching redemption of honor, and burying the memory of Badr into oblivion. He was impatiently waiting for Umar’s news but to his great surprise, he was told that the man had embraced Islam and changed into a devoted believer. ‘Umar later came back to Makkah where he started to call people unto Islam and he did actually manage to convert several Makkans into Islam.

Others who despised the victory of the Muslims

In addition to Quraysh, there were three other groups who were hated the Muslims’ victory and started their conspiracy plots and provocative deeds which forced the Muslims to be alert for any hostile movements, and it was imperative on them to launch pre-emptive strikes in order to enjoy a reasonable degree of security in this great instability-provoking ocean of unrest.

One of these groups who were not happy with the victory of the Prophet (PBUH) are those people from Madina who faked their Islam just to save their faces. These were the hypocrites and their leader was Abdullah bin Ubai bin Salul (عبد الله بن أبي بن سلول) and his entourage.

The other group was the desert Bedouins who were living in the vicinity of Madinah, who depended on plundering and looting as a means of living and were totally indifferent to the issue of belief and disbelief. Their worry derived from fear of losing their perverted way of life in case a powerful Muslim state should rise up and put an end to such ill-practices, hence the grudge they nursed against Islam and the Muslims, in general, and the person of Prophet Muhammad [pbuh], in particular.

Al-Kudr Campaign (غزوة بني سليم بالكُدر)

In Shawwal, just few days after the event of Badr, the Muslim scouts reported that Banu Saleem (بني سليم) reached a pact with Quraysh and was mustering troops to invade the Muslims in Madina. The Prophet [pbuh] took the initiative and mounted a surprise attack on them in their own homeland at a watering place called Al-Kudr (الكُدر) which is 60 km south east madina. But Banu Saleem, on receiving the news, fled before he arrived. The Prophet (PBUH) stayed there for three days.

The third group was the Jews. There were three tribes in Madina, Bani Nadier (بني النضير), Bani Qainuqa (بني قينقاع) and Bani Qurayzah (بنو قريظة). They regarded the Islamic victory as a heavy blow to their religio-economic entity. Both pagans of Quraysh and the Jews were burning with rage and fury since the Muslims had achieved that great victory:

{لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا} [المائدة:82]،

"Verily, you will find the strongest among men in enmity to the believers (Muslims) are the Jews and Al-Mushrikûn (polytheists, pagans, idolators and disbelievers, etc.)." [Al-Maeda 5:82]

Immediately after Badr, Ka'b ibn Al-Ashraf (كعب بن الأشرف), a leader of the Jewish tribe Bani Nadier (بني النضير) and their recognized poet went to Mecca and started composing inflammatory poems urging Quraysh to march against Muhammad (PBUH) and avenge their dead. Ka'b's songs helped to rouse Quraysh from the state of depression and grief caused by their defeat.

Ka'b made it clear to Quraysh that not all the people of Madina stood with Prophet Mohammad (PBUH). He told them that the Jewish tribes are formidable, they have sizeable armies and impressive fighting power and in the event the Meccan attack, they can be persuaded to join them in getting rid of Mohammad.

As-Sawiq Invasion (غزوة السَّوِيق)

The persuasion of Ka'b ibn Al-Ashraf (كعب بن الأشرف) encouraged Abu-Sufyan who became the leader of Quraysh to plan action against the Prophet (PBUH). He met with the rest of Quraysh and they decided that all the proceeds of the caravan that he had managed to bring back safely from Syria would be devoted to the war against Madina.

Ten weeks after Badr, in Dhu al-Hijjah (ذو الحجة), Abu Sufyan burning for revenge led a group of 200 men towards Madinah. They camped in the fields on the outskirts of Madina. By night, he slipped into the territory of the Jewish tribe Bani Nadir, Ka'b's tribe. He was entertained by Salam bin Mashkam (سَلَامُ بْنُ مِشْكَمٍ) the chief of Bani Nadir and their wealthiest man. They discussed the situation and Salam (سَلَامٌ) gave Abu-Sufyan information about the Muslims. Obviously all this was no clear violation of the pact that was signed with the Prophet (PBUH).

The next day, Abu Sufyan and his men devastated some fields on the suburb of Madina, burnt down some palm trees and killed the helpers who were working in the land. As soon as Prophet Mohammad (PBUH) heard the news, he went in pursuit but Abu-Sufyan and his group promptly fled, throwing away a lot of their provision (سَوِيقاً) to help them to make a quick getaway; hence this campaign was called As-Sawiq Invasion.

This concluded the major activities that occurred during the 2nd year of Hijra that involved:

- 1) Al-Abwa' or Waddan Campaign (غزوة الأبواء أو ودان).

- 2) Buwat Campaign (غزوة بواط)
- 3) Safwan Campaign (غزوة سفوان)
- 4) Dhil 'Ushairah Campaign (غزوة ذي العشيرة).
- 5) The change of the Qibla
- 6) Nakhlah Campaign (سرية نخلة).
- 7) The battle of Badr
- 8) Tthe Campain of Bani Saleem - Al-Kudr (غزوة بني سُليم بالكُدر)
- 9) The plot of Umair ibn Wahb
- 10) The campaign of the invasion of As-Sawiq (غزوة السَّويق)

And the year involved the following changes to the family of the Prophet (PBUH)

- 11) The death of Ruqya
- 12) The arrival of Zaynab
- 13) The marriage of Fatima to Ali

Activities in the 3rd Year of Hijra

غزوة ذي أمر (Dhi Amr Campaign)

In Muharram (محرم), the first month of the 3rd year of Hijra, the Prophet [pbuh]'s intelligence personnel reported that Banu Tha'labah and Banu Muhârib (بنو ثعلبة ومحارب) were mustering troops with the aim of raiding the outskirts of Madinah. The Prophet [pbuh] at the head of 450 men set out to handle this new situation. Uthman bin 'Affan (عثمان بن عفان) was asked to take care of the affairs of the Muslims in Madinah.

On their way, they captured a man (جُبَار من بني ثعلبة) who embraced Islam and acted as a guide for the army. When the enemies heard of the approach of the Muslims, they dispersed in the mountains and disappeared. The Muslims camped at a watering place called "Dhi Amr" (بذي أمر) which is located north east of Madina. The Prophet (PBUH) stayed there for a whole month and his aim was to impress upon the Arabs in the area, that the Muslims were powerful enough to cast fear into the hearts of their enemies.

غزوة بُحْران (The Campaign of Buhran)

In Rabi'Ath-Thani, the Prophet [pbuh] led 300 Muslims in a patrolling campaign to Buhran (بحران) which is North West of Madina. He stayed there for two weeks. No fighting took place in the process of this patrolling invasion.

غزوة بني قينقاع (Invasion of Bani Qainuqa)

We have already spoken about the treaty that the Prophet [pbuh] signed with the Jews. He was very careful to abide by it to the letter and the Muslims did not show the least violation of any of its provisions. The Jews, however, started a process of scheming and troublemaking with the aim of producing rift among the Muslim ranks.

Shas bin Qais (شاس بن قيس), an elderly Jew of Bani Qainuqa passed by a group of the Muslims from the Aws and Khazraj tribes. He saw their spirit of reconciliation and an atmosphere of harmony among them which is a complete opposite the animosity and hatred that characterized their pre-Islam behaviour. He decided to sow the seeds of conflict and dispute to undermine their harmony. He sent a youth of his to sit among them to remind them of Bu'ath war (يوم بُعَاث) between them and recite some of their poems that they used to compose to mock each other. The plot succeeded and the two parties at no time recalled the old days and pre-Islam tribal fanaticism sprang to the front to bring about a state of war.

The Prophet [pbuh] was informed of this account, and immediately went with, some Emigrants, to see to the situation. He began to rebuke them but in the manner of the great instructor and the tolerant spirit of the understanding guide:

(يا معشر المسلمين، الله الله، أبدو عوي الجاهلية وأنا بين أظهركم بعد أن هداكم الله للإسلام، وأكرمكم به، وقطع به عنكم أمر الجاهلية، واستتقذكم به من الكفر وألف بين قلوبكم)

"O, Muslims! Do you still advance pre-Islamic arguments after I have been sent to you (as a Messenger). Remember that it is not right for you to turn backward after Allah has guided you to the Straight Path, delivered you from disbelief and created harmony between you."

The Muslims readily realized that it was a satanic whim and a plot hatched by the enemies. They directly embraced each other and went back home quite satisfied and in full obedience to the Messenger of Allah [pbuh].

The Jews of Banu Qainuqa Jews (بنو قَيْنِقَاع) were mainly craftsmen. They worked in goldsmithery, blacksmithing and crafts of making household instruments; that is why war weaponry was available in large quantities in their houses. They counted 700 fighters, and were the most daring amongst the Jewish community in Arabia. They were the first to breach the covenant of cooperation and non-aggression which they had already countersigned with the Prophet [pbuh]. Their behaviour grew too impolite and unbearable.

They started to tighten the ropes of financial dealings on the Muslims. If they happened to owe a Muslim something, they would shirk their obligations on grounds that he had converted into a new religion and they would allege the basis of agreement was no longer valid. If it was the other way, they would never cease to harass him day and night to pay back the debt. The Prophet (BUH) visited them in their quarters and argued them to honor their agreement and to be sensible and guided and cautioned against further transgression. They, however, rejected his appeal and said:

يا محمد، لا يغررك من نفسك أنك قتلت نفرًا من قريش كانوا أعماراً لا يعرفون القتال، إنك لو قاتلتنا لعرفت
أنا نحن الناس، وأنت لم تلق مثلنا

"Don't deceive yourself because you have fought people (at Badr) with no knowledge of war and got the better of them. If you were to fight us, you will find out that we are the real men and you have never seen people like us."

After this threat, Prophet Mohammad (PBUH) left them. Actually, the answer of Banu Qainuqa amounted to war declaration. The Prophet [pbuh] suppressed his disappointment and advised the Muslims to be patient and forbearing and wait for what time might reveal. Allah revealed the counter threat to them by saying:

قُلْ لِلَّذِينَ كَفَرُوا سَعْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي
سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَهُمْ رَأَىٰ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي
الْأَبْصَارِ {آل عمران 12، 13}.

"Say (O Muhammad [pbuh] to those who disbelieve: 'You will be defeated and gathered together to Hell and worst indeed is that place to rest.' There has already been a Sign for you (O Jews) in the two armies that met (in combat — i.e. the battle of Badr): One was fighting in the cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand." [Al-Qur'an 3:12-13]

A few days later, there was an incident in the market of Qaynuqa. One of the Jewish goldsmiths provoked a Muslim woman who was trading there. He stealthily pinned her skirt to the back of her upper garment, so when she stood up she exposed her private parts. When one of the helpers saw what he did, he leaped on the goldsmith and the fight escalated and a Jew and a Muslim were killed and a war was on the verge of starting between the Arabs of Madina and the Jews. Prophet Mohammad (PBUH) was called in, in his official capacity as judge of disputes, to restore peace. But the Jews refused to accept him as arbitrator in a clear violation of the signed agreement. The Prophet (PBUH) tries to reason with them but they defied the warning, and prepared for war.

This exhausted the patience of the Prophet (PBUH), and he ordered punitive action against Banu Qaynuqa. The Prophet [pbuh] marched out with his soldiers and with Hamzah bin ‘Abdul Muttalib (حمزة بن عبد المطلب) carrying the Muslims’ white flag and laid siege to the Jews’ forts for 15 days. The Jews with their 700 fighters barricaded themselves in their fortress and called their Arab allies to come to their aid.

Abdullah bin Ubai bin Salul (عبد الله بن أبي بن سلول) was anxious to help, he consulted Ubadah ibn Samit, who had previous alliance with the Jews. But Ubadah who was a committed Muslim told him that all the previous alliances with the Jews are cancelled when they all have signed the treaty with Mohammad (PBUH). Abdullah bin Ubai realized that he was powerless to help because the rest of the Arabs were staunchly behind the Prophet (PBUH).

Allah cast fear into the hearts of Banu Qaynuqa, and they were forced to surrender unconditionally. They were obliged to defer to the Messenger (pbuh)’s judgment on their lives, wealth, women and children. Knowing the Prophet (PBUH) would be well within his right according to the Conventions of the Arabs and the rules of the Jews to massacre the whole tribe, ‘Abdullah bin Ubai bin Salul (عبد الله بن أبي بن سلول) immediately went to the Prophet (PBUH) and asked him not to punish them. When the Prophet (PBUH) did not reply, he grabbed the Prophet by the collar and insisted that he will not let go until the Prophet do not kill anyone because they were his allies.

The Prophet (PBUH) granted him his request and agreed not to harm Banu Qaynuqa provided that they instantly leave Madinah. Banu Qaynuqa was happy to leave because they knew that they were lucky to have escaped with their lives. They left Arabia and settled eventually on the Syrian border where they stayed for a while and soon perished away.

Note: The Jewish law: Deuteronomy 20:12-14: “If they make no peace with you, but will make war against you, then you shall besiege them. And when the Lord, your God has delivered it into your hands, you shall kill every male thereof with the edge of the sword. But the women, and the little ones, and the cattle and all that is in the city, even all the spoil thereof, you shall take unto yourself and you shall eat the spoil of my enemies which the Lord, God has given you.”

Zaid bin Harithah سرية زيد بن حارثة

In Jumada Ath-Thaniyah, the year 3 A.H. it was high time for the Makkan trade caravans to leave for Syria. To avoid the Muslims, Quraysh decided to go along a trade route across Najd to Iraq. Furat bin Haiyan (فرات بن حيان) was appointed as a guide for the caravan. Safwan bin Omaiya (صفوان بن أمية) led the caravan along the new route.

News of the Quraysh's plan leaked out through Na'im bin Mas'ud Al-Ashja'i (نعيم بن مسعود) under the effect of wine during a meeting with gathering with Sulit bin An-Nu'man (سليط بن النعمان) who was a Muslim. Sulit send the information quickly to the Prophet (PBUH) in Madinah. The Prophet [pbuh] immediately organized 100 horsemen under the leadership of Zaid bin Harithah Al-Kalbi (زيد بن حارثة الكلبي) and dispatched them to intercept and capture the caravan.

They caught up with the camels at a place called Al-Qardah (قَرْدَة). They took the caravan by surprise and arrested their guide and two other men. Safwan and his guards fled away without showing the least resistance. As a result of this episode, the Muslims foiled Quraish's plans to find a new trade route. Loud cries were being heard everywhere in Makkah demanding immediate vengeance and quick retaliatory action against the Muslims.

The Death of Ka'b bin Al-Ashraf (كعب بن الأشرف)

After spending a year in Mecca, Ka'b bin Al-Ashraf (كعب بن الأشرف) returned to Madina and continued his hatred poetry mocking the Prophet [pbuh], eulogizing Quraish and enticing them the Muslims. Obviously what he was doing was an act of treason and the prophet (PBUH) gave the order to kill him and he was killed. Ka'b bin Al-Ashraf, killed

When the Jews of Bani Nadir learned about the death of Ka'b bin Al-Ashraf, they became concerned because they realized that the Messenger of Allah [pbuh] would not hesitate to use force when good words and admonition failed. They remained silent and resigned, and faked adherence to covenants.

The Battle of Uhud

Quraish started preparations to launch an overall war against the Muslims in order to restore their prestige and pride. The most enthusiastic to go into a new battle were 'Ikrimah bin Abi Jahl (عكرمة بن أبي جهل), Safwan bin Omaiya (صفوان بن أمية), Abu Sufyan bin Harb (أبو سفيان بن حرب), and 'Abdullah bin Abi Rabi'a (عبد الله بن أبي ربيعة). They were determined to crush the Muslims once and for all.

Emissaries were sent to all the tribes to make common cause against the rising Faith. As a consequence of this, they managed to enlist the support of two well-known tribes Kinana (كنانة) and Tihamah (تهامة) besides some desert bedouins Ahabish (الأحابيش). It was also decided that the profits of the escaped caravan headed by Abu Sufyan, which amounted to 1000 camels and 50 thousand Dinars, should be devoted for providing equipment to the army. The Qur'an has alluded to this decision of theirs in the following words:

{إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ} [الأنفال: 36]

"Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome." [Al-Anfal 8:36]

They also devised other ways of recruitment including hiring poets to entice the tribes into fighting the Muslims. Safwan bin Omaiyah (صفوان بن أمية) allured Abu 'Azza (أبا عزة) (الشاعر), the poet to work in this context in return for riches after the war or supporting his daughters if killed. Abu 'Azza (أبا عزة الشاعر) participated in the Battle of Badr and was taken prisoner of war and the Prophet [pbuh] was gracious enough to release him unransomed provided he would not engage in fight against him.

Quryash completed their preparation and assembled an army of three thousand fighters on camels and 200 on horses and they also took with them fifteen women for they might arouse them to fight manfully. This huge army started marching towards Madinah under the general leadership of Abu Sufyan bin Harb (أبي سفيان بن حرب) with the cavalry under the leadership of Khalid bin Al-Waleed (خالد بن الوليد) assisted by 'Ikrimah bin Abi Jahl (عكرمة بن أبي جهل), and Bani 'Abd Ad-Dar (بنو عبد الدار) were entrusted with the flag.

Al-'Abbas bin 'Abdul Muttalib (العباس بن عبد المطلب), was closely watching the military movements and preparations for war. He sent an urgent message to the Prophet (PBUH) with the news. The Prophet (PBUH) received the message while he was in Quba' Mosque. Ubai bin Ka'b (أبي بن كعب) read the letter to the Prophet [pbuh], who asked him to hold the information in confidence. The Prophet (PBUH) hurried back to Madinah, convened a meeting with the leaders of the Helpers (الأنصار) and Emigrants (المهاجرين) and consulted with them regarding the measures to be taken.

The whole of Madinah was put on the alert and the Prophet (PBUH) ordered that all men be heavily armed even during prayer in anticipation of any emergency. Armed groups began to police all the entrances to the city. The Prophet also sent scouts to observe all the routes leading to Madina.

The Makkan army, on the other hand, continued the march along the usual western road. The army then followed Wadi Al-'Aqeeq (وادي العقيق) and turned right to camp at a place called 'Ainain (عينين) near Uhud Mountain (جبل أحد). That was on Friday, 6th Shawwal, 3 A.H.

A Consultation Assembly for a Defense Plan

The scouting party of Madinah conveyed the news of the Makkan army and that they are camping at Uhud. Then the Messenger of Allah [pbuh] held a head military consultation assembly to exchange views about the situation. He told them about a dream he had. He said:

(إني قد رأيت والله خيراً، رأيت بقرأ يذبح، ورأيت في ذُباب سيفي ثُلماً، ورأيت أني أدخلت يدي في درع حصينة)

"By Allah, I have dreamt and I ask Allah that it be good of cows slaughtered and that there was a crack at the tip of my sword, and that I had inserted my hand into an protective armor."

He offered the interpretation that 'the cows' mean that some of his men were killed, 'the crack in the tip of his sword' means a member of his House would be hurt, and the protective armor is Madinah.

Then he offered the recommendation that they should not go out of Madinah and that they should reinforce themselves within the city. He supported his recommendation by saying: the army of Quraysh should be left in the open to exhaust themselves and achieve nothing, but if they attempt to attack Madinah, the Muslim men would be ready to fight them in every street; and the Muslim-women would help from over the house roofs.'

Abdullah bin Ubai bin Salul (عبد الله بن أبي بن سلول) — the leader of the hypocrites; who attended the meeting as a chief of Al-Khazraj — supported the Prophet's plan. His agreement was not based on the righteousness of the plan but rather on personal benefit. He did not want to fight and he know that Quraysh will not harm him because they are aware of his deep hatred to the Prophet (PBUH).

However, some of the Muslims of Madina who had missed participation in the battle of Badr suggested that the Prophet [pbuh] should go out of Madinah and urged him to accept their point of view. One of them said:

يا رسول الله، كنا نتمني هذا اليوم وندعو الله، فقد ساقه إلينا وقرب المسير، اخرج إلى أعدائنا، لا يرون أننا جَبُنَّا عنهم

"O, Messenger of Allah [pbuh], for long time we have been looking forward to this day; and we have prayed to Allah to make such a day draw near. Thanks to Allah it is time to fight. So let us go out and fight our enemies lest they should think that we have lost heart and do not dare to fight them."

Hamza bin Abdul Muttalib, the Prophet's uncle, who had already participated in Badr was very supportive of those enthusiastic Muslims who urged the Prophet (PBUH) to go out and meet the disbelievers.

With this level of enthusiasm to go out and meet Quraysh, the Prophet gave up his recommendation and agreed that they should get ready to fight Quraysh outside the city at Uhud. That decision was made on Friday

The Prophet (PBUH) gave the Khutba and urged the people in his sermon to fight courageously and said. "If you remain steadfast, Allah will grant victory." He led the Friday prayer and ordered the men to get ready for the battle.

He waited until the Asr and led the Asr prayer. Then entered his house accompanied by his two friends Abu Bakr and 'Umar. They helped him wear the armors and his head protection. He wore two armors one over the other. He took his sword and went out to meet people.

People were waiting for him impatiently. Sa'd bin Mu'adh (سعد بن معاذ) and Usaid bin Hudair (أسيد بن حضير) blamed people and told them **"You have forced the Messenger of Allâh [pbuh] to fight the enemy outside Madinah. You should have left the decision up to him."** They blamed themselves for what they have done and regretted pressing the Prophet (PBUH) and became determined to leave the whole matter to the Prophet [pbuh].

When the Prophet [pbuh] came out, they said: **"O Messenger of Allah, we should have not disagreed with you. So, you are free to do what you desire. If you prefer to stay inside Madinah we will stay with you"**

On hearing this, the Prophet [pbuh] said:

(ما ينبغي لنبي إذا لبس لأُمتَه - وهي الدرع - أن يضعها حتى يحكم الله بينه وبين عدوه)

"It is not befitting for a Prophet once he had put on his armor to take it off, until Allah has decided between him and his enemy."

The Prophet [pbuh] divided his army into three battalions:

1. Al-Muhajireen battalion, under the command of Mus'ab bin 'Umair Al- 'Abdari (مصعب بن عمير).
2. Al-Ansari-Aws battalion was commanded by Usaid bin Hudair (أسيد بن حضير).
3. Al-Ansari-Khazraj battalion was commanded by Al-Hubab bin Al- Mundhir (الحُبَاب بن المنذر).

The army consisted of one thousand fighters with only hundred of them armored. The Muslim's army did not have any horses. The Muslims were also accompanied by some women to provide water to the fighters and treat the injured. Note that the Muslim army

was outnumbered by three to one. The Prophet (PBUH) appointed Ibn Umm Maktum (ابن أم مكتوم) to lead the people in prayer in Madinah.

The Prophet (PBUH) led the army northwards and when he reached a location called Ash-Shaikhan (الشَّيْخَان), he paraded his army and dismissed those whom he considered to be too young to stand the fight. Among them were 'Abdullah bin 'Umar bin Al-Khattab (عبد الله بن عمر بن الخطاب), Usama bin Zaid (أسامة بن زيد); Zaid bin Thabit (زيد بن ثابت), and Abu Sa'eed Al-Khudri (وأبو سعيد الخدري).

However, the Prophet [pbuh] allowed Rafi' bin Khadaij (رافع بن خَدِيج) who was well known for his skill in shooting arrows to join the army — though he was too young. Another youth whom the Prophet (PBUH) dismissed was Samura bin Jundub (سَمُرَة بن جُنْدُب) who said to the Prophet that he wants to also go because he is stronger than Rafi' (رافع) and can beat him in wrestling. The Prophet (PBUH) asked then to wrestle and Samura (سَمُرَة) wrestled and beat Rafi' (رافع), so the Prophet (PBUH) allowed Samura (سَمُرَة) to also join the army.

The Muslims' army continued its march until the night fall; they performed both the Maghrib and Isha prayers and spent the night there as well. Fifty people were chosen to guard the camp and go round it. Muhammad bin Maslama Al-Ansari (محمد بن مسلمة) was in charge of the guards.

The Rebellion of 'Abdullah bin Ubai and his Followers

At the end of the night and just before the Fajr time, the Prophet [pbuh] ordered the army to move until they reached Ash-Shawt (الشَّوْط) when the Prophet (PBUH) stopped to lead the Muslims in the Fajr prayers. At this location, they were close enough to Quraysh's army that they could see them. It was there that 'Abdullah bin Ubai — stood said: **"We do not know why we shall kill ourselves. We will return to Madina and claimed that his withdrawal was no more than showing protest against the Prophet's refusing his opinion to stay in Madina and accepting the opinion of others.** Joined him, 300 fighters representing one-third of the Muslims' army and withdrew with him. Now the Muslims' army was outnumbered almost 5 to 1.

Undoubtedly that was not the real cause of his withdrawal because if it had been the refusal of his opinion, there would have no sense whatsoever for his joining the army in the first place. But the location and the time for this dissension and withdrawal was to produce confusion and disorder and breaking the high morale of the Muslims army who were within the sight and hear range of the enemy.

In addition to those 300 who joined Abdullah bin Ubai bin Salul (عبد الله بن أبي بن سلول), Banu Haritha of Al-Aws (بنو حارثة من الأوس) and Banu Salama of Al-Khazraj (وبنو سلمة من)

(الخزرج) were partially impressed by his argument and were overwhelmed by confusion and they had almost started to withdraw. But Allah's care saved them from that disgrace. About their incident Allah says:

{إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} [آل عمران: 122].

"When two parties from among you were about verge of failing, but Allah was their protector (Wali). And in Allah the believers should put their trust." [Al-Imran 3:122]

Abdullah bin Haram (عبد الله بن حرام) attempted to stop the 300 who joined Abdullah bin Ubai from withdrawing by reminding them of their duty at this delicate and awkward condition, but in vain. He followed them, reproached them and urged them to go back saying: **"Come and fight in the way of Allah or at least be defenders."**

They said: **"If we had known that you would really fight we would have not gone back."**

Having despaired of them, he said to them: **"May Allah cast you away, you enemies of Allah. Allah will certainly suffice His Prophet."**

Allah recorded this event in Surah al-Imran:

{وَلْيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَاكْفُلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ} [آل عمران: 167].

"And that He might test the hypocrites, it was said to them: 'Come, fight in the way of Allah or (at least) defend yourselves.' They said: 'Had we known that fighting will take place, we would certainly have followed you.' They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal." [Al-Imran 3:167]

The Remainder of the Islamic Army are on the Move to Uhud

With the remainder of fighters, now only 700, the Messenger of Allah [pbuh] moved towards the enemy.

The army of Quraysh was camping in such a place that almost all the roads leading to Uhud were blocked by them. So the Messenger of Allah [pbuh] said to his men: **"Which man of you can lead us to where the people (i.e. the idolaters) are, along a short track that does not pass by them?"**

Abu Khaithama (أَبُو خَيْثَمَةَ) said: "**O Messenger of Allâh [pbuh], I am the man you need.**" Then he chose a short track that led to Uhud passing by the farms of Bahrrah Bani Harithah (بَحْرَةَ بَنِي حَارِثَةَ), leaving the Quraysh's army westwards.

The Messenger of Allah [pbuh] went along till climbed down the hill of Uhud at the slope of the valley. He camped there with his army facing Madinah while their backs were to the hills of Uhud Mountain. So the army of the enemy stood a barrier between the Muslims and Madinah.

The Defense Plan

The Messenger of Allah [pbuh] mobilized his army. He arranged them into two rows to prepare them for fight. He selected fifty skillful archers that formed a squad and made them under the command of 'Abdullah bin Jubair bin An-Nu'man Al-Ansari Al- Awsi Al-Badri (لَعْبُدُ اللَّهِ بْنِ جُبَيْرِ بْنِ النُّعْمَانِ الْأَنْصَارِيِّ الْأَوْسِيِّ الْبَدْرِيِّ). He issued his orders to them to stay on a mountain (side), south east of Muslims camp at about one hundred and fifty meters from the Muslims' army. Later on, this mountain became known as the Mountain of Archers (جَبَلُ الرَّمَاةِ).

The Messenger of Allah [pbuh] clarified the mission of this squad in words he directed to them. He said to their leader:

(انضح الخيل عنا بالنبل، لا يأتونا من خلفنا، إن كانت لنا أو علينا فاثبت مكانك، لا تؤتين من قبلك) وقال للرماة: (احموا ظهورنا، فإن رأيتونا نقتل فلا تتصرونا، وإن رأيتونا قد غنمنا فلا تشركونا)، وفي رواية البخاري أنه قال: (إن رأيتونا تخطفنا الطير فلا تبرحوا مكانكم هذا حتى أرسل إليكم، وإن رأيتونا هزمنا القوم ووطأناهم فلا تبرحوا حتى أرسل إليكم).

"Hold the horses back from reaching us by your arrows and do not allow them to attack us from behind. Whether we win the battle or lose it, stand in your position. Even if you see us slain and snatched into pieces by birds, do not come down to assist us; and if you see gaining grounds, do not desert your position and come down to collect the spoils until I send for you."

With the assignment of this squad and locating it on the mountainside and the issuance of those strict military orders, the Messenger of Allah [PBUH] blocked the only gap that might be used by Quraysh's army to sneak behind the Muslim ranks and encircle them.

For the rest of the army, the Prophet [pbuh] assigned the posts and responsibilities as follows:

On the right wing, he appointed Al-Mundhir bin 'Amr (المنذر بن عمرو).

On the left he appointed Az-Zubair bin Al-‘Awwam (الزبير بن العوام), supported with Al-Miqdad bin Al-Aswad (المقداد بن الأسود). Az-Zubair’s function was to stand fast in the face of Khalid bin Al-Waleed’s horsemen.

The Messenger of Allah [pbuh] selected the top and the most courageous group to be in the front of the army.

Although The Prophet (PBUH) approached the site later than the enemy, he managed to occupy better positions.

1. He made the rocky mountainside to function as shield for the army’s rear and right flank.
2. He was able, by blocking the only vulnerable gap on the side, to provide additional maximum protection for the rear as well as the left wing.
3. The position was strategic because even in case of defeat, the Muslims will be at a high place that would allow them to inflict heavy losses on the polytheists if they thought of occupying the Muslims’ positions.
4. He reduced the enemy because they were cornered for camping in geographically low positions that would avail them nothing of the benefits if they were victorious; at the same time they would not be able to escape the pursuit of the Muslims in the Muslims were victorious.
5. To make up for the quantitative shortage in fighting personnel, he handpicked the best fighters to position them in the front.

The army of the Prophet [pbuh] was thus fully mobilized on Shawwal 7th, 3 A.H. He ordered them not to start the fight without having an order from him. He urged his Companions show stamina and steadfastness in their fight. He started to instill in them the spirit of boldness and bravery. To wage and inflame his Companions and in order to stand fast in the fight, he took a sharp sword, held it in his hand and called out unto his Companions and said:

(من يأخذ هذا السيف بحقه؟)،

"Who is ready to take this sword and give it its right?"

Many a man set out to take it. Some of them were ‘Ali bin Abi Talib (على بن أبي طالب), Az-Zubair bin Al-‘Awwam (والزبير بن العوام) and ‘Umar bin Al-Khattab (وعمر بن الخطاب). Then Abu Dujana Sammak bin Kharsha (أبو دُجَانَة سِمَاك بن خَرَشَة) asked:

وما حقه يا رسول الله ؟

"O Messenger of Allah, what is its right?"

The Prophet [pbuh] said:

أن تضرب به وجوه العدو حتى ينحني

"It is to strike the enemy's faces with it till it was bent."

So Abu Dujana said: **"O Messenger of Allah I will take it for that price."** and he was given the sword.

Abu Dujana was a man of courage. He had a red band which he wore round his head. Whenever he was head-banded everybody knew that he was determined to fight to death. Therefore as soon as Abu Dujana took the Prophet [pbuh]'s sword, he banded his head and started walking in a boasting manner amongst the fighters. Watching him doing that, the Messenger of Allah [pbuh] said:

إنها لمشية يبغضها الله إلا في مثل هذا الموضع

"This is a sort of walking that Allah hates except in such a situation."

The Organization of the Makkan Army

The Mekkan army was organized in the traditional rows system.

1. The general leadership of the army was entrusted to Abu Sufyan Sakhr bin Harb, who would be in the centre-position of the army.
2. Khalid bin Al-Waleed (خالد بن الوليد) was on the right wing; whereas
3. 'Ikrima ibn Abu Jahl (عكرمة بن أبي جهل) was on the left wing.
4. Safwan bin Omaiya (صفوان ابن أمية) was in charge of infantry men.
5. The archers were under the command of 'Abdullah bin Abi Rabi'a (عبد الله بن أبي ربيعة).
6. The charge of flag was given to a squad of Bani 'Abd Ad-Dar

Abu Sufyan, the general leader, reminded the flag bearers — of what had happened to Quraish on Badr Day when their flag bearer, An-Nadr bin Al-Harith (النضر بن الحارث), was captured. In an attempt to wage their anger and enmity to the Muslims he said: **"O Bani 'Abd Ad-Dar! You have been assigned bearers of our flag and you know that the flag is the first thing that the enemy attacks. Should it fall, we fall down too."**

Therefore, I say either you guarantee its safety or leave it for us, and we will certainly suffice you that task."

Abu Sufyan's attempt seemed to be fruitful. For his speech made Bani 'Abd Ad-Dar so extremely angry that they threatened him saying: **"You want us to deliver you the custodianship of the flag? Tomorrow when we fight them, you will witness our deeds."**

Political Maneuvers of Quraish

A little time before the break out of the battle, Quraish made some endeavors to sow the seeds of discord and dispute among the Muslims. First, Abu Sufyan sent to the Helpers a message saying: **"Leave us alone to fight our cousins and do not interfere. If you stand aside, we will not fight you; for fighting you is not a target of ours."**

But that attempt proved to be fruitless and the Helpers reply was undoubtedly disappointing and contrary to Abu Sufyan's expectations but he did not give up. He asked the person from the Madina who used to be one of the leaders of the Aws tribe and his name is Abd 'Amr bin Saifi (عبد عمرو ابن صَيْفِي) and was given the title "the Monk" (الراهب). When the Prophet (PBUH) arrived to Madina, this man couldn't tolerate Islam announced his enmity to the Messenger of Allah [pbuh] in public.

He left Madina and joined Quraysh to rally against the Prophet (PBUH) and was therefore called by the Muslims "Abu 'Amir Al-Fasiq (أبا عامر الفاسق), the nicknamed him Al-Fâsiq means the transgressor; degenerate. He claimed to the People of Quraysh that he was obeyed and esteemed by his people and that as soon as they saw him come they would join him immediately.

Abu Sufyan asked him to speak to his people, so, he called out unto his people, and said: **"O kinfolk of Aws! I am Abu 'Amir."** (يا معشر الأوس، أنا أبو عامر)

Their reply was: **"May Allah make no eye consoled by viewing you, O Fâsiq."** (لا أنعم)
(الله بك عيناً يا فاسق)

Among the people who shouted against Abu 'Amir Al-Fasiq was Hanzala Al-Ghaseel who was the son of Abu Amir 'Al-Fâsiq'. Hanzala was a newly wed.

Hearing them say so, he said: **"My people must have been afflicted by an evil after my departure."** (لقد أصاب قومي بعدي شر)

That was how the second attempt of Quraish to sow the seeds of discord among the Muslims. This, however, revealed the fear in the heart of Quraysh's army in spite of their supremacy in number and equipment.

Quraishi-women participated in the battle led by the wife of Abu Sufyan, Hind bint 'Utbah. They wandered among the rows of the army, tapped on tambourines, encouraged men to fight, and inflamed the emotions of the fighters. They would wage people's zeal by singing:

إِنْ تُقْبَلُوا نَعَانِقُ ** وَنَفْرِشُ النَّمَارِقُ ** أَوْ تُدْبِرُوا نَفَارِقُ ** فَرَاقَ غَيْرِ وَامِقُ **

"If you fight (bravely), we will embrace and unfold mats to welcome you. But if you flee from the battlefield, we leave you, Desert you and no more love you."

The Combat

The two parties approached and grew very close to each other. The phases of fight started.

1. The first combatant was the flag-bearer, Talha bin Abi Talha Al-'Abdari (طلحة بن أبي طلحة العبدري), who was the most distinguished and one of the bravest men of Quraish fighters. He came forth riding a camel and challenged the Muslims to a single combat. People refrained from fighting him due to his bravery; but **Az-Zubair bin Al-'Awwam (الزبير)** advanced for the fight. He did not give Talha any chance; he pulled him down to the ground and killed him with his sword.

The Messenger of Allah [pbuh] and the rest of the army started shouting: Allahu Akbar 'Allah is the Greatest'. Soon the general engagement ensued and the fight of the two parties grew fierce everywhere on the battlefield.

The fall of Quraysh Flag

The strain of the fight was centered round the carriers of the flag.

2. After the death of their leader Talha bin Abi Talha, Talha's brother, 'Uthman, ran forward and seized the flag but **Hamzah bin 'Abdul Muttalib** attacked and dealt him a blow that killed him.
3. The flag was raised up again by Abu Sa'd bin Abi Talha (أبو سعد بن أبي طلحة); but **Sa'd bin Abi Waqqas (سعد بن أبي وقاص)** shot him with a deadly arrow that killed him.
4. Musafi' bin Talha bin Abi Talha (مُسَافِعُ بْنُ طَلْحَةَ بْنِ أَبِي طَلْحَةَ) ran and took the flag, but was soon shot with an arrow by **'Asim bin Thabit bin Abi Al-Aqlah (عاصم بن ثابت بن أبي الأفلح)**.

5. His brother Kilab bin Talha bin Abi Talha (كِلَابُ بْنُ طَلْحَةَ بْنِ أَبِي طَلْحَةَ) followed him picked the banner and lifted it up; but **Az-Zubair bin Al-'Awwam** (الزُبَيْرُ بْنُ الْعَوَّامِ) attacked him and managed to kill him.
6. Their brother Al- Jallas bin Talha bin Abi Talha (الْجَلَّاسُ بْنُ طَلْحَةَ بْنِ أَبِي طَلْحَةَ) lifted the banner up but **Talha bin 'Ubaidu-Allâh** (طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ) stabbed him to death.

All those six people killed round and in defense of Quraysh flag, belonged to one house, the house of Abi Talha 'Abdullah bin 'Uthman bin 'Abd Ad-Dar (أَبِي طَلْحَةَ عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ عَبْدِ الدَّارِ).

7. Another man from Bani 'Abd Ad-Dar, called Artat bin Sharhabeel (أَرْطَاةُ بْنُ شَرْحَبِيلَ) carried the flag but he also was killed by **'Ali bin Abi Talib**.
8. Then the flag was picked up by Shuraih bin Qariz (شُرَيْحُ بْنُ قَارِظٍ) who was killed by **Quzman** (قُزْمَانُ).
9. Abu Zaid 'Amr bin 'Abd Munaf Al-'Abdari (أَبُو زَيْدٍ عَمْرُو بْنُ عَبْدِ مَنَافٍ الْعَبْدَرِيُّ) lifted the flag up but he was killed by **Quzman** (قُزْمَانُ) too.
10. A son of Sharhabeel bin Hashim Al-'Abdari (وَلَدٌ لِّشَرْحَبِيلَ بْنِ هَاشِمٍ الْعَبْدَرِيِّ) picked the flag again and was also killed by Quzman (قُزْمَانُ).

The ten fighters of Bani 'Abd Ad-Dar — the flag-bearers — were all killed. Seeing that none of 'Abd Ad-Dars survived to carry the standard.

11. A slave of Abd Adar, called Sawab (صَوَّابٌ) came to raise it. But he also was killed.

After the death of the slave Sawab, **Quraysh's flag fell down to the ground**, and remained there as there was no one to carry it.

Whilst the brunt of the battle centered around the flag, bitter fighting was going on everywhere on the battlefield. The spirit of Faith (روح الإيمان) overwhelmed the Muslims' ranks; so they broke through Quraush's army shouting "I seek death, I seek death." (أَمْتُ، أَمْتُ) That was their announced motto on Uhud Day.

Abu Dujana (أَبُو دُجَانَةَ) recognized by the red band worn round his head, came forth, fighting with the sword of the Messenger of Allah [pbuh]. He was determined to pay its price at all costs. He killed everyone who stood on his way splitting and dispersing their ranks while shouting:

أَنَا الَّذِي عَاهَدَنِي خَلِيلِي ** وَنَحْنُ بِالسَّفْحِ لَدَى النَّخِيلِ

أَلَا أَقُومَ الدَّهْرَ فِي الْكَيْوَلِ ** أَضْرِبُ بِسَيْفِ اللَّهِ وَالرَّسُولِ

'I am the one whom my intimate friend made covenant with, when we were under the palm-trees on the mountain side.

The covenant that we made was that I should not fight at the rear. But fight at the front heroically with the sword of Allah and His Messenger.'

No one stood the way of Abu Dujana but was killed. There was a man among the idolaters whose only target was to finish off the wounded Muslims. During the fight Abu Dujana drew near that man; and exchanged two sword-strokes. The idolater struck Abu Dujana, but he escaped it and it pierced into his leather shield. The idolater's sword now stuck to it, Abu Dujana struck him with the sword and killed him.

Into the thick of the battle, he rushed to kill a person who was inciting the enemy to fight the Muslims. Upon this the person screamed! it was a woman. Abu Dujana spared her saying: **'I respect the Prophet [pbuh]'s sword too much to use it on a woman.'** The woman was Hind bint 'Utbah."

Hamzah bin 'Abdul Muttalib (حمزة بن عبد المطلب) displayed great bravery against the overwhelming odds which created confusion in the Quraysh's army and they dispersed off his way. It was Allah's Will that he be murdered when he was at the top. He was not killed in a face-to-face fight but rather he was assassinated. Hamzah's assassin, Wahshi bin Harb (وَحْشِي بْنِ حَرْبٍ) who was a slave working to Jubair bin Mut'im (جُبَيْرِ بْنِ الْمُطِّعِ), whose uncle Tu'aimah bin 'Adi (طُعَيْمَةَ بْنِ عَدِيٍّ) was killed in the Battle of Badr by Hamza ibn Abdul Muttalib. So when Quraish marched to Uhud, Jubair ordered Wahshi who was good spear thrower to march with Quraysh's march and told him 'If you kill Hamzah I will set you free'.

Wahshi relates what happened by saying: "When the two parties fought, I set out seeking Hamzah. I saw him amidst people fighting. He was like a white and black striped camel, striking severely with his sword and no one could stand on his way. By Allah! When I was getting ready and trying to seize the opportunity to spear him, hiding sometimes behind a tree or a rock hoping that he might draw nearer and be within range — at that moment I caught sight of Siba' bin 'Abd Al-'Uzza (سَبَاعِ بْنِ عَبْدِ الْعُزَّى) going closer towards him. When Hamzah observed him, he struck one strong stroke that could hardly miss his head." At that time, I balanced my spear and shook it till I was content with it, then I speared him and it went down into his stomach and issued out between his legs. He attempted moving towards me but he was overcome by his wound. I left him there with the spear in his entrails till he died. Then I came to him, pulled out my spear and returned to the hiding place. I stayed there and did not go out

for he was the only one I sought. I only killed him to free myself. So as soon as I got back to Makkah, I became a free man."

Muslims Control over the battlefield

Although the death of Hamzah bin 'Abdul Muttalib was a great loss, the Muslims maintained full control over the battlefield. On that day, Abu Bakr (أبو بكر), 'Umar bin Al-Khattab (عمر بن الخطاب), 'Ali bin Abi Talib (علي بن أبي طالب), Az-Zubair bin Al-'Awwam (الزبير بن العوام), Mus'ab bin 'Umair (مصعب بن عمير), Talha bin 'Ubaidullah (طلحة بن عبيد الله), 'Abdullah bin Jahsh (عبد الله بن جحش), Sad bin Mu'ad (سعد بن معاذ), Sad bin Ubadah (سعد بن عباد), Sa'd bin Ar-Rabi' (سعد بن الربيع) and Anas bin An-Nadr (أنس بن النضر) and others — all of them fought so fiercely, effectively.

The archers whom the Messenger of Allâh [pbuh] located on the Mountain were also of great help in getting the war to go in favor of the Muslim army. The Makkan horsemen commanded by Khalid bin Al-Waleed tried three times attacked the left wing of the Muslim army with the aim of infiltrating into the rear to create confusion and disorder in the ranks of the Muslims. But great efforts of the archers helped in stopping the three assaults.

War activities went on and on fiercely with the Muslims in full command of the whole military developments until the Quraysh's army finally staggered and started to retreat. The Muslims started to chase them and when the quraysh's women saw what is happening they started running away to the mountains.

The Archers' Fatal Mistake

With the Muslims' army achieving a clear victory over the Makkans who started dispersing in a state of chaos and the Muslim's army were in their pursuit, Quraysh army left all properties behind. Some of the Muslims entered Quraysh's camp that was now empty and started collecting what they found of equipment and material. This scene tempted the archers whom the Prophet placed at the slope of the Mountain of Uhud to protect the back of the Muslims against the Meccan's cavalry. Forty of archers became so enticed by what Quraysh's army is leaving behind and decided to leave their post and get down to collect with others the spoils of the war. They did this against the clear and concise orders given to them by the Prophet (PBUH) to hold on to their position whatever the course of the battle and not to leave until he sends to them. Their leader Abdullah bin Jubair (عبد الله بن جبير) pleaded with them to stay in their position but they ignored his plea arguing that the battle is already over and the Muslims won and it is time to collect the spoils of the war.

But nine of the archers and Abdullah bin Jubair decided to abide by the Prophet [pbuh]'s order and stay but obviously the left side of the Muslims' position was now exposed.

Noticing the small number of the archers, the shrewd Khalid bin Al-Waleed (خالد بن الوليد) seized this golden opportunity to turn swiftly round to the rear of the Muslim army killing Ibn Jubair and his group who couldn't stop him and moved to the rear of the Muslims. He and his horsemen started shouting to Quraysh's army to re-assemble to counterattack the Muslims. A Quraysh's woman called Umra bint 'Alqama Al-Harithiyah (عمرة بنت علقمة الحارثية) rushed to Quraysh's flag that had already fallen on the ground and picked it up and started wave it. When Quraysh army saw the flag, they rushed back gathering together around the flag and called out unto one another until they encircled the Muslims and stood fast to fight again. The Muslims consequently got entrapped with Quraysh's army in their front and back and the tide of the battle suddenly changed.

The Prophet's Situation

The Messenger of Allah [pbuh] was then among a small group of fighters — nine in number at the rear of the army, directing the Battle. He was taken by surprise by Khalid's counter attack and the encirclement of the Muslims' army. Quraysh's army was not aware of the position of the Prophet behind them and at that point the Prophet (PBUH) could have retreated to safety but this would have left the Muslims' army without a leader. Instead, he risked his life and started shouting and saying "Come to me O'Slaves of Allah" (إلي عباد الله). He was calling on the Muslims who had left their position in pursuit of Quraysh's army to work their way through the hills of Uhud towards the encircled army.

But when the Muslims saw the turn of the battle to the advantage of Quraysh, a group of them fled and left the battlefield with some fled as far as Madinah and some others went up the mountain to hide. However, there was another group who returned to the battle, but mixed with the idolaters in such a way that they could not recognize one another. Consequently some of them were killed by mistake. One of those who were killed by mistake was Al-Yaman (اليمن). His son Hudhaifah (حذيفة) caught sight of him about to be killed by other Muslims. So he shouted: **"O servants of Allah! Beware! This is my father. This is my father."** But in the confusion, they killed him. Even at this difficult moment, Hudhaifah (حذيفة) said: **"May Allah forgive you"** and did not hold a grudge against those who killed his father by mistake.

On hearing the Prophet's voice calling on the Muslims, Quraysh's army recognized his position and attacked him, he and his companions started shooting the advancing Quraysh with arrows, but now Quraysh cavalry were closing on the Prophet (PBUH). His companions stood to defend him and fought bravely until five of them were killed and one was mortally wounded. But, Ali, Zubayr, Talhah and Abu Dujannah and others who were in the forefront of the battle fought their way back to reach the Prophet (PBUH) but not before a sharp stone thrown by the enemy had struck his mouth,

gashing his lower lip and breaking one of his teeth. The blood flowed from his face but he assured the companions that he is not seriously injured and asked them to go back to the battle.

The supply of the arrows that the group around the Prophet (PBUH) would soon be finished and now the Muslims have no chance but to engage in hand-to-hand combat. Suddenly, a Meccan horseman Ibn Qami'ah (عبد الله بن قميّة) came from the side and went through the group to the Prophet (PBUH) and shouted: "Where is Mohammad? May I not survive if he survives?" With a quick glance, he recognized the Prophet (PBUH) and urging him on his horse. He brought down his sword in a blow in a way that he was sure that no helmet would resist. But Talha (طلحة بن عبيد الله) who was standing next to the Prophet (PBUH) threw himself in the direction of the sword and was somehow able to deflect the blow a little at the expense of losing the use of his fingers in one hand. The blade narrowly missed the crown of the Prophet's helmet and glanced off the side of it, grazing his temple, driving two of the helmet's rings into his cheek, and finally the sword struck the Prophet's shoulder. The shock against the side of the Prophet's head stunned him and he fell to the ground. Seeing this Ibn Qami'ah withdrew quickly and started shouting: **"Mohammad is killed"**.

A rumor spreads amongst the Muslims' lines that the Prophet (PBUH) has been killed... This increased the anguish and panic amongst and the Muslim's army became more confused and their morale broke down. Some of them stopped fighting and cast down their weapons. Others trembling with fear and panic stopped fighting and thought of getting in touch with 'Abdullah bin Ubai (عبد الله بن أبي) in Madina to seek his assistance to getting for them a security pledge from Abu Sufyan (أبي سفيان).

But this idea did not materialize because Anas bin An-Nadr (أنس بن النضر) passed by those people who were trembling with fear and panic and stopped fighting, and inquired: **"What are you waiting for?"**

They said: **"The Messenger of Allah [pbuh] has been killed."**

He shouted at them: **"What do you live for after Muhammad [pbuh]? Come on and die for what the Messenger of Allah [pbuh] has died for."**

Then he said: **"O Allah I apologize for what these people (i.e. the Muslims) have done; and I swear disavowal of what the idolaters have perpetrated."**

Then he moved on till he was encountered by Sa'd bin Mu'adh (سعد بن معاذ) who asked him: "Where to, Abu 'Umar (أبا عمر)?" Anas (أنس بن النضر) replied: **"Ah, how fine the scent of the paradise is! I smell it here in Uhud."** He went on and fought until he was killed. Nobody but his sister could recognize his dead body from over the 80 stabs it

had. It had been cut and stabbed by over eighty swords, arrows or spears. It was by the ring in his finger that his sister was able to recognize him.

Thabit bin Ad-Dahdah (ثابت بن الدَّحْدَاح) called unto his people saying: **"O kinfolk of Helpers, if Muhammad [pbuh] were killed, Allah is Everlasting and He never dies. Fight in defence of your Faith. Allah will help you and so you will be victorious."**

A group of Helpers joined him and all set out and attacked a battalion of Khalid's horsemen. He kept on fighting till he and his friends were killed.

An Emigrant passed by a Helper who was smeared by blood. He said: **"O fellow! Have you heard of Muhammad [pbuh]'s murder?"**

The Helper answered: **"If Muhammad [pbuh] has been killed, he must have completed the delivery of the Message. So fight in defence of your religion!"**

With such boldness and encouragement, the Muslims gave up the idea of surrender or contacting the hypocrite 'Abdullah bin Ubai. They took up arms and resumed the fight attempting to break through Quraysh's army on the back of the Muslims where the Prophet (PBUH) was headquartered.

When the Prophet (PBUH) fell another group of Quraysh closed in but several Muslims stood defending him. One of them was Naseebah bint Ka'ab (نسيبة بنت كعب) (also Umm Ammarah [أم عمارة]) who was first bringing water to the soldiers, and attend the wounded while her husband and two sons fought. But after the tide of the battle changed, and it appeared that Muslims' defeat was imminent, she rushed to defend the Prophet (PBUH). She stood with her two sons and husband to form a to protect the Prophet (ASWS) and shielded him from the arrows of the enemy. She received several wounds while fighting.

When a horse-mounted Quraish attacked her, she pulled on the horse's bridle and plunged her sword into its neck, toppling the horse on top of its rider. Witnessing this, Prophet Muhammad (PBUH) yelled for Abdullah (عبد الله) to help his mother and the pair dispatched the struggling rider. The pair then circled around Muhammad, throwing stones at the advancing Quraish troops, until Muhammad noticed Nusaybah's wounds and ordered her son to bandage them, and praised their heroism.

Abdullah was wounded himself, as a Quraish cut across his left arm, and Nusaybah treated him and told him not to lose courage. Picking her sword back up, she was complimented by Muhammad on her own courage and he pointed out the man who had wounded her son. Advancing to him, she cut his leg off with a blow of her sword, and he fell to the ground where he was killed by other fighters.

Nusaybah's twelfth (12) wounds, cut across her shoulder by a Quraish named Ibn Qumiah, left her unconscious on the battlefield. When she awoke after the battle, her first inquiry was whether Muhammad had survived. The wound was not healed until the following year.

فقال رسول الله- صلى الله عليه وسلم- "لمقام نسيبة بنت كعب اليوم خير من مقام فلان وفلان، ما التفت يميناً أو شمالاً إلا وأنا أراها تقاتل دوني

Mus‘ab bin ‘Umair, in his turn, fought fiercely and violently defending the Prophet [pbuh] against the attacks of Ibn Qami’a and his fellows. He was carrying the flag with his right hand. In the process of fighting, it was cut off, so he grabbed the standard in his left hand till this was also amputated so he knelt down and shielded it with his chest and neck. Ibn Qami’a then killed him, mistaking him for the Messenger of Allâh [pbuh] on account of resemblance in appearance. Only then did Ibn Qami’a shout ‘Muhammad [pbuh] has been killed.

Mutilation of the Martyrs

That was the last attack made by the idolaters against the Prophet [pbuh]. Being almost certain of his death, the idolaters returned to their camp and started preparations to go back to Makkah. Some of them involved themselves in mutilating the killed Muslims, and so did their women. Women and men cut off the ears, the noses, the genitals of the martyrs. They even cut open their bellies. **Hind bin ‘Utbah** — for instance — ripped open the liver of Hamzah and chewed it; but finding it unpleasant, she spat it out. She even made the ears and noses of Muslims into anklets and necklaces. [Ibn Hisham 2/90]

Abu-Sufyan Dialogue with Omar

When the preparations of the idolaters for departure came to an end, Abu Sufyan went up the mountain and called out: "**Is Muhammad [pbuh] among you?**" The Prophet [pbuh] forbade his companions from answering him. So, they did not answer him.

Then he asked "**Is Ibn Abi Quhafah (i.e. Abu Bakr) among you?**" They did not answer.

He asked again: "**Is ‘Umar bin Al-Khattab among you?**" They did not answer him.

He only asked about those three because he and his people knew quite well that the call to Islam depended to a large degree on those men. Abu Sufyan then said: "**As for those three, we have relieved you of.**" ‘

Umar could not help but talking, so he said, **"O enemy of Allâh, those whom you have just mentioned, I tell you that they are still alive. Allâh has maintained what you hate."**

Abu Sufyan answered: **"The mutilation of your killed is something I did not order it; but it did not displease me."** Then he shouted: **"Hubal (an idol), you are the mighty! (أَعْلَى هُبَل)"**

The Prophet [pbuh] said: "Why do you not reply?" "What shall we say?" They asked him. **"Say: Allah is Exalted and Mightier (الله أعلى وأجل)." "**

He said: **"Al-'Uzza (i.e. an idol) is ours but you have no 'Uzza. (لنا العُزَّى ولا عزى لكم)"**

The Prophet [pbuh] said "Why do you not reply?" They inquired: "What shall we say?". He said: **"Say Allah is our Protector, but you have no protector (الله مولانا، ولا مولى لكم)"**

Abu Sufyan said: **"Well deeds! Today is a vengeance for Badr Day. This for that. War is attended with alternate success." (أَنْعَمَتْ فَعَال ، يوم بيوم بدر، والحرب سِجَال)"**

'Umar's reply was: **"No. They are not the same. Our killed men are housed in Paradise; but yours are in Fire. (: لاسواء، قتلانا في الجنة، وقتلكم في النار)"**

Then Abu Sufyan said: "Come on, 'Umar!" The Messenger of Allâh [pbuh] said: "Go and see what the matter is." He went there. Abu Sufyan asked him: "I beseech you by Allâh's Name to tell me the truth: Have we killed Muhammad [pbuh]?" ‘

Umar said: "O Allâh, 'No' and now he is listening to you words." He said: **"For me, you are more truthful than Ibn Qami'a, and more reliable." (أنت أصدق عندي من ابن قَمِيْنَة وأبر)"**

When Abu Sufyan and those who were with him were leaving he called out notifying: **"We will meet again at Badr next year."** The Messenger of Allâh [pbuh] said to one of his men: **"Say: 'Yes, it is an appointment for both of us. (قل: نعم، هو بيننا وبينك موعد)." "**

Later on, the Messenger of Allah [pbuh] dispatched 'Ali bin Abi Talib to trace them out. He said to him: "Pursue them and see what they are going to do, and what they aim at. If they dismount horses and ride on camels' back, this means that they are heading for Makkah; but if they ride horses and lead camels unmounted, they are leaving for Madinah. By the One, in Whose Hand my soul is, if they attacked Madinah I would march to them there and I would fight them." 'Ali said: "I went out and traced them to see what they were up to. I saw them mounting camels and leaving the horses unmounted. They were heading for Makkah."

Counting the Maryters

After the departure of the Quraishites, people went out to check the identity of the killed and the wounded. Zaid bin Thabit (زيد بن ثابت) said: "The Messenger of Allah [pbuh] sent me on Uhud Day to seek Sa'd bin Ar-Rabi' and (سعد بن الربيع) said: "When you see him, say:

(إن رأيته فأقرئه مني السلام، وقل له: يقول لك رسول الله صلى الله عليه وسلم: كيف تجدك؟)

'Peace be upon you from me.' and say to him **'the Messenger of Allâh [pbuh] says: How do you feel?'**

Zaid said: "I started wandering about checking the killed till I came across Sa'd when he was dying — with about seventy strokes or stabs of a sword, a spear and an arrow in his body. So I said: **"O Sa'd, the Messenger of Allâh [pbuh] sends you his greetings, and says 'peace be upon you, tell me how do you feel?'"**

Sa'd said:

: وعلى رسول الله صلى الله عليه وسلم السلام، قل له، يا رسول الله، أجد ريح الجنة، وقل لقومي الأنصار: لا عذر لكم عند الله إن خلص إلى رسول الله صلى الله عليه وسلم وفيكم عين تطرف

"And let peace be upon the Messenger of Allâh [pbuh], too. Tell him, I smell the scent of the Paradise. And tell the Helpers, my people; 'you shall not be excused before Allah if the Messenger of Allah [pbuh] is hurt and your eyes are blinking' (i.e. you are still alive and not dead)." Then he died.

They came across Al-Usairim - 'Amr bin Thabit (الأصيرم - عمرو بن ثابت), whom they had previously urged to embrace Islam but refused. They saw him among the wounded on the verge of close death. They asked him: **"What made you come here? Is it out of zeal to defend your people or is it because of an inclination to Islam?"** He said: **"It is (certainly) an inclination to Islam. I believe in Allah and in His Messenger. I have fought with the Messenger of Allah [pbuh] till I have got what you see,"** and then he immediately died. They told the Messenger of Allâh [pbuh] about him. Hearing that, he said: **"He is one of the inhabitants of Paradise."** "Although he had not offered one single prayer,"

Qazman (قُزْمَان), who was found among the wounded, fought heroically, and killed seven or eight idolaters including three from Quraysh who were carrying its flag. He was weakened by the wounds he had sustained; they carried him to the habitation of Bani Zufr (بنو ظَفَر). The Muslims gave him glad tidings of the Paradise. But he said: **"By Allâh I have fought out of zeal to my people. Had it not been for that I would have never fought."** When his wounds worsened he committed suicide. When he was mentioned

to the Messenger of Allah [pbuh], he said: **"He is an inhabitant of Fire."** This is the end of those who fight for a national cause or in a way other than that of raising up the Word of Allâh, though they fought under the banner of Islam or even in the army of the Messenger of Allâh [pbuh] or of his Companions.

Mukhaireeq (مُخَيَّرِيق) who was a Jew of Bani Tha'labah (بني ثعلبة) was among the killed. He said to his people, **"O folk people of Jews! By Allah you have already known that it is imperative to support Muhammad [pbuh]."** They said: **"Today is Saturday."** He said: **"There is no Saturday for you."** He took his sword and the war equipment and said: **"If I were killed, my property should be put at Muhammad [pbuh]'s disposal"**. Then next morning he kept on fighting till he was killed. The Messenger of Allâh [pbuh] said about him, **"Mukhaireeq is the best Jew."** [مُخَيَّرِيقُ خَيْرٌ [يَهُود]

Burial of the Martyrs

The Messenger of Allah [pbuh] supervised the martyrs' burial and said:

(أنا شهيد على هؤلاء، إنه ما من جريح يُجرح في الله إلا والله يبعثه يوم القيامة، يَدْمِي جُرْحُهُ، اللون لون الدم، والريح ريح المسك)

"I bear witness that anyone who is wounded in the way of Allah, Allah will resurrect him with his wound bleeding a liquid which is blood-like in colour but musk- like in scent."

Some of the Companions tried to carry their men killed in the war to Madinah, but the Messenger of Allâh [pbuh] ordered then to place them back where they were killed. He ordered that they should not be washed but buried as they were after stripping them off their armours and leather clothes.

He used to bury every two or three martyrs together in one grave and even join two men in one garment while saying:

"I bear witness to those on the Day of Resurrection." ((أنا شهيد على هؤلاء يوم القيامة))

He buried both 'Abdullah bin 'Amr bin Haram and 'Amr bin Al-Jamuh (عبد الله بن عمرو بن حرام وعمر بن الجموح) in one grave due to the affection they used to possess to each other.

They missed the coffin of Hanzalah (حَنْظَلَة) who was the son of Abu Amir Al-Fasiq who was fighting with the Meccan, they sought it and found that it was on a spot nearby with water dripping off it. The Messenger of Allah [pbuh] told his Companions that the angels were washing him and said: "Ask his wife".

They asked her and she confirmed that he had been in a state of ceremonial impurity. That was why Hanzalah was called 'Ghaseel Al-Malâ'ikah' (i.e. the one washed by the angels). [غسيل الملائكة]

When the Messenger of Allâh [pbuh] saw how his uncle and foster brother, Hamzah (حمزة), was mutilated, he was extremely grieved and said that he will mutilate thirty od quraysh in the next battelle in the next war, but shrtly after Allah revealed:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ (النحل)

"If you punish, then punish with the like of what you have been afflicted: But if you show patience which is indeed the best (course) for those who are patient. So, be patient, for your patience is but from Allah. Don't grieve over them and do nt be in any distress because of their plots against you. " (Al-Nahl 16:126-127)

When the Prophet's aunt Safiyah (صفية) came to see her brother Hamzah, the Messenger of Allah [pbuh] ordered her son Az-Zubair (الزبير) to dismiss her in order not to see what happened to her brother. She refused and said, **"But why should I go away. I have been informed that they have mutilated him. But so long as it is in the way of Allah, whatever happens to him satisfies us. I say: Allâh is Sufficient and I will be patient if Allah wills."** She approached, looked at him and supplicated Allâh for him and said: **"To Allah we all belong and to Him we will verily return"**, and she asked Allah to forgive him. Then the Messenger of Allah [pbuh] ordered that he should be buried with 'Abdullah bin Jahsh (عبد الله بن جحش), who was his nephew as well as his foster brother.

After the martyrs were buried, the Messenger of Allah [pbuh] asked the companiosn to stand in rows for prayers and offering thanks and praise to Allah. He stood and said

(اللهم لك الحمد كله، اللهم لا قابض لما بسطت، ولا باسط لما قبضت، ولا هادي لمن أضللت، ولا مضل لمن هديت، ولا معطي لما منعت، ولا مانع لما أعطيت، ولا مقرب لما باعدت، ولا مبعد لما قربت. اللهم ابسط علينا من بركاتك ورحمتك وفضلك ورزقك).

"O Allah, no one can withhold what You permit or permit what You withhold. No one can guide whom You decree to go astray or make go astray the one whom You guide. No one can grant provisions you have withheld and no one can withhold what you grant. No one can near what You ordained to be distant, or detach what You decree to be close. O Allâh, spread onto all of us Your Mercy, Your Grace, and Provisions."

(اللهم إني أسألك النعيم المقيم، الذي لا يحول ولا يزول. اللهم إني أسألك العون يوم العيلة، والأمن يوم الخوف. اللهم إني عائد بك من شر ما أعطيتنا وشر ما منعتنا. اللهم حبيب إلينا الإيمان وزينه في قلوبنا، وكره إلينا الكفر والفسوق والعصيان، واجعلنا من الراشدين. اللهم توفنا مسلمين، وأحيينا مسلمين، وألحقنا بالصالحين، غير خزايا ولا مفتونين. اللهم قاتل الكفرة الذين يكذبون رسلك، ويصدون عن سبيلك، واجعل عليهم رجزك وعذابك. اللهم قاتل الكفرة الذين أوتوا الكتاب، إله الحق).

"O Allâh, I implore You to grant me permanent bliss that neither changes nor vanishes. O Allâh, You Alone we seek for Help at hardships. You Alone we resort to for security on a day of terror. O Allâh, to You Alone I resort to protect us from the evils of Your grants (i.e. the evils they may lead us to) and from the evils of Your deprivation. O Allâh, make us love Faith and make it pleasant and beloved wholeheartedly by us! Make disbelief, ungodliness and disobedience detestable to us. Let us be among those who are rightly guided. O Allâh, make us live as Muslims and cause us to die as Muslims; and make us join with the righteous but not with the disgraced and misled ones. O Allâh, make Your enmity befall the disbelievers, who belie Your Messenger and divert from Your righteous way. O Allâh, let Your wrath, Your chastisement and Your enmity befall the disbelievers, and those on whom You sent down the Book. Let them be afflicted with war decreed by You. O Allâh, the Author of Truth."

After committing all the martyrs to earth, and after offering praise and supplication to Allâh, the Messenger of Allah [pbuh] went back to Madinah.

On his way back, he met Hamnah bint Jahsh (حَمْنَةُ بِنْتُ جَحْش) and he informed her of the death of her brother Abdullah bin Jahsh (عبد الله بن جحش). She said: **"To Allâh we belong and to Him we will verily return. I ask Allah's forgiveness."** Then he informed her of the death of her uncle Hamzah bin 'Abdul Muttalib (حمزة بن عبد المطلب). She said: **"To Allâh we belong and to Him we will verily return. I ask Allâh's forgiveness."** But when he informed her of the death of her husband Mus'ab bin 'Umais (مصعب بن عمير), she shouted and wept. Seeing her doing so, the Messenger of Allâh [pbuh] said: **"The woman's husband is extremely dear to her."** ((إن زوج المرأة منها ليمكان))

The Prophet (PBUH) passed by a woman of Bani Dinar (بني دينار) whose husband, father and brother were all killed at Uhud. When their death announced, she said: "How is the Messenger of Allâh [pbuh]?" They said: "Well indeed. O mother of so... Thanks for Allâh; he is well and as good as you desire." She said: "Let me see him." They pointed at him. Seeing him she said: "All misfortunes are nothing so long as you are safe."

Umm Sa'd bin Mu'adh (أم سعد بن معاذ) came running to see the Prophet [pbuh]. Seeing his mother, her son said to the Prophet [pbuh]: **"O Messenger of Allah [pbuh]. This is my mother."** The Prophet [pbuh] said: **"She is welcome";** and he stopped and waited for

her. When she drew near, he consoled her, for her killed son 'Amr bin Mu'adh (عمرو بن معاذ). But she said: **"So long as I see you are safe, my misfortune will certainly go into oblivion."** Then the Messenger of Allâh [pbuh] supplicated Allâh for the relatives of those who were killed at Uhud and said:

(يا أم سعد، أبشري وبشري أهلهم أن قتلهم ترافقوا في الجنة جميعاً، وقد شفّعوا في أهلهم جميعاً).

"Cheer up! Umm Sa'd and bear good tidings to their kindred that all their people killed in the battle are comrades in Paradise and they are intercessors for all their kinsfolk."

She replied, **"O Messenger of Allâh, we are satisfied. Who would cry on them after this cheerful news?"** Then she resumed saying: **"O Messenger of Allâh, invoke Allâh (for those who stayed behind)"**

He said:

(اللهم أذهب حزن قلوبهم، واجبر مصيبتهم، وأحسن الخلف على من خُلفوا)

"O Allah keep sorrow off their hearts! And console them with their misfortunes. Compensate those who stayed behind with goodness and welfare."

Most of the narrations confirmed that seventy (70) Muslims were killed: sixty five from the Helpers (forty-one of whom were from Khazraj and twenty-four from Aws), one Jew and four Emigrants.

As for the polytheists, twenty-two (22) of them were killed, but some versions speak of thirty- seven (37).

Hamra' Al-Asad Invasion

After the Muslims arrived to Madina from Uhud, though they were extremely exhausted, they stayed on the alert, and spent the night guarding the outlets and inlets of Madinah. But the Messenger of Allah [pbuh] spent the night pondering over the situation. He feared that Quraysh might think, while they were still on their way to Makkah, to reconsider their plan and return to invade Madinah after they had realized that they had availed nothing of that victory. Therefore, the Messenger of Allah [pbuh] decided to go out in pursuit the Makkan army.

On Sunday morning, next day to Uhud, the eighth of Shawwal, the Prophet [pbuh] called out unto people and ordered them to march to follow the Army of Quraysh and insisted that nobody will march to the fight except those who have already participated in Uhud fight."

Abdullah bin Ubai said: "I will march out with you." But the Prophet [pbuh] said: "No."

Whilst the Muslims were suffering a lot from painful pains and deep anxiety, they responded to his call positively. Jabir bin 'Abdullah (جابر بن عبد الله) begged the Prophet [pbuh] to allow him join them in that fresh invasion on account that he had always wanted to witness all the battles that the Prophet [pbuh] was involved in, and he had not participated in Uhud because his father asked him to stay in Madinah with his sisters. The Prophet (PBUH) granted him his wish.

The Prophet (PBUH) joined with 500 of the Muslims marched out until they reached a place called **Hamra' Al-Asad** (حمراء الأسد), about eight miles from Madinah, and they camped there. In that place Ma'bad bin Abi Ma'bad (مَعْبَد بن أبي معبد الخزاعي) who was still idolator came to the Messenger of Allah [pbuh] and said to him:

"O Muhammad [pbuh]! By Allah, we feel great sorrow for what had happened to you and to your Companions. We really hope you will not suffer again."

So, the Messenger of Allah [pbuh] suggested that he reach Abu Sufyan and discourage him from pursuing any intention for returning to Madina.

The reason that Ma'bad came to to express his sorrow to the Prophet (PBUH) was the covenant between his tribe Khuza'ah (خزاعة) and Bani Hashim (بنو هاشم), the Prophet's clan.

The Messenger's fears of a possible return of the Meccans proved to be absolutely true. When they camped at Ar-Rawha'a (الروحاء), a place thirty-six (36) miles from Madinah, they started blaming and rebuking one another that they achieved nothing. They said to each other: **we broke down the Muslims' force but we left them without killing their leaders who will probably gather people up to fight us again. So let us go back and annihilate them and crush them once and for all.**

But, one of the eminent leader of Quraish, Safwan bin Omaiyah (صفوان بن أمية), tried to dissuade his people from pursuing that venture, saying: **"O people. Do not do such a thing! For I fear that Mohammad will gather up those who had stayed behind and did not share in Uhud. Go back home as winners. I am not sure of what will be the result if you go back to fight him, he might come victorious over you this time."**

But the majority of the people was determined to return to fight the Muslims again and ignored Safwan's argument, and they started to get ready to march towards Madina. But before Abu Sufian (أبو سفيان) started the move with the army to Madina, Ma'bad bin Abu Ma'bad (مَعْبَد بن أبي معبد الخزاعي) arrived on the scene and tried to exaggerate the danger awaiting them in order to thwart their plan, he said:

"Muhammad [pbuh] has marched to meet you with a large number of fighters; I have never seen something similar to it before. He has mustered all the troops

who have stayed behind and did not share in Uhud. They surely regret what they have missed and want to compensate for it now. Their hearts are filled with hate and resentment."

Abu Sufyan said: **"Woe to you! What do you suggest?"**

Ma'bad (معبد) said: **"By Allah, I see that you would not leave till he comes and you see the heads of their horses; or till the vanguard of his army turns up to you from behind that hill."**

Abu Sufyan said: **"By Allah, we have reached a common consent to crush down the Muslims and eliminate them."**

Ma'bad (معبد) said: I am just giving you an advice to stop.

In the light of this news, the resolution and determination of the Makkan army faded and decided that the safest tactic is to complete there withdrawal back to Makkah. They, however, wanted also to discourage the Muslims from pursuing them. A caravan belonging to Abd Qais (عبد القيس) happened to pass by towards Madinah.

Abu Sufyan told them: **Would you deliver a message to Mohammad and in return we will give you loads of raisins when you come to the the market of Ukaz (عكاظ) next year**

They agreed.

He asked them to tell Mohammad that **the Makkans had rallied their ranks to exterminate him and his Companions.**

The people of the caravan conveyed the message to the Messenger of Allah [pbuh] at Hamrâ' Al-Asad, but to no effect, on the contrary, Abu Sufyan's words augmented them in Faith. Allah says:

{إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ} [آل عمران: 173، 174].

"When it was said to them that the people have amassed against you, so be fearful of them. They said: 'Allah (Alone) is Sufficient for us, and He is the Best guardian. So they turned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allâh is the Owner of Great Bounty.'" [Al-Imran 3:173,174]

After the arrival of the caravan, the Messenger of Allah [pbuh] stayed at Hamrâ' Al-Asad for three days and then returned to Madinah.

Undoubtedly, the campaign of Hamrâ' Al-Asad is not a separate event, but rather a part, or more specifically, a sequel to Uhud.

Comments on Uhud

It is interesting to note that while admittedly, part of the battle of Uhud can be considered a Makkan victory, but the following observations can be made:

1. The Makkan army failed to occupy the camp of the Muslims. The greater bulk of the Madinese army, chaos and confusion notwithstanding, did not escape, on the contrary they showed heroic resistance and managed to gather themselves again around their headquarters fighting bravely and courageously.
2. The Makkans did not run after the Muslims in pursuit; they did not take any Muslim captives or gained any spoils.
3. The Mekkans were also afraid to conduct the third phase of war, and impress their superiority on the battlefield; on the contrary, they were in hot haste to evacuate the field even before the Muslims did. Madinah itself, the capital of the Muslims, was only a stone's throw from their lines and vulnerably exposed, yet they were not bold enough to storm it to plunder its wealth or capture the Muslim women.
4. The incident of Hamrâ' Al- Asad is interesting in this regard. It is a curious sight indeed of a victorious army in retreat for fear of disgrace and defeat, and the exhausted group of Muslims in pursuit.

Uhud Battle in the final judgement was just one phase of military activities in the whole process of war between two hostile parties each of whom earned their legitimate portion of both success and failure and then desisted further engagement but without cowardly escape or resigned surrender. In this sense, this battle could be rightly regarded as an inseparable war. In this context, Allah says:

: {وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ} [النساء: 104]

"And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not." [Al-Nisa'a 4:104]

The verse explicitly identifies both attitudes as regards losses and hardships as identical. Both parties concluded the war operations and went back neither victorious nor vanquished.

The Observations of the Noble Qur'an on the Battle of Uhud

Sixty verses relevant to the battle were revealed in Surah Al-Imran giving full account of the battle and shedding light on the most decisive phases of the battle and describing clearly the cause that led to that heavy loss, and identifying the vulnerable areas that were still persisting in the souls of some believers. The revelation also managed to erase all traces of ambiguities and insinuations, raised by the hypocrites and their allies, the Jews.

These verses started with description of the first phase of the battle:

{وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ}

"And (remember) when you (Muhammad [pbuh]) left your household in the morning to post the believers at their stations for the battle (of Uhud)." [Al-Imran 3:121]

And the verses ended with giving a commentary on its results and moralities:

{مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ} [آل عمران: 179].

"Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He pleases. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward." [Al-Imran 3:179]

Lessons and Moralities

Some Muslim scholars, on the authority of Ibn Hajar (ابن حجر), said:

1. The reverse in Uhud resulted from the neglect on the part of the archers of the explicit command of the Prophet [pbuh], and leaving the spot which they were ordered to safeguard to the end.
2. The success of the Muslims depends upon their obedience to the Prophet [pbuh]. As long as they carry out his commands, Allah will help them in facing all kinds of

odds. But when they will set aside his commands in their pursuit of worldly riches, they are bound to come to grief.

3. It is customary for Prophets to be tried with different adversities; nevertheless, the final outcome is positively in their favor. Should the Muslims be victorious all the time, great many pretenders to Faith will enter the fold of Islam, and consequently the clear line of demarcation between true believers and hypocrites will become blurred. Contrarily, if the Muslims were to be defeated all the time, the final objective of the mission of Prophets will not be achieved. It is wise then to combine both success and failure so that sifting between true Muslims and hypocrites could be realized.
4. The deferment of victory in some areas has the benefit of checking the pride of the soul of the Muslims and of teaching the believers how to observe full patience in times of adversity.

Comparison between Revelations after Badr and Uhud

Revelation after Badr

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

They ask you concerning the spoils of war. Say: "(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves: obey Allah and His Messenger, if ye do believe." (Al-Anfal 8:1)

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارَهُونَ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَافُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

Just as you Lord ordered you out of your house in truth, even though a party among the Believers disliked it, Disputing with you concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it. Behold! Allah promised you one of the two (enemy) parties, that it should be yours: you wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words, and to cut off the roots of the Unbelievers. (Al-Anfal 8:5-7)

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ

عَلَى قُلُوبِكُمْ وَيُنَبِّتَ بِهِ الْأَقْدَامَ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّثُوا الَّذِينَ آمَنُوا سَالَتْنِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ
يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

That He might justify Truth and expose falsehood, distasteful though it be to the transgressor. Recall when you pleaded the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks." Allah made it but a message of hope, and an assurance to your hearts, (in any case) there is no victory except from Allah: and Allah is Exalted in Power, Wise. Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and He caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith. Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instill terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger tips off them. This because they contended against Allah and His Messenger: if any contend against Allah and His Messenger, Allah is strict in punishment." (Al-Anfal 8:8-13)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلَيُبَلِّغِي الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ

It is not you who killed them; it was Allah: when you threw (a handful of dust), it was not your act, but Allah's: in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who hears and knows (all things). (Al-Anfal 8:17)

Revelation after Uhud

The battle of Uhud was a big disaster, seventy great companions died in this battle and the victory was transformed to defeat. Allah describes it as such:

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"What! when a disaster befalls you, although you inflicted (your enemies) with one twice as great, do you say? "What is this?" Say (to them): "It is from yourselves: for Allah has power over all things." (Al-Imran 3:165)

In spite all the grave mistake that Muslims have done, disobeying the Prophet, fleeing from the battle field, weakness of their heart, in spite of all of this, Allah was kind to them

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

هَمَّتْ "بَنُو سَلَمَةَ وَبَنُو حَارِثَةَ جَنَاحَا الْعُسْكَرِ" طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا "تُخْبِتُنَا عَنْ الْقِتَالِ وَتَرْجِعَا لَمَّا رَجَعَ عَبْدُ اللَّهِ بْنُ أَبِي الْمُتَافِقِ وَأَصْحَابُهُ

“Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the Faithful (ever) put their trust.” (Al-Imran 3:122)

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ إِذْ تَضَعُونَ وَلَا تَلُودُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَغِمَ لَكُمْ لِكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

“Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy, until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you. But He forgave you: for Allah is full of grace to those who believe. Behold! you were climbing up the high ground, without even casting a side glance at anyone, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.” (Al-Imran3:152-153)

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ إِنْ يَمَسُّنَكُمُ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

“So lose not heart, nor fall into despair: for you must gain mastery if you are true in Faith. If a wound has touched you, be sure a similar wound has touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks martyr-witnesses (to Truth). And Allah loves not those that do wrong.” (Al-Imran 3: 139-140)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

Think not of those who are slain in Allah's Way as dead. Nay, they are alive, finding their sustenance in the Presence of their Lord; They rejoice in the Bounty provided by Allah: and with regard to those left behind, who have not yet joined

them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They glory in the Grace and the Bounty from Allah, and in the fact that Allah does not waste the reward of the Faithful. (3: 169-171)

Comments on Revelation after Uhud

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

“Allah did indeed fulfill His promise to you when you, with His authorization, annihilated your enemy, until you failed, fell in dispute about the order, and disobeyed it after He brought you in sight (of the Booty) which you desired. Among you are some who crave after this world and some who desire the Hereafter. Then He diverted you attention from your enemies (and made you look at the spoils of the war) in order to test you. But He forgave you: for Allah is full of grace to those who believe. (Al-Imran3:152)

The verse starts by Allah affirming that He has fulfilled His promise to grant the Muslims victory, but this promise is conditional upon full obedience to the command of Allah and His messenger. Allah reminds the Muslims that in the beginning of the battle, they were granted victory, but they suffered defeat after they disobeyed the command of the Prophet (PBUH) and became interested in the worldly matters when they saw the attractive spoils in the camp of Quraysh that was abandoned. Allah exposes their state by saying some of you crave after this world and some desire the Hereafter. The companions had hard time imagining that any of them longs for this world and thought that everyone is only seeking the hereafter. Even with this, Allah comforts them and informs them that He has forgiven them.

Then Allah gives a glimpse on an embarrassing situation during the battle when the Muslims were fleeing:

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَغِمَ لَكُمْ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Behold! you were climbing up the high ground, without looking back for anyone else while the Messenger was calling you from behind you. There Allah gave you one distress (anguish, worry) after another so you would not grieve for what has escaped you (the booty) and for (the ill) that had afflicted you. For Allah is well aware of all that you do.” (Al-Imran3:153)

Actually, the translation is wrong because the translator assumed that (تَصْعَدُونَ) is derived from the Tas'ad (تصعد) that mean to climb up but it actually it comes from the verb (أصعد) meaning going to Al-Saeed (صعيد), i.e., going to a flat land. The scene presented in the Quran illustrated their state of looking for the easy route to flee which is running on a flat land and as they run, they were not giving attention to anything, not even to the Prophet (PBUH) who was calling them to return. Obviously, one would expect that they would receive some punishment but instead Allah used a softer word. He used the word Athabakum (أَثَابَكُمْ) meaning “granted you or awarded you” instead of using the term A'aqabakum (عاقبكُم) meaning punished you. Also, from Allah's mercy He afflicted them with anguish and worry (غَمٌ) to take your mind from losing the booties and from being saddened by what has afflicted you from the killing of your companions and from your defeat. Allah ends the verse by stating the fact that he is aware of all that they have done. But, Allah quickly made them recover from this anguish by making them fall in light sleep as he says:

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْذَةً نُعَاسًا يَعْشَوْنَ طَارِفَهُ مِنْكُمْ وَطَارِفَهُ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِـِ اللَّهِ غَيْرَ
 الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنْ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا
 يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنْ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ
 الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ
 الصُّدُورِ (١٥٤)

“Then, after your anguish (worry), He sent down upon you a sense of security in the form of a sleepfulness (drowsiness) that came upon a group of you (this is the group who regretted what happened), while another group (who are the hypocrites who were really happy with what happened) became anxious by their own feelings, moved by wrong thoughts about Allah; thoughts of ignorance. They say: What affair is this of ours? Say (O Muhammad): This affair is wholly belongs wholly to Allah. They conceal in their souls what they do not reveal to you. They say: Had we had anything to do with this affair would not have fought and our companions would not have been killed here. Say: Even you had been in your homes at that time; those appointed to be killed would have gone forth to their death place. And it is such, so that Allah may test you as to what convection is in your chest and prove what is in your hearts. Allah is Aware of what is hidden in the chest. (Al-Imran 3:154)

Worry: A group of people once gathered and decided to challenge the known intelligence of Sayenda Ali by asking him difficult question. They decided to ask him about the most powerful thing that Allah had created. When they saw him and asked the question, he stretched his fingers and said: they are ten.

The stable mountains, but iron cut the mountain, then iron is stronger. But fire melts the iron, then fire is stronger. But water distinguishes the fire, then water is stronger. But clouds carry the water, then clouds are stronger. But winds move the clouds, then wind is stronger. But man knows how to overcome the wind and protect himself, then man is stronger. But intoxicants (alcohol and drugs) overcome man, then intoxicants is stronger. But sleep overcomes the influence of intoxicants, then sleep is stronger. But worry makes man unable to sleep, then worry is the strongest thing that Allah created. This is true because worry leads to apprehension, fear and depression. Sometimes people suffer from worry and anxiety without even knowing what they are worried about.

Khalid ibn Al-Waleed: Another point that is worth reflecting on it here and this is related to Khalid ibn Al-Waleed. We all admire the genius of Khalid and recount his amazing successes in the battles against the Persian and the Romans. But you must keep in mind that it is the same Khalid who participated with the army of polytheists against the Muslims and was defeated. So, the question is where was Khalid's genius in these battles?

A human genius can compete with another human genius and the better one wins, but no human genius can compete with the will of Allah. In the beginning of the battle of Uhud when the Muslims were following the Prophet's command and in the Battle of Al-Khandaq, Khalid's genius did not avail him because it was his genius against the will of Allah. But after the disobedience of the Muslims to the Prophet's command, the battle now became between two human geniuses and Khalid's genius won somewhat. But if the Muslims would have adhered to the command of the Prophet (PBUH), Khalid would have no chance. Even under these conditions, Khalid's victory was superficial, since Quraysh's army withdrew without achieving its objective of eliminating the Muslims; Quraysh's army did not even take one Muslim prisoner or any spoils of the war. They did not even stay in the Battle field following the Arab's tradition.

Said that, yes the Muslims suffered major losses including the injury of the Prophet (PBUH). All this was necessary to purify the Muslim lines and cleanse their s to make them ready to carry the message of Allah forward even after the Prophet (PBUH) leaves this earth.

This teaches us that success requires two ingredients. The first is to do your utmost regarding preparations and planning. The second ingredient is Allah will. Preparation and planning are necessary conditions for success but not sufficient to achieve it. You need Allah's will to ensure that you will succeed. Does this mean that you will never have setbacks? The answer is no, but you must understand what seems as setback are actually beneficial and therefore you should use them as means to adjust your strategy

and examine your sincerity to ensure that Allah will be on your side. Your ultimate success is a promise from Allah as he said:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“So do not lose heart, nor fall into despair: for you must gain mastery if you are true believers. (Al-Imran 3: 139)

Even after the apparent disaster that happened in Uhad, Allah said to the believers

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ إِنَّ يَمَسُّكُمْ فَرَحٌ فَقَدْ مَسَّ الْقَوْمَ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

“So do not lose heart, nor fall into despair: for you must gain mastery if you are true believers. If you have suffered painful injury, be assured that your opponents have suffered similar injury. And such are the days of life, by turns we alternate them among mankind and by that Allah knows those that believe, and that He may take to Himself from your ranks martyrs. And Allah does not love the transgressors. “(Al-Imran 3: 139-140)

Note that when Allah says that the days of life are alternated among mankind, He did not say alternate between believers and non-believers. Because there is no alternation in fortunes expect among people and if the believers ignore their belief, that become just another group of people and results will be governed by Allah's general rule that the strong will beat the weak and smart will win against the stupid. To change this rule, you need Allah to be in your side and no one can win against the side of Allah.

Allah then states that He sets these tests to know the believers. Someone may ask why since Allah should know everything before they happen. Obviously Allah's knowledge is eternal but Allah knowledge does not establish a cause of judgment against man. But when the event happens, then man cannot argue against his own actions. This is similar the case when the teacher knew who is going to pass and who is who is going to fail, but he still have to give the test, so there will be no argument by anyone.

Before we move to the 4th year of Hijra and study what happened after Uhud and the campaign of Hamraa Al-asad. Let us finish with some evenst that occurred in the third year of Hijra. These included the marriage of the Prophet (PBUH) to Syeda Hafsa.

Marriage of Hafsa (حفصة بنت عمر)

Hafsa bnt Omar ibn Al-Khattab was married to Khunais ibn Hudhaifa (خنيث بن حذيفة) who was killed as a martyr in the battle of Badr and she became a widow when she was eighteen. Omar proposed her to Abu bakr who did not reply to him. Then he proposed

her to Uthman Ibn Affan, whose wife Ruqya, the daughter of the Prophet (PBUH) had died. Uthman gave him a "cold shoulder".

Omar was upset with their responses. So he went to the prophet and complained to him about what happened. The prophet replied with an answer that both pleased Omar and healed his wounds, he said: **"I will show you a better son in-law that Uthman and I will show him a better father in Law that you."**

Omar was very pleased because he immediately understood the the Prophet (PBUH) is talking about himself in both cases. He understood that the Prophet (PBUH) will be his son in Law and marry Hafsa and the Prophet will give his daughter Um Kalthoum in marriage to Uthman.

The Prophet (PBUH) married Hafsa after an apartment was build for her next to those of Sawdah and Aishah adjoining the Masjid. Hafsa was very intelligent, she knows how to read and write and she had memorized the Qur'an. The copy of Zayd ibn Thabit which was recorded by the instructions of Abu Bakr was given to Hafsa. Uthman Ibn Affan, when he became Caliph, used Hafsa's copy when he authorized a single text of the Qur'an to be designated.

The fourth Year of Hijra

محرم Muharram

سفر Safar Abu Sufyan plot to kill the Prophet -7, Bir Mauna and deceit of Ban Slaeem – 10, Ragiaa day and deceit of Bani Luhiam - 15

ربيع الأول Rabi' al-awwal (Rabi' I) Bani Luhiam campaign

ربيع الثاني Rabi' al-thani

جمادى الأولى Jumada al-awwal Zu al Riq'a'a campaign

جمادى الثاني Jumada al-thani the death of abu Salamah

رجب Rajab

شعبان 2 Sha'aban 2nd Badr battle, the Prophet's marriage from Umm Habiba in Eithubia

رمضان Ramadan Birth of Al-Hissain ibn Ali, the death of abd Allah ibn Uthman ibn Afan

شوال Shawwal The Prophet's marriage of Umm Salamah, Banu Nadeer Campaign

ذو القعدة Dhu al-Qi'dah Surah Al-Hashr

ذو الحجة Dhu al-Hijjah

The Campaign of Abi Salamah (سرية أبي سلمة)

The first people to take up arms against the Muslims after Uhud were Banu Asad bin Khuzaimah (بنو أسد بن خزيمه). "The scouts of the Prophet (PBUH) reported that Talhah and Salamah, sons of Khuwailid (طلحة وسلمة ابني خويلد) have mustered some volunteers to attack Madina. The Prophet [pbuh] immediately dispatched a 150-man-platoon of Helpers and Emigrants headed by Abu Salamah (أبا سلمة) who surprised Bani Asad bin Khuzaimah by attacking them in their own homeland who escaped and dispersed leaving their cattle that were captured by Abu Salmah's army/

Abu Salamah had an inflammation of a previous wound he sustained in Uhud, and caused him to die soon after. This expedition took place on Muharram 1st, 4 A.H.

The mission of ‘Abdullah bin Unais (بَعَثَ عَبْدُ اللَّهِ بْنِ أَنَيْسٍ)

On the fifth day of the same month Muharram, 4 A.H., it was reported that Khalid bin Sufyan Al-Hudhali (خالد بن سفيان الهذلي) was gathering some mob to raid the Muslim positions. The Prophet (PBUH) sent ‘Abdullah bin Unais (عبد الله ابن أنيس) to neutralize him. The Muslim military leader stayed away for eighteen days during which he successfully fulfilled his task, killed the head of the rebels.

The Event of Ar-Raji (بَعَثَ الرَّجِيعِ)

In Safar of the fourth year A.H., a delegation from the tribes of ‘Udal and Qarah (عَضَلُ وَقَارَة) came to Madinah and asked the Prophet [pbuh] to send a group of Companions to instruct them in religion, claiming the existence of some Muslims among them. The Prophet (PBUH) sent ten headed by ‘Asim bin Thabit (عاصم بن ثابت), the grandfather of ‘Asim bin ‘Umar bin Al-Khattab (جد عاصم بن عمر بن الخطاب). When they reached a spot called Ar-Raji (الرجيع) between Rabigh (رَابِغ) and Jeddah (جَدَّة), a hundred archers of Banu Lihyān (بنو لَحْيَانَ) clan surrounded the place and attacked them. The delegation of Muslims took shelter on some high ground, Fudfud (فُذْفُد), and the bedouins offered them a pledge that they would not be killed. ‘Asim (عاصم) refused to come down, instead he fought them until he and six of his companions were killed. Three men were left, Khubaib, Zaid bin Ad-Dathna and another one (خُبَيْبُ وَزَيْدُ بْنُ الدَّثَنَةِ وَرَجُلٌ آخَرُ). Once again, the Bedouins offered them a guarantee of safety and they accepted. When they descended, the Bedouins treacherously bound them. The third man rebuked them for their insincerity and resisted them so they killed him. The other two men who had killed some notables of Quraish at Badr were taken and sold in Makkah. The first was Khubaib (خُبَيْبُ) who was detained for some time and then it was unanimously decided to crucify him. He was taken from the Holy Sanctuary to At-Tan‘im (التنعيم) for crucifixion. He requested a respite to offer a two-Rak‘a prayer. After the final greeting, he turned to his executioners, and said: **"Had I not been afraid that you would think that I was afraid of death, I would have prayed for a long time."** He then said:

اللهم أخصمهم عدداً، واقتلهم بدداً، ولا تُبق منهم أحداً

"O Lord! Count them one by one, exterminate them to the last one and don't save any of them."

Abu Sufyan (أبو سفيان) then addressed him saying: **"By Allah, don't you wish that Muhammad [pbuh] were here in your place so that we might cut off his head, and that you were with your family?"**

Khubaib answered,

لا والله، ما يسرنني أني في أهلي وأن محمداً في مكانه الذي هو فيه تصيبه شوكة تؤذيه

"By Allah, I do not wish that I be sitting with my family and Muhammad [pbuh] in the place that he is in now with a thorn hurting him."

Quraish ordered 'Uqbah bin Al-Harith (عقبة بن الحارث), whose father had been killed by Khubaib in Badr, to kill him. They assigned someone to guard his body hanging on the cross. 'Amr bin Omaiyah Ad-Damari (عمرو بن أمية الضمري) played a cunning trick and carried the corpse stealthily at night to bury it somewhere.

Safwan bin Omaiyah (صفوان بن أمية) purchased the second man, Zaid bin Ad-Dathna (زيد بن الدثنة), and killed him as an act of vengeance for his father's murder.

Quraish sent some people to bring the body of 'Asim (عاصم) to mutilate it in revenge of killing one of their notables in Badr. But, they could not come close to the body because a large swarm of hornets had been shielding him against any malicious tampering. 'Asim had always made a pledge to Allah that **he will not touch any polytheist and will not allow any polytheist to touch him**. When Umar bin Al-Khattab heard this piece of news he exclaimed:

يَحْفَظُ اللَّهُ الْعَبْدَ الْمُؤْمِنَ بَعْدَ وَفَاتِهِ كَمَا يَحْفَظُهُ فِي

"Surely, Allah protects His believing slave after death just as He does during his life."

The Tragedy of Ma'una Well (مأساة بئر مَعُونَة)

Ma'una Well tragedy, which was even more horrible than that of Ar-Raji', took place in the same month.

Abu Bara Amir bin Malik (أبَا بَرَاءَ عَامِرُ بْنُ مَالِكٍ), nicknamed 'Spear Player' (مُلَاعِبُ الْأَسِنَّةِ) came to see the Messenger of Allah [pbuh] in Madinah. The Messenger of Allah [pbuh] called him to embrace Islam but he neither agreed nor refused. But he said: **"O Messenger of Allah, if you dispatch some of your Companions to the people of Najd to call them to Islam, I expect them to accept."**

But the Prophet (PBUH) replied: **"I am afraid the people of Najd will kill them."**

But Abu Bara affirmed his commitment to protect them.

The Prophet (PBUH) sent seventeen of his companions who were the best and most learned in the Qur'ân and jurisprudence. The Prophet [pbuh] appointed as their leader Al-Mundhir bin 'Amr [المنذر بن عمرو], one of Bani Sa'ida [بني ساعدة].

On their way to Najd they arrived at Ma'una Well [بئر معونة] which is located in an area between Bani 'Amir [بني عامر], Harrah [حَرَّة] and Bani Saleem [بني سُلَيْم]. They stayed there and sent the Message of the Prophet [pbuh] with Haram bin Milhan [حَرَامُ بْنُ مِلْحَانَ] to 'Amir bin At-Tufail [عَامِرُ بْنُ الطَّفِيلِ] who refused to even read the Message and ordered one of his men to spear Haram in the back. When the spear penetrated Haram's body, he saw the blood and said: "Allahu Akbar! By Lord of Al-Ka'bah I have won!"

Then he called out Bani 'Amir to fight the rest but Bani 'Amir refused because the group was under the protection of Abu Bara' [أبَا بَرَاءَ]. Therefore he turned to Bani Saleem [بني سُلَيْم] for fight the Muslims with him. The people of 'Usaiyah, Ri'al and Dhakwan [عُصَيَّةٌ وَرِئَالٌ وَذَكْوَانٌ], who were clans of Bani Saleem, responded to his call. They surrounded the companions of the Prophet [pbuh], who kept on fighting till they were all killed. Except

for Ka'b bin Zaid bin An-Najjar [كعب بن زيد بن النجار] who survived because he was wounded and they thought he was dead.

'Amr bin Omaiyah Ad-Damari [عمر بن أمية الضمري] and Al-Mundhir bin 'Uqbah bin 'Amir [المنذر بن عقية بن عامر], who were entrusted with the Muslims' animals far from them, saw the birds circling in the air over the battleground. Al- Mundhir [المنذر] rushed to share in the fight till he was killed. But 'Amr bin Omaiyah [عمر بن أمية] was captured. 'Amir [عامر] set him free when he knew that he was of Mudar [مُضَر] tribe but that was after he had cut his hair. He did that to fulfil a pledge of his mother's to set a slave free.

Amr bin Omaiyah [عمر بن أمية] rushed back to Madina to convey the news of the disaster of the murder of seventy of the best believers to the Prophet [pbuh]. But Amr bin Omaiyah informed the Prophet [pbuh] that on his way back to Qarqara [قَرْقَرَة], he rested in the shade of a tree, and there two men of Bani Kilab [بني كلاب] joined him. When they slept, 'Amr killed them both, thinking that by doing that he would avenge some of his killed companions. Then he found out that they had been given a pledge of protection by the Prophet [pbuh]. When the Messenger of Allâh [pbuh] heard what he had done he said to 'Amr: "You have killed two people; their blood-money shall be a debt I have to discharge." (لقد قتلت قتيلين لأديئهما)،

He then started collecting their blood-money from the Muslims and their allies, the Jews. This very act was later to trigger a conflict with Bani An-Nadeer.

The Prophet [pbuh] was so deeply saddened by this tragedy and that of Ar- Raji [الرجيع] that he used to invoke Allah's wrath against those people and tribes who killed his Companions. Anas reported that for thirty days the Prophet [pbuh] supplicated Allah during the fajr prayers against those who killed his Companions at Ma'una Well.

Bani An-Nadeer Campaign (غزوة بني النضير)

(Rabi' Al-Awwal, 4 A.H. i.e. in August 625 A.D.)

In spite the covenants and pledges the Jewish tribes had given to the Prophet (PBUH) they were always thirsting to undermine the cause of Islam and question the legitimacy of the Prophet (PBUH). Their behavior fluctuated between resignation and slackness after the Banu Qainuqa (بني قينقاع) event and the murder of Ka'b bin Al-Ashraf (كعب بن الأشرف), and rebellion coupled with clandestine contacts with Quraish and the hypocrites in order to establish an alliance against the Muslims after the battle of Uhud. They resorted to conspiracy and chose to play all sorts of tricks that might harm the Muslims, but were very careful not to initiate any sort of hostilities that might involve them in open war. On his part, the Prophet (PBUH) exercised the highest degree of patience with them but they went too far in their provocative deeds, especially after Ar-Raji' and Ma'una Well events; they even made an attempt on his life.

Once the Prophet [pbuh] with some of his Companions set out to see Banu Nadeer and seek their help in raising the blood-money he had to pay to Bani Kalb for the two men that 'Amr bin Omaiyah Ad-Damari (عمر بن أمية الضمري) had killed by mistake. All of that was in accordance with the clauses of the treaty that both parties had already signed. On hearing his story they said they would share in paying the blood-money and asked

him and his Companions Abu Bakr, 'Umar, 'Ali and others to sit under a wall of their houses and wait. The Jews held a short private meeting and conspired to kill the Prophet [pbuh].

The most wicked among them, 'Amr bin Jahsh (عمرو بن جحاش), volunteered to climb up the wall and drop a large millstone on the head of the Prophet (PBUH). One of them, Salam bin Mashkam (سالم بن مشكم) warned them against the plot and told that that Allah would surely inform him, and added that such an act would constitute a clear violation of the pact we have with him. (لا تفعلوا، فوالله ليخبرن بما هممتم به، وإنه لنقض للعهد الذي بيننا وبينه).

In fact, Gabriel did come down to reveal to the Prophet [pbuh] their wicked intention, so the Prophet immediately stood and left. His companions, hurried off back following him to Madinah. They asked why he left quickly and he told them of the Divine Revelation.

Soon after, the Prophet [pbuh] delegated Muhammad bin Maslamah (محمد بن مسلمة) to communicate an ultimatum to Bani Nadeer to the effect that they should evacuate Madinah within ten days, and anyone who will stay will be killed. The Jews recognized the seriousness of the threat and started making their preparations to leave.

On hearing this, the chief of the hypocrites, 'Abdullah bin Ubai (عبد الله بن أبي) send to them a message urging them not to pay heed to the Prophet's (PBUH) words and to stay in their place and promised them that he will assemble two thousands of his followers to join them in their forts to fight along them if Mohammad decided to attack them. He also assured them that they will get help from Quraizah (قريظة) tribe and their former allies Banu Ghatfan (غطفان). In this regards, Allah exposes Abdullah bin Ubai's promise

{لَئِنْ أَخْرَجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ} [الحشر: 11]

"If you are expelled, we (too) indeed will go out with you, and we shall never obey anyone against you, and if you are attacked (in fight), we shall indeed help you."
[Al-Hashr 59:11]

The Jews regained their confidence and were determined to fight. Their chief Huyai bin Akhtab (حيي بن أخطب) relied on what the chief of the hypocrites said. So he sent to the Messenger of Allah [pbuh] saying: **"We will not leave our houses. Do whatever you like to do."**

Undoubtedly the situation was awkward for the Muslims. Launching a war against Bani Nadeer at this critical stage could entail terrible far reaching ramifications in the light of the unfavorable conditions around them from a hostile environment growing in power around them that is manifested by the killing the Muslim missions. Also, Jews of Bani Nadeer were also a power that cannot be overlooked. But, on the other hand, allowing clear violation of the agreement to stand and tolerating the attempts of assassinations cannot be acceptable.

When the Messenger of Allah (PBUH) received the reply of Huyai bin Akhtab (حيي بن أخطب) he said: "Allahu Akbar, Allahu Akbar." (Allah is the Greatest of all) and his Companions repeated after him. Then he set out to fight them after appointing Ibn Umm Maktum (ابن أم مكتوم) to dispose the affairs of Madinah during his absence. The standard was entrusted to 'Ali bin Abi Talib (علي بن أبي طالب).

Banu Nadeer fortified themselves in their forts and the Prophet (PBUH) laid a siege to their forts. Banu Nadeer started their attack by shooting arrows and pelting stones at the Muslims enjoying the strategic advantage provided by their thick fields of palm trees. The Prophet (PBUH) ordered the Muslims to clear the field by cutting some of the trees which is generally not the Muslims' practice but this was a special case and Allah sanctioned this act as He said in Surah Al-Hashr:

{مَا قَطَعْتُمْ مِّن لِّيْنَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ} [الحشر: 5]

"What you (O Muslims) cut down of the palm- trees (of the enemy), or you left them standing on their stems, it was by the command of Allah." [Al-Hashr 59:5]

The Jews of the Quraizah tribe remained neutral, and the hypocrite 'Abdullah bin Ubai (عبد الله بن أبي) as well as Ghatfan (غطفان) failed to keep their promises of support. In this regard Allah says:

{كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ} [الحشر: 16]

"(Their allies deceived them) like Satan, when he says to man: 'Disbelieve in Allah.' But when (man) disbelieves in Allah, Satan says: 'I am free of you.'" [Al-Hashr 59:16]

The siege lasted for six nights and Allah, the All- Mighty, casted fear into the hearts of the Jews, and they willingly offered to comply with the Prophet's order and leave Madinah. The Prophet (PBUH) accepted their offer and allowed them to carry as much luggage as their camels could bear to carry lift but not arms.

They took with them everything they could carry even the pegs and beams of ceilings. Their caravan counted 600 loaded camels. Their chiefs, Huyai bin Akhtab (حيي بن أخطب) and Salam bin Abi Al-Huqaiq (سالم بن أبي الحقيق) moved to Khaibar (خيبر) whereas another party moved to Syria. Two of their chiefs, Yameen bin 'Amr (يامين بن عمرو) and Abu Sa'd bin Wahab (أبو سعد بن وهب) embraced Islam and they retained their personal wealth and stayed in Madina.

The Muslims seized their weapons, land, houses, and wealth. Amongst the other booty he managed to capture, there were 50 armours, 50 helmets, and 340 swords.

Because almost all the verses of Surah Al-Hashr (Chapter 59 - The Gathering) concentrate on Bani An-Nadeer and their expulsion, Ibn 'Abbas used to describe it as 'An-Nadeer Chapter'.

The Campaign of Najd (غزوة نجد)

With the peaceful victory that the Muslims achieved at Bani An-Nadeer invasion, their control over Madinah was undisputedly established, and the hypocrites receded to a state of silence. Consequently the Prophet [pbuh] had the time to focus on suppressing the desert Bedouins and curbing their harmful provocations and wicked malicious practices of killing his missionaries and even contemplating an invasion of Madinah itself.

Meanwhile, the Muslim scouts reported building up of Bedouin troops of Bani Muharib (بنى مُحارب) and Tha'labah (بنى ثعلبة) of Ghatfan (غَطَفَان) around Madinah. The Prophet [pbuh] marched with the Muslims to discipline those new outlaws, cast fear into their hearts and deter them from perpetrating further wicked practices. These deterring operations were carried out repeatedly and did produce effective results. The rebellious hard-hearted desert Bedouins were terrorized into the mountains, and Madinah remained completely immune against their raids.

The Second Campaign of Badr (غزوة بدر الثانية)

In Sha'ban 4 A.H., January 626 A.D

When the Muslims destroyed the power of the Arab-desert tribes and guarded themselves against their evils, they started preparations to encounter their great enemy. A year elapsed since they fought Quraish at Uhud. So it was due time to meet them and start war again in order to determine which of the two parties was worthy of survival.

In Sha'ban 4 A.H., January 626 A.D., the Messenger of Allâh [pbuh] set out to Badr accompanied by one thousand and five hundred fighters and ten mounted horsemen, and with 'Ali bin Abi Talib (على بن أبي طالب) as standard bearer. 'Abdullah bin Rawahah (عبد الله بن رواحة) was given authority over Madinah during the Prophet [pbuh]'s absence. Reaching Badr, the Muslims stayed there waiting for the idolaters to come.

Abu Sufyan's (أبو سفيان) forces comprised two thousand footmen and fifty horsemen. They reached Mar Az-Zahran (مَرَّ الظُّهْرَان), some distance from Makkah, and camped at a water place called Mijannah (مَجَنَّة). Being reluctant, discouraged and extremely terrified of the consequences of the approaching fight, Abu Sufyan turned to his people and began to introduce cowardice-based flimsy pretexts in order to dissuade his men from going to war, saying:

يا معشر قريش، إنه لا يصلحكم إلا عام خصب ترعون فيه الشجر، وتشربون فيه اللبن، وإن عامكم هذا عام جدب، وإنني راجع فارجعوا.

"O tribe of Quraish! Nothing will improve the condition you are in but a fruitful year — a year during which your animals feed on plants and bushes and give you milk to drink. And I see that this is a rainless year, therefore I am returning now and I recommend you to return with me."

It seems that his army was also possessed of the same fears and apprehensions, for they readily obeyed him without the least hesitation.

The Muslims, who were then at Badr, stayed for eight days waiting for their enemy. When the idolaters declined to fight, the balance of powers shifted to rest in favor of the Muslims, who thus regained their military reputation, their dignity and managed to impose their awe-inspiring presence over the whole of Arabia. In brief, they mastered and controlled the whole situation.

This invasion had many a name. It is called 'Badr the Appointment', 'Badr, the Second', 'Badr, the Latter', and 'Badr Minor' (بدر الموعد، وبدر الثانية، وبدر الآخرة، وبدر الصغرى).

Activities in the 5 AH

Banu Mustaliq [3]

Muharram محرم , Safar صفر

Rabi' al-awwal (Rabi' I) ربيع الأول Duma Al-Gandal campaign

Rabi' al-thani ربيع الثاني Revelation of Al-Jumma surah

Jumada al-awwal جمادى الأولى , Jumada al-thani جمادى الثاني , Rajab رجب , Sha'aban شعبان , Ramadan رمضان

Shawwal شوال Battle of the Trench , Siege of the Banu Qurayza

Dhu al-Qi'dah ذو القعدة the death of Saad ibn Muaz, The embracing of Islam by Amr ibn Al-As and Khalid ibn Al-Waleed

Dhu al-Hijjah ذو الحجة Marriage of the prophet from Habiba bin Abu Sufyan

The Campaign of Doumat Al-Jandal (غزوة دُومة الجندل)

Late Rabi' Al-Awwal, 5 A.H.

With the Messenger [pbuh]'s return from Badr, peace and security prevailed the whole area; and the Islamic headquarters, Madinah, enjoyed full security. The Prophet [pbuh] then deemed it fit and appropriate to head for the most distant areas of Arabia in order to subdue all hostile elements in order to force undisputed recognition out of friend and enemy alike.

After a six- month lull of military activities, a report came to the Prophet [pbuh] that some tribes, in the vicinity of Doumat Al-Jandal (دومة الجندل), who were involved in highway robbery are mustering troops to raid Madinah itself. Doumat Al-Jandal is located on the borders of Syria at about a distance of fifteen days march from Madinah and five from Damascus.

He immediately ordered the Muslims to prepare for a campaign and appointed Siba' bin 'Arfatah Al- Ghifari (سبّاع ابن غَرْفَطَة الغفاري) to dispose the affairs of Madinah during his absence. In late Rabi' Al-Awwal, 5 A.H., he marched leading 1000 Muslims and taking with him a man, named Madhkur (مذكور), from Bani 'Udhrah (بنى عُذْرَة), as a guide.

On their way to Doumat Al- Jandal, they used to march by night so that they might take the enemy by surprise. When they drew near their destination, the Muslims discovered that the highway men had moved to another place, so they captured their cattle and shepherds. The inhabitants of Doumat Al-Jandal had also fled in all directions for their lives and evacuated their habitations. The Prophet [pbuh] stayed there for 5 days during which he dispatched expeditionary forces to hunt for the enemy personnel but they detected none. He then returned to Madinah but en route he entered into a peace treaty with 'Uyainah bin Hsn (عَيْنَة بن حصن).

With this decisive and steady progress and wise strict plans, the Prophet [pbuh] managed to spread security, control the situation and make peace prevail the whole area. He also succeeded in shifting the course of events for the welfare of the Muslims

by reducing the incessant internal and external troubles. The hypocrites were silenced, a tribe of the Jews evacuated while the other continued to fake good neighborliness and seemingly faithful adherence to the covenants, the desert Bedouins subdued and finally the archenemy Quraish no longer keen on attacking the Muslims. This secure strategic attitude created optimum circumstances for the Muslims to resume their logical course in propagating Islam and communicating the Messages of the Lord to all worlds.

Al-Ahzab (the Confederates) Invasion (غزوة الأحزاب)

Once again, peace and security enveloped the Arabian Peninsula and the area began to experience a period of calm. However, the Jews who had been exiled to Khaibar remained anxiously waiting for the results of the skirmishes going on between the Muslims and the idolaters. Contrary to their hopes, the events of the war were in favor of the Muslims; therefore they started a new stage of conspiracy to deal a deadly blow against the Muslims. They laid a dreadful plan in order to achieve their objectives.

Twenty chiefs of the Jews with some celebrities of Bani Nadir went to Makkah to negotiate an alliance with Quraish. They began to incite the people there to attack the Messenger of Allah [pbuh] promising them full support and backing.

People of Quraish seized this opportunity to redeem their blemished reputation by not challenging the Muslims at Badr. The same delegation set out for Ghatfan (غطفان), called them to do the same, and they responded positively. The Jewish delegation then toured some parts of Arabia and managed to incite the confederates of disbelief against the Prophet [pbuh], his Message and the believers.

From the south, Quraish (قریش), Kinanah (كنانة) and other allies from Tihama (تهامة) marched towards Madina with four thousand (4000) men under the leadership of Abu Sufyan. They were also joined by Banu Saleem (بنو سليم) at Mur Al-Zahran (بمَرِّ الظَّهْرَانِ)

From the east, there came 6000 fighters from the different tribes of Ghatfan (غطفان): Bani Murrah (بنو مُرَّاه) led by Uyan ibn Hisn (عُيَيْنَةُ بْنُ حِصْنٍ), Banu Mura'ah (وبنو مُرَّة) led by Al-Harith ibn Awf (الحارث بن عوف), Banu Ashgaa'a (وبنو أَشْجَع) led by Misar ibn Rahealah (مِيسَرُ بْنُ رَحِيلَةَ). They were also joined by other tribes such as Banu Asad (بنو أسد) as well others..

This huge army of over 10,000 fighters headed for Madinah and gathered in its vicinity at a time already agreed upon. It was a great army whose number outnumbered all the Muslims in Madinah including women and children.

The Prophet (PBUH) was always alert and had his scouts monitoring any news from areas of enemies and they reported to the Prophet (PBUH) the information on the movement to this army. The Messenger of Allah [pbuh] summoned the leaders of Madina and trustworthy people to discuss a plan to defend Madinah.

Salman Al-Farisi (سَلْمَانَ الْفَارِسِيِّ) said: **When one of the cities in Faris (Persia) was at risk of being attacked, its people would dig trenches around it for defense.**

Although this proposal was unprecedented for the people of Arabia, the group agreed with the proposal to dig trenches as defensive lines.

Except for the northern part of Madinah, all the other sides of Madina were protected. The east and west sides of Madina were protected by Mountains. The south side was protected by the forts of Bani Quriza and the palm trees and orchards. The Prophet [pbuh] understood that the confederates would march in this most vulnerable direction, so the trench was ordered to be on that side.

The Prophet (PBUH) organized the Muslims, about 1000, in groups of tens and assigned each group of ten, forty yards to dig and move the dug soil away from the trench.

The Messenger of Allah [pbuh] was in a group digging and carrying the soil on his back and chanting:

اللهم إن العيش عيش الآخرة ** فاغفر للأنصار والمهاجرة

O'Allah, there is no life except of the hereafter, so forgive the helpers and the immigrants.

The companions used to respond with their chanting:

نحن الذين بايعوا محمداً ** على الجهاد ما بقينا أبدأ

We are the one who gave our allegiance to Mohammad'an on the Jihad as long as we live.

The Muslims were working all day diligently building the trench around Madinah. Severe hunger, bordering on starvation, could not dissuade or discourage them from achieving their desperately sought objective.

Some supernatural Prophetic signs appeared in the process of trenching.

1. Jabir bin 'Abdullah (جابر بن عبد الله), seeing the Prophet [pbuh] starving, slaughtered a small sheep, cooked some barley and invited the Prophet [pbuh] and some Companions to accept his invitation. Jabir became very concerned when the Prophet [pbuh] asked every one, all the thousand people engaged in digging the trench, to join him to Jabeer's feast. Jabir narrates that they started to eat until they were all completely full and yet the shoulder of mutton and dough that was being baked remained as they were undiminished.
2. The sister of Un'am ibn Bashear (النعمان بن بشير) brought a handful of dates to give to her brother and uncle. But she passed by the Prophet (PBUH) who asked her to give him the dates. The Prophet (PBUH) took the dates and put them over his cloak and called on everyone to come to eat. The dates began to increase in number until they dropped over the trim of his robe and everyone ate and there were still a lot of dates remaining.
3. Al-Bara' (البراء) said: On Al-Khandaq (the trench) Day there stood out a rock too immune for our spades to break up. We therefore went to see the Messenger of Allah [pbuh] for advice. He took the spade and said in the Name of Allah (بسم الله), and struck the rock and shouted:

(الله أكبر، أعطيت مفاتيح الشام، والله إني لأنظر قصورها الحمر الساعة)،

"Allah is Great, I have been given the keys of Ash-Sham (Syria) and by Allah, I can see its red palaces at the moment."

He struck the rock again and shouted: the

(الله أكبر، أعطيت فارس، والله إني لأبصر قصر المدائن الأبيض الآن)

"Allah is Great, I have been given Persia, by Allah, I can now see the white palace of Madain now."

Then He struck the rock for the third time and it turned into very small pieces, and he shouted:

(الله أكبر، أعطيت مفاتيح اليمن، والله إني لأبصر أبواب صنعاء من مكاني).

"Allah is Great, I have been given the keys of Yemen, by Allah, I can see the gates of Sana'a from my place here."

The Muslims went on digging the trench for several days and were able to complete it before the confederate army on over ten thousand fighters arrived and camped in the vicinity of Madinah. Quraysh's 4000 fighter camped at a place called Al-Asyal (الأسياح) and the 6000 fighters of Ghatafan's (غطفان) and its supporters from Najd (نجد) camped at Uhud (أحد).

When the people of Madina recognized the size of the confederate army, their reaction depended on whether they were believers or hypocrites. The size of the enemies did not scare the believers on the contrary, it increased their belief in Allah and his promise of victory as Allah says:

{وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَزَادَهُمْ إِيمَانًا وَتَسْلِيمًا} [الأحزاب: 22].

"And when the believers saw 'Al-Ahzab' (the confederates), they said: 'This is what Allah and His Messenger (Muhammad [pbuh]) had promised us, and Allah and His Messenger (Muhammad [pbuh]) had spoken the truth, and it only added to their Faith and to their submissiveness (to Allah).'" [Al-Ahzab 33:22]

The Start of the Battle

The Prophet (PBUH) joined with three thousand Muslims entrenched themselves in Sila' Mountain (جبل سلع) with the trench standing as a barrier between them and the disbelievers.

When the idolaters assembled and tried to attack Madinah, they were stunned when they faced the wide trench that they cannot cross; it stood as an tenacious obstruction facing them. Consequently they decided to lay siege to Madinah and began to maneuver around the trench trying hard to find a vulnerable spot through which they could infiltrate into Madinah. To deter their enemies from approaching or bridging any gap in their defenses, the Muslims hurled arrows against anyone trying to approach the trench.

The veteran fighters of Quraish were dismayed about the situation and did not waiting in vain in anticipation of what the siege might reveal. Therefore, they decided that a group

of fighters led by Amr bin 'Abd-e-Wudd (عمرو بن عبد وُدّ), 'Ikrima bin Abi Jahl (عكرمة بن أبي جهل) and Dirar bin Al-Khattab (ضرار بن الخطاب) to sneak around the trench to find a way to cross it. They, in fact, managed to cross through a narrow area between the trench and Sila' Mountain. Amr bin 'Abd-e-Wudd (عمرو بن عبد وُدّ) who was a well known fighter challenged the Muslims to a duel, and 'Ali bin Abi Talib (علي بن أبي طالب) came out to face him. When he saw Ali came out on foot, his ego took the best of him and came down from his horse to face Ali. After a short but fierce engagement, 'Ali killed 'Amr and the others got scared and ran in a state of panic and confusion across the area from which they came. The Muslims had to be completely alert to any movement of Quraysh along the trench, a situation occurred when Umar bin Al-Khattab [R] came, cursing the disbelievers of Quraish and said: **"O Allah's Messenger! I have not offered the afternoon prayer and the sun has set."**

The Prophet [pbuh] replied: **"By Allah! I, too, have not offered the prayer yet."** The Prophet [pbuh] then went to Buthan (بُثْنَان), performed ablution and observed the afternoon prayer after the sun had set and then offered the sunset prayer after it."

With situation on stand still, the Jewish leaders who instigated the whole campaign were not happy and started thinking of opening another front from the back of the Muslims. The chief of Bani Nadir, Huyai (حيي بن أخطب), headed for the habitations of Banu Quraiza to incite their chief Ka'b bin Asad Al-Qurazi (كعب بن أسد القرظي) to help the confederates by joining them to attack the Muslims from behind. This would be a clear betrayal of the pact Banu Qurazi signed with the Messenger of Allah [pbuh] to join with him if the Muslims were attacked in Madina. In the beginning, Ka'b resisted all Huyai's temptation, but Huyai (حيي) was persistent and was able to convince Ka'b that Quraish and their notables, as well as Ghatfan (غطفان) and their chieftains entrenched in Uhud, all in one mind, determined to exterminate Muhammad [pbuh] and his followers.

Ka'b was not still concerned that if he betrays Mohammad and then Quraysh and Ghatfan leave, he will face Mohammad alone and that that will cause us to all be slaughtered. Huyai (حيي) assured him that they will not leave before killing Mohammed and his followers and as assurance he will stay with them in Ka'b's fort exposing himself to any potential danger in case Quraish and Ghatfan recanted. With these assurances, Ka'b (كعب) agreed to break his covenant with the Muslims and join the confederates.

Banu Quraiza then started to launch war operations against the Muslims especially the secluded quarters that housed the women and children of the Muslims. Safiyah [R], daughter of 'Abdul Muttalib (صفية بنت عبد المطلب) that aunt of the Prophet (PBUH) happened to be in a quarter with other women and children when she spotted a Jew scouting around the site, which was vulnerable to any enemy attacks because there were no men to defend it. She concerned that he might take them by surprise now that the Muslims are too busy to come to their aid. She took a bar of wood and went down and confronted the Jew and struck him with the bar to death.

This event had a far reaching effect and discouraged the Jews from conducting further attacks thinking that those sites were fortified and protected by Muslim fighters. They, however, went on providing the idolaters with supplies in token of their support against the Muslims.

On hearing the rumor of the betrayal of Bani Quriza, the Messenger [pbuh] became very concerned and dispatched four Muslim prominent leaders Sa'd bin Mu'adh (سعد بن معاذ), Sa'd bin 'Ubada (سعد بن عبادَة), 'Abdullah bin Rawaha (عبد الله بن رواحة) and Khawat bin Jubair (خَوَات بن جبیر) to check the validity of the rumor. He told them if they find the rumor to be true not to spread the news among the Muslims and let him know by a sign. If on the other hand, the rumor is false, they should declare in public that the rumors are groundless. When they reached Bani Quriza, the Jews announced openly that no pact of alliance existed any longer with Muhammad [pbuh].

They returned and briefed the Messenger of Allah [pbuh]. Now the Muslims' situation is very critical with their back vulnerable to the attacks of Banu Quraiza, and their women and children unprotected standing in between them. Also, a huge army is in front of them. In this regard, Allah says:

{وَإِذْ زَاغَتْ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا} [الأحزاب: 10، 11]

"And when the eyes swerved and the hearts reached to the throats, and you started having thoughts of doubts about Allah. There, the believers were tried and shaken with a mighty shaking." [Al-Ahzab 33:10, 11]

In this dire situation, the character of hypocrites started to be exposed. Some of them, started mocking the promises of the Prophet (PBUH) by saying that he has been indulging in false hopes of defeating Kisra, emperor of Persia, and Caesar, emperor of the Romans and we don't even feel secure to go to the relief ourselves. They began to sow the seeds of defeatism and decided to withdraw on the account that they have no chance to win against the enemy and others decided to withdraw claiming that they are leaving to defend their homes. But Allah exposed them as He said:

{وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا} [الأحزاب: 12، 13].

"And when the hypocrites and those in whose hearts is a disease (of doubts) said, 'Allah and His Messenger promised us nothing but fantasies (delusions). And a party of them said: 'O people of Yathrib (Al-Madinah), you have no chance (against the enemy attack!) therefore go back!' And some of them asked for permission of the Prophet saying: 'Our homes are exposed (to the enemy) while they are not exposed; they merely wish to flee.'" [Al-Qur'an 33:12, 13]

The Messenger of Allah, [pbuh] wrapped himself in his robe and began to reflect on the betrayal of Banu Quraiza and the enemy he is facing in front and stayed for while. The situation was getting worst on his companions as now they are feeling threatened from the front and from the back and no one can dare to leave his position because many positions became open with the withdraw of several. Suddenly, the Prophet (PBUH) rose to his feet saying:

(الله أكبر، أبشروا يا معشر المسلمين بفتح الله ونصره)،

"Allah is Great. Be happy O' Muslims with Allah's glad tidings of victory and support."

He then started to lay decisive plans aiming at protecting the women and children, and sent some fighters back to Madinah to guard them against any surprise assault by the enemy.

The second step was to take action that could lead to undermining the ranks of the disbelieving confederates. There, he had in mind to conclude a sort of reconciliation with the chiefs of Ghatfan on the basis of donating them a third of Madinah's fruit crops.

He sought the advice of his chief Companions, namely, Sa'd bin Mu'adh and Sa'd bin 'Ubadah, whose reply went as follows:

: يا رسول الله، إن كان الله أمرك بهذا فسمعاً وطاعة، وإن كان شيء تصنعه لنا فلا حاجة لنا فيه، لقد كنا نحن وهؤلاء القوم على الشرك بالله وعبادة الأوثان، وهم لا يطمعون أن يأكلوا منها ثمرة إلا قرّوا أو بيعاً، فحين أكرمنا الله بالإسلام وهدانا له وأعزنا بك نعطيهم أموالنا؟ والله لا نعطيهم إلا السيف

"O Messenger of Allah! If this matter is something that Allah has commanded you to do, then we say: we hear and obey. But if it is a new course you want to follow just to provide security for us, then we don't need it. When we and those people were on polytheism and idolatry, they wouldn't have dared to take any of the fruits of our orchards unless they buy them. Now that Allah has honored us with Islam and guided us to it and honored us with you, we give them our money. By, Allah, we will never give them anything by the sword."

Thereupon the Prophet [pbuh] was pleased and told them that his proposal was merely to provide security for them because after all the Arabs have united to annihilate you. Very shortly after, Allah, the Glorious, the Exalted opened the heart of one of the fighters from Ghatfan to Islam. The man was Na'im bin Mas'ud (نعيم بن مسعود بن عامر) (الأشجعي) who was one of the chiefs of Ghatfan and has good business relationship with Banu Quraiza crossed to the Muslims side in secret and asked to see the Prophet [pbuh] to declare that he had embraced Islam and told the Prophet (PBUH) that no one knows of him becoming a Muslim, what does he want him to do among the confederates that might benefit the Muslims.

The Prophet [pbuh] told him:

(إنما أنت رجل واحد، فَخَذَّلْ عَنَّا مَا اسْتَطَعْتَ، فَإِنِ الْحَرْبُ خَدَعَةُ)

"You are but one man, war is trickery and scheming, if you can help in discouraging them, do it."

Na'im decided to create mistrust between the Jews, Quraysh and Ghatfan. He went to see the chiefs of Banu Quraiza and whispered in their ears not to trust Quraysh nor fight with them unless Quraysh and Ghatafan hand them some of their men to stay in their forts as hostages for security to ensure that Quraysh wouldn't forsake them and leave if they perceived that victory over Muhammad [pbuh] was not feasible, and the Muslims then would have terrible revenge on them.

Na'im, then headed for the camp of Quraish and managed to and claimed that he heard that the Jews regretted breaching their covenant with Muhammad [pbuh] and his

followers. And that the Jews told the Muslims that they deceived Quraysh so they can take some of their men hostages to hand to the Muslims. Na'im then advised Quraish not to hand any hostages to the Jews.

On a third errand, Na'im did the same with the people of Ghatfan and advised them not to hand any hostages to the Jews.

On Saturday night, Shawwal 5 A.H., both Quraish and Ghatfan dispatched envoys to the Jews pressing them to start attacking Muhammad [pbuh]. The Jews sent back messages that they would not fight on Saturday. They added that they needed hostages from them to guarantee their commitment to stay the course of the fight against Mohammad.

On receiving the replies, Quraish and Ghatfan came to believe Na'im's words and sent a message to the Jews again inviting them to war and asking them to preclude that condition of hostages.

Na'im's scheme proved successful, and a state of distrust and suspicion among the disbelieving allies prevailed and reduced their morale to deplorable degree.

Meanwhile, the Muslims were preoccupied supplicating their Lord to protect their homes and provide security for their families. (اللهم استر عوراتنا وآمن روعاتنا):

The Messenger of Allah [pbuh] on his part was supplicating to Allah for the defeat the Confederates by saying:

: (اللهم منزل الكتاب، سريع الحساب، اهزم الأحزاب، اللهم اهزمهم وزلزلهم).

"Oh, Allah!, R, turn them to flight and cause the earth to quake beneath them."

Allah responded to the call of the Muslims on the spot and the cold weather is now coming with piercing wind from the east with blasting rain that forced every man to take shelter. Allah records this incidences by saying:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا □ ذَكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

"O you who believe, recall the grace of Allah upon you when an alliance advanced against you, and We sent against them a mighty wind and heavenly hosts that you did not see. Yet Allah is ever Seer of what you do." (Al-Ahzab 33:9)

Whatever the freezing wind did not accomplish unsees hands did. Throughout the confederate's camps, no tent was left standing nor any fire left burning, and the men crouched shivering on the ground, huddled together.

The Muslims camp was somewhat sheltered from the wind, but the severe cold and the accumulated strain of the siege made them very weak. The Prophet (PBUH) prayed late into the night, and then he went among the men who happened to be nearest to his tent and said:

"Who of you will rise and go to see what the enemy are planning to do and then return and I will ask Allah that he shall be my companion in Paradise?"

But, there was no response; all the Muslims were so unnerved, so cold and so hungry that no one rose to his feet. When it was clear that no one was intending to volunteer for this mission, the Prophet (PBUH) looked around and his eyes fell on Hudhaifa bin Al-Yaman (حذيفة بن اليمان) and called him. As Hudhifa said later, when the Prophet's eyes fell on me, I prayed that he does not call me but he did. So, he got up while He was shivering from the cold and went to the prophet (PBUH). The Prophet wrapped him with his garment and Hudhifa said, I have never felt as warm. The Prophet (PBUH) told him: **Enter among the men and see what they are planning, but do not do anything else until you return to us.**

Hudhaifa made his way across the trench and entered among the people from Quraysh who were crouching in their camp and moved until he became very close to Abu Sufyan and the thought came to his mind to kill him but refrained from doing it because of the Prophet's (PBUH) command not to do anything other than finding out what they are doing.

After while, Abu Sufyan shouted in a frustrated loud voice and said: **"O' men of Quraysh, we are not in a permanent camp, the horses and camels are dying. Bani Qurayzah have failed us and we have been informed that they seek to betray us, and now we have suffered from the enemy that your eyes behold, it left us neither cooking pots, nor fire, nor tents to count on. Therefore begone from this place for I am going."**

As soon as he finished his speech, he leaped on his camel and started leaving. But, Ikrimah said to him: You are the leader of the people, will you leave them behind, wait until everyone gets ready to leave. Everyone started moving and at that point Khalid ibn Al-Waleed said to Abu Sufyan and the people around him: **"Every man of sense now knows that Muhammad has not lied."**

Abu-Sufyan said to him: **Unlike any other man, you specifically have no right to say this.**

Khalid asked: **Why.**

Abu Sufyan said: **Because Muhammad belittled the honor of your father (Al-Waleed ibn Al-Mughira) and killed the chief of your clan, Abu Jahl.**

As soon as Hudhaifa heard the order to march and saw the people from Quraysh preparing to leave, he made his way to the camp of Ghatafan, but found it deserted because they had already left to their place in Najd.

Hudhaifa returned to the Prophet who was standing for prayers. When the Prophet saw him, he motioned him to sit beside his feet and throw over him the cloak that he was wrapping around himself. He then completed his bowing and prostrations and finished the prayers and asked him of the news.

Soon after, Bilal called for the Fajr prayer and they had prayed and half light of the new day came, the Muslims were able to look over the top of the trench and saw the vast plain was entirely empty. The Prophet (PBUH) gave his permission to every one to

return home. He stayed behind for while with few companions who stayed to escort him until everyone left and then he returned to Madina.

The battle of the Trench started in Shawwal and ended in Dhul Qa'dah, i.e. it lasted for over a month. Because of the trench stood between the two parties, no major engagement took place. The military activities confined to throwing arrow, consequently the fight claimed the lives of a small number of fighters, six Muslims and ten polytheists. During the process of fighting, Sa'd bin Mu'adh (سعد بن معاذ) was shot by an arrow that pierced his artery. Perceiving his end approaching, he invoked Allah saying:

اللهم إنك تعلم أنه ليس أحد أحب إلى أن أجاهدهم فيك من قوم كذبوا رسولك وأخرجوه، اللهم فإني أظن أنك قد وضعت الحرب بيننا وبينهم، فإن كان بقي من حرب قريش شيء فأبقني لهم حتى أجاهدهم فيك، وإن كنت وضعت الحرب فافجرها واجعل موتتي فيها. وقال في آخر دعائه: ولا تمتني حتى تفر عيني من بني قريظة.

"Oh, Allah, you know nothing is closer to my heart than striving in Your way against those people (disbelievers) who belied Your Messenger and forced him out of his city. Oh, Allah, I deeply believe that You have decreed that we should fight them, so if there is still more fighting to go with them, let me stay alive in order to strive more against them. If it has settled down, I pray to you to ignite it again so that I breathe my last in its context." He concluded his supplication by saying, O' Allah do not to let him die until my eye sees the punishment of Banu Quraiza.

The battle of the trench ended with Allah fulfilling His Promise, sparing the Muslims fighting a formidable army, supporting His messenger (pbuh) and inflicting a heavy blow on the confederates. Allah says:

: (وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا) [الأحزاب: 33:25].

And Allah repulsed the disbelievers in their wrath; they gained no good. Allah saved the believers the fight. Allah is ever Strong, Mighty. (Al-Ahzab 33:25)

Note that Allah says that he saved the believers the fight and its difficulties because He knows that the Muslims do not seek these wars and that they are forced upon them and these wars are something that they dislike.

This battle was more a battle of nerves rather than real fighting. Nevertheless, it was one of the most decisive battles in the early history of Islam and proved beyond a shadow of doubt that no forces, however huge, could ever exterminate the rising Islamic power in Madinah. When Allah forced the Confederates to evacuate, His Messenger was in a position to confidently declare:

"From now we would take the initiative and attack them and would not wait for them to invade us". (الآن نغزوهم، ولا يغرؤنا، نحن نسير إليهم).

Invading Banu Quraiza (غزوة بني قريظة)

The issue became now is what to do with the Jews of Banu Quraiza whose betrayal have brought the Muslims to the brink of extinction. On the very day when the Muslims returned to Madina and the Messenger of Allah [pbuh] just entered his house,

Archangel Gabriel [AWS] came to him asking that he should unsheathe his sword and should head for the habitation of Banu Quraiza to fight them. Gabriel noted that he with a procession of angels would go ahead to shake their forts and cast fear in their hearts.

The Messenger of Allah [pbuh] immediately summoned the prayer caller and ordered announced the march to Banu Quraiza and said:

من كان سامعاً مطيعاً فلا يَصَلِّينَ العصر إلا ببني قريظة

“Whoever hears and obeys should not pray the Asr except at Banu Quriza.

.The Prophet (PBUH) installed Ibn Umm Maktum (ابن أم مكتوم) as a ruler of Madinah. The Messenger of Allah [pbuh] set out at the head of three thousand infantry men and thirty horsemen of Ansar (Helpers) and Muhajireen (Emigrants). The Prophet (PBUH) entrusted the banner of war to ‘Ali bin Abi Talib (على بن أبي طالب).

On their way, the Asr prayer was due; some Muslims refused to observe it until they had reached Banu Quriza as the Prophet (PBH) commanded, while others said that the Prophet (PBUH) only meant that they expedite their departure and offered it in its proper time, as usual. When they told the Prophet (PBUH), he did not object to either action.

The Muslim reached habitations of Banu Quraiza and found them barricaded in their fortresses. Prophet [pbuh] laid tight siege around their forts and the siege continued for 25 days.

Seeing this terrible situation they were in and knowing that they should not expect any mercy as a result of their betrayal, one of their chiefs Ka'b bin Asad (كعب بن أسد) gathered the people and said to them: As a result of our betrayal to Mohammad we should not expect any mercy from him and therefore I offer your three possibilities:

1. You could embrace Islam, and consequently their life, wealth, women and children would be in full security, and said by Allah you know that he is the messenger who is written in your books. (الله، لقد تبين لكم أنه لنبي مرسل، وأنه الذي تجدونه في (كتابكم)
2. Or, you could kill their children and women so you would not be concerned about them and challenge Mohammad and his followers to the sword to either exterminate the Muslims or be exterminated,
3. Or as a third possibility you take Muhammad [pbuh] and his people by surprise on Saturday — a day mutually understood to witness no fighting.

But, they refused to accept any of the alternatives and send a message to the Prophet (PBUH) to allow them to leave on the same terms as Bani Nadir. But the Prophet (PBUH) refused. The situation is now different, for one Bani Nadir threatened the life of the Prophet but Bani Quriza committed treason and threatened the existence of all the Muslims. Also, Bani Nadeer had proven to be more dangerous after they left because they were the ones responsible for instigating the confederate attack.

With the Prophet's refusal, they asked if they can consult with Muslims, who had maintained good relation with them, and asked for Abu Lubaba (أبا لُبَابَة). The Prophet (PBUH) dispatched to them Abu Lubaba. On his arrival, the men began to incite the

women and children to cry to gain his sympathy. They asked him, what does he think Mohammad will do with them if they submit unconditionally. He pointed to his throat implying that they have been sentenced to death.

Abu Lubaba (أبى لُبَابَة) immediately realized that he had betrayed the Prophet's trust, so he headed directly for the mosque in Madinah and tied himself to a wooden pole swearing that no one would untie him except the Messenger of Allah [pbuh], and added that he would never enter the place of Banu Quraiza in recompense for the deadly mistake he made. When the Messenger [pbuh] was informed of this incident, he said,

(أما إنه لو جاعني لاستغفرت له، أما إذ قد فعل ما فعل فما أنا بالذي أطلقه من مكانه حتى يتوب الله عليه).

"If he would have come to me, I would have asked Allah to forgive him, but since he had tied himself out of his own free will, then I cannot untie him until Allah would forgive him."

The Jews of Banu Quraiza could no longer endure the siege even though they had enough food and water and their strongholds were greatly fortified, whereas the Muslims were in the open land suffering a lot from cold and hunger, let alone too much fatigue consequent on the battle of Confederates. Nevertheless, this was a battle of nerves, for Allah had cast fear in the Jews' hearts, and their morale had almost collapsed and decided to submit unconditionally but asked that the Prophet should allow their allies the Aws tribe to intercede on their behalf as he allowed the Khasraj tribe to intercede on behalf of Banu Qainuqa. The Prophet (PBUH) agreed.

Then, the Messenger of Allah [pbuh] ordered that the men to be handcuffed and this was done under the supervision of Muhammad bin Salamah Al-Ansari (محمد بن مسلمة) while the women and children were isolated in confinement. Thereupon, members of the Al-Aws tribe who were ally to Banu Quraiza started begging the Prophet [pbuh] to be lenient towards them as he did with Banu Qainuqa. The Prophet (PBUH) asked them if they would accept the decision of one of their chiefs and they agreed. The Prophet said to the Aws and to the Jews: Would you accept the decision of Sa'd bin Mu'adh (سعد بن معاذ), and they agreed.

Sa'd meanwhile stayed behind in Madinah due to a serious wound he sustained in the Confederates Battle. He was summoned and brought on a donkey. On his way to the Prophet [pbuh], the Aws members used to exhort him to be lenient in his judgment on account of former friendship. Sa'd remained silent but when they persisted he uttered:

لقد آن لسعد ألا تأخذه في الله لومة لائم

"It is time for Sa'd not to be afraid of the blame of the blamers."

On arrival, some men helped him to get down. He was informed that his people and the Jews had agreed to accept his verdict about them. He immediately looked at the Jews asked them would you accept my decision, they said yes. Then he looked towards the Muslims who were present and said, would you accept my decision and they said yes. Then he turned to the Prophet [pbuh] and said would you accept my decision and the Prophet replied, yes

Then he said: I rule that they are punished using their own law, all the men should be killed, the women and children taken as slaves and their wealth divided among the Muslim fighters.

Note: Sa'd judged based on the Jewish law: Deuteronomy 20:12-14: "If they make no peace with you, but will make war against you, then you shall besiege them. And when the Lord, your God has delivered it into your hands, you shall kill every male thereof with the edge of the sword. But the women, and the little ones, and the cattle and all that is in the city, even all the spoil thereof, you shall take unto yourself and you shall eat the spoil of my enemies which the Lord, God has given you."

The Prophet [pbuh] accepted his judgment and said:

لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ

You have judged according to the very sentence of Allah from above the seven heavens."

One of the men who was killed was Huyai (حيي بن أخطب) the chief of Bani Nadir who joined the ranks of Banu Quraiza when Quraish and Ghatfan defected. Few of the Jews embraced Islam and their lives, wealth and children were spared. As for the spoils of the war, the Prophet [pbuh] divided them, after putting a fifth aside, in accordance with Allah's injunctions.

After the war with Banu Quraiza had been settled and they had been defeated, Sa'd bin Mu'adh's wish was gratified and his supplication was answered and he gave his last breath. The Messenger of Allah [pbuh] was saddened by the death of this great companion and said:

(اهتز عرش الرحمن لموت سعد بن معاذ)

"The Throne of the Allah, the Compassionate, shook for the death of Sa'd bin Mu'adh.

When the bearers who were carrying him to be buried, they said he was too light. The Messenger of Allah [pbuh] retorted: **"The angels are carrying him."** (إن الملائكة كانت تحمله)

Abu Lubaba stayed tied for six nights. His wife used to untie him at prayer times and then he tied himself again to the pole. One early morning, Allah the All-Forgiving revealed a verse to the Messenger of Allah [pbuh] to the effect that Allah had turned to Abu Lubaba with forgiveness.

وَأَخْرُونَ □ عَتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى □ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ □ اللَّهُ غَفُورٌ رَحِيمٌ

"And (there are) others who have acknowledged their faults. They mixed a righteous deed with another that was bad. It may be that Allah will forgive them. Lo! Allah is Forgiving, Merciful." (Al-Tuba 9: 102)

The Muslims rushed to release him but he insisted that the Messenger of Allah [pbuh] himself do it. And this was done shortly before the Fajr Prayer.

With this the events associated with the Battle of the Trench ended and Allah revealed Surah Al-Ahzab (33) recounting the events of this battle.

Surah al-Ahzab (33)

We mentioned that Surah al-Ahzab (33) was revealed after the battle of the trench. In addition to providing insights on the battle, it offered several instructions that included:

1. Eliminate all adoption and we previously discussed that as soon the verse was revealed, Zayd who was adopted by the Prophet and his name was known as Zayd ibn Mohammad became zayd ibn Hareathat.

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (٤)
 دَعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ
 وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَٰكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(Allah) has not made those whom you claim (to be your sons) your sons. This is but a saying of your mouths. But Allah says the truth and He shows the way. (4) Proclaim their real parentage. That will be more equitable in the sight of Allah. And if you do not know their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is Forgiving, Merciful

2. It established the relationship between the prophet as father of the believers and his wives as mothers of the believers.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَٰبِ اللَّهِ مِنَ ٱلْمُؤْمِنِينَ ۖ ٱلْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَٰكُمْ مَّعْرُوفًا كَانَ ذَٰلِكَ فِي كِتَٰبِ مَّسْطُورًا

The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the immigrants (who fled from Mecca), except that you should do kindness to your friends. This is written in the Book (of nature).

3. It also addressed issues related to the wives of the Prophet (PBUH). This part was related to the situation when the wives of the Prophet (PBUH) complained about their living standard and demanded that the Prophet (pbuh) increases their allowances particularly after the Muslims gained plenty from the Battle of Bani Quriza.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدْنَ ۖ الْحَيَاةَ ۖ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا (٢٨) وَإِن كُنْتُمْ تُرِيدْنَ ۖ اللَّهَ وَرَسُولَهُ ۖ وَالدَّارَ ۖ لْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا (٢٩) يٰنِسَاءَ ۖ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا ۖ الْعَذَابُ ضِعْفَيْنِ ۖ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (٣٠) وَمَن يَتَّقِ اللَّهَ ۖ مِنكُنَّ لِلَّهِ وَرَسُولِهِ ۖ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْدَدْنَا لَهَا رِزْقًا كَرِيمًا (٣١) يٰنِسَاءَ ۖ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۖ إِن تَقِيْنَ فَلَا تَحْضَعْنَ ۖ بِ ۖ لِقَوْلٍ فَيَطْمَعَ ۖ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا (٣٢) وَفَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ۖ أَجْهَلِيَّةٍ ۖ لَّأُولَئِي وَأَقِمْنَ ۖ الصَّلَاةَ ۖ وَآتِينَ ۖ الزَّكَاةَ ۖ وَأَطِعْنَ ۖ اللَّهَ وَرَسُولَهُ ۖ إِنَّمَا يُرِيدُ ۖ اللَّهُ ۖ لِيُذْهِبَ عَنكُمُ ۖ الرِّجْسَ أَهْلَ ۖ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣) وَذَكِّرْنَ مَا بُدِئُوا فِي بُيُوتِكُنَّ مِن ۖ آيَاتِ ۖ اللَّهِ وَ ۖ آجِزَةً ۖ إِنَّ ۖ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

O Prophet! Say unto your wives: If you desire the world's life and its adornment, come! I will content you and will release you with a fair release. (28) But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward. (29) O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah. (30) And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her reward twice over, and We have prepared for her a rich provision. (31) O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech. (32) And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing. (33) And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware. (34)

4. It also confirms the equality between men and women in the sight of Allah.

إِنَّ ۖ لِّلْمُسْلِمِينَ ۖ وَ ۖ لِّلْمُسْلِمَاتِ ۖ وَ ۖ لِّلْمُؤْمِنِينَ ۖ وَ ۖ لِّلْمُؤْمِنَاتِ ۖ وَ ۖ لِّلْقَانِتِينَ ۖ وَ ۖ لِّلْقَانِتَاتِ ۖ وَ ۖ لِّلصَّادِقِينَ ۖ وَ ۖ لِّلصَّادِقَاتِ ۖ وَ ۖ لِّلصَّابِرِينَ ۖ وَ ۖ لِّلصَّابِرَاتِ ۖ وَ ۖ لِّلْخَاشِعِينَ ۖ وَ ۖ لِّلْخَاشِعَاتِ ۖ وَ ۖ لِّلْمُتَصَدِّقِينَ ۖ وَ ۖ لِّلْمُتَصَدِّقَاتِ ۖ وَ ۖ لِّلصَّامِينَ ۖ وَ ۖ لِّلصَّامَاتِ ۖ وَ ۖ لِّلْحَافِظِينَ ۖ فُرُوجَهُمْ ۖ وَ ۖ لِّلْحَافِظَاتِ ۖ وَ ۖ لِّلذَّاكِرِينَ ۖ ۖ اللَّهُ كَثِيرًا ۖ وَ ۖ لِّلذَّاكِرَاتِ ۖ أَعَدَّ ۖ اللَّهُ لَهُمْ مَغْفِرَةً ۖ وَأَجْرًا عَظِيمًا (٣٥)

Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and

men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.

Activities in the 6th Year of Hijra

Shortly after the conclusion of the battle with the Confederates and Quraiza, the Prophet [pbuh] began to dispatch punitive expeditions to force the aggressive tribes and rebellious Arabians to come to peaceful terms with the rising state of Islam.

But before we review the activities in the 6th year of Hijra, let us mention two other events that happened to the Prophet and we did not mention.

The Marriage of Zaynab bint Khuzayma (زينب بنت خزيمة) (3rd H)

In the 3rd year of Hijra, the Prophet (PBUH) and shortly after the Prophet (PBUH) married Hafsa bint Omar, he married Zaynab bint Khuzayma (زينب بنت خزيمة) who was known for her compassion and kindness for the poor and thus she was known as the Mother of the Poor (Umm al-Masakin).

Zaynab was first married to Tufail bin Harith, who divorced her and then she married her first husband's brother, Ubaydah ibn al-Harith who died of wounds received in the Battle of Badr. She had no support and began to live in poverty. The Prophet (PBUH) offered to marry her and she agreed. But the marriage was short lived because she died two or three months after. She was the first of the Prophet's wives to come from outside the Quraysh tribe. She was also the only one of Prophet Muhammad's wives to die before him, other than his first wife Khadijah. She was buried in al-Baqi, carried into her grave by Muhammad.

The Marriage of Umm Salamah Hind bint Abi Umayya (أم سلمة هند بنت أبي أمية) (4th H)

The Prophet (PBUH) married Umm Salamah in the 4th year of Hijra after he husband died from wounds he sustained in the battle of Uhud. Umm Salamah and her husband Abd-Allah ibn Abd-al-Asad (Abu Salamah) were among the first who converted to Islam. They migrated to Ethiopia to avoid the punishment they have suffered on the hand of their families. They had four children, Salamah, Umar, Zaynab, and Durra.

Following the death of her husband, she and her children had no family in Medina to support them. When she completed the Iddah (the waiting period of four months and ten

days), Abu Bakr and then Umar asked to marry her but she declined. Then Prophet Muhammad (PBUH) approached her and she replied:

"O Messenger of Allah, I have three characteristics. I am a woman who is extremely jealous and I am afraid that you may see of me something that will anger you and cause Allah to punish me. I am a woman who is already advanced in age and I am a woman who has young children."

The Prophet (PBUH) replied: **"Regarding the jealousy you mentioned, I pray to Allah the Almighty to let it go away from you. Regarding the question of age you have mentioned. I am afflicted with the same problem as you. Regarding the dependent family you have mentioned, your family is my family."**

Umm Salama was not the only wife to have been widowed as a result of the battles, and thanks to this marriage, many of the Companions followed the Prophet's example, marrying widows and thereby bringing them and their children into the circle of their families, instead of leaving them to struggle on their own.

Like A'isha and Hafsa, Umm Salama learned the whole of the Qur'an by heart. She was also known for her keen intelligence. On more than one occasion, the Prophet (PBUH) asked her advice in tricky situations. She accompanied him on many of his expeditions: Hudaibiyya, Khaybar, the Conquest of Mecca, the siege of Ta'if, the expedition against Hawazin and Thaqif, and the Farewell Hajj.

Umm Salama was married to the Prophet (PBUH) for seven years until his death in 10 AH and she continued to live for a long time, outliving all the other wives of the Prophet, until she died in 61 AH, at the age of eighty four.

Note

Abu and Umm Salamah were of the early immigrants to Ethiopia (Abyssinia) but they had returned to Mecca based on a rumor that the situation of the Muslims had improved; instead they found the situation worse. Rather than return to Abyssinia, they received the Prophet's permission to immigrate to Medina after the first Aqaba pledge, but this proved not to be as easy as they might have imagined. We discussed her story before and we mentioned how she and her husband were separated for over a year.

Now let continue with the 6th year after the battle of the trench.

The campaign of Mohammad ibn Maslamah (سرية محمد بن مسلمة)

The Prophet (PBUH) dispatched a platoon of thirty believers under the leadership of Muhammad bin Maslamah (محمد بن مسلمة) on a military mission in Muharram, the sixth year Hijri, following the two previous battles. It headed for the habitation of Bani Bakr

tribe (بنو بكر بن كلاب). When the Muslims arrived, the tribe dispersed in all directions leaving behind plenty of spoils. The Muslims took the spoils and returned back to Madina.

Thumamah bin Uthal Al-Hanafi (ثُمَامَةُ بْنُ أَثَالِ الْحَنْفِيِّ)

As they came to close to Madina, they saw a stranger near by and apprehended him, but they did not recognise him. They took him to Medina and tied him to one of the columns in the mosque, waiting for the Prophet himself to question the man and decide what should be done with him.

When the Prophet (PBUH) was about to enter the mosque, he saw the man and asked his companions, **“Do you know whom you have captured?”**

They replied: **“No, messenger of Allah.”**

He said: **“This is Thumamah bin Uthal Al-Hanafi (ثُمَامَةُ بْنُ أَثَالِ الْحَنْفِيِّ), chief of Bani Hanifa (بنو حنيفة); you have done well in capturing him.”**

The Prophet then returned home without speaking to Thumamah. He instructed his family to prepare food to be sent to Thumamah Ibn Uthal, including milk from his own camel.

The Prophet then approached Thumamah, hoping to encourage him to become a Muslim.

The Prophet (PBUH) asked Thumamah (ما ذا عندك يا ثُمَامَةُ؟), **“What do you have to say for yourself?”**

Thumamah replied:

عندي خير يا محمد، إن تقتل تقتل ذا دم، وإن تنعم تنعم على شاكِر، وإن كنت تريد المال فسل تعط منه ما شئت

"What I have is good, o Mohammad. If you were to kill, you would kill one of noble descent, if you were to be gracious; you would be gracious to a grateful man, and if you were to ask for money, ask and you will be given whatever amount you ask."

The Prophet then left him for two days, but still sent him food, drink and milk from his own camel.

The Prophet then went back to him and again asked what he had to say for himself. Thumamah repeated what he had said a couple of days ago.

The Prophet then left and came back to him the following day, asking the same question. Thumamah repeated what he had said the previous day. Then the Prophet told his companions to set him free.

Thumamah left the mosque of the Prophet and rode out on the trail to Mecca until he came to a palm grove on the outskirts of Medina near al-Baqee, where he watered his camel and took a complete bath. Then he turned back to the Prophet's Mosque, he stood before a congregation of Muslims and said: **"I bear witness that there is no god but Allah and I bear witness that Muhammad is His servant and His messenger."**

He then went to the Prophet and said:

والله، ما كان على وجه الأرض وجه أبغض إلى من وجهك، فقد أصبح وجهك أحب الوجوه إلى، والله ما كان على وجه الأرض دين أبغض إلى من دينك، فقد أصبح دينك أحب الأديان إلى

"O Muhammad, by Allah, there was never on this earth a face more detestable than yours. Now, yours is the dearest face of all to me. By Allah, no religion had ever been more disgusting to me than yours, now your religion is the dearest in my heart.

Then he continued: **I have killed some of your followers; I am at your mercy. What will you have done to me?"**

The Prophet (PBUH) said: **"There is now no blame on you, Thumamah. Becoming a Muslim obliterates past actions and marks a new beginning."**

Thumamah was greatly relieved, his face showing surprise and joy and he vowed, **"By Allah, I shall place my whole self, my sword and whoever is with me at your service and at the service of your religion."**

He continued saying: **"O Rasulullah [Messenger of God], when your horsemen captured me I was on my way to perform Umrah. What do you think I should do now?"**

The Prophet (PBUH) replied: **"Go ahead and perform your Umrah, but perform it according to the laws of Allah and His messenger."**

The Prophet then taught him how to perform Umrah according to Islamic standards. Thumamah left to fulfil his intention. When he reached the valley of Makkah, he began shouting in a loud, resonant voice: **"Labbayk Allahumma labbayk. Labbayka laa shareeka laka labbayk. Innal hamda wa-n ni'mata laka wa-lmulk Laa shareeka lak."**

[Here I am at Your command O Lord, Here I am. Here I am. No partners you have with You. Here I am. Praise, bounty and dominion belong to You. No partner you have with You.] He was thus the first Muslim to enter Makkah reciting the 'talbiyyah'.

When Quraysh heard the sound of the talbiyyah, they felt both anger and alarm. Some men from Quraysh draw their swords and set out towards the voice to punish the one who had thus assaulted their preserve. As they came closer to him, Thumamah raised his voice even higher while reciting the talbiyyah and looked upon them with pride and defiance.

A young Qurayshi was particularly enraged and was moving to strike Thumamah with his sword when the others grabbed his hand and shouted: **"Woe unto you! Do you know who this is? He is Thumamah ibn Uthal, ruler of al-Yamamah. By God, if you harm him, his people will cut our supplies, with dire consequences for us."**

Swords were put down as the Quraysh went up to Thumamah and said: **"What's wrong with you, Thumamah? Have you given in and abandoned your religion and that of your forefathers?"** (صَبَأَتْ يَا ثَمَامَةَ)

He replied:

لا والله، ولكني أسلمت مع محمد صلى الله عليه وسلم، ولا والله لا يأتيتكم من اليمامة حبة حنطة حتى يأذن فيها رسول الله صلى الله عليه وسلم

"I have not given in, but I have decided to follow the best religion. I follow the religion of Muhammad. I swear to you by the Lord of this House [the ka'abah] that after my return to al-Yamamah, no grain of wheat or any of its produce shall reach you until the messenger of Allah gives me permission."

Under the watchful eyes of the Quraysh, Thumamah performed Umrah as the Prophet had instructed him, dedicating his sacrifice to Allah alone.

Thumamah returned to his land and ordered his people to withhold supplies from the Quraysh. The boycott gradually began to have an increasing effect. Prices rose, hunger began to bite and there was even fear of death among the Quraysh. They send a message to the Prophet pleading to him with the bonds of kinship to ask Thumamah to lift his boycott and supply them with food because their children are dying.

إنك تأمر بصلة الرحم وإنك قد قطعت أرحامنا ، وقد قتلنا الآباء بالسيف والأبناء بالجوع

The Prophet immediately sent a messenger instructing Thumamah to lift the boycott and resume sending supplies to the Quraysh. Thumamah complied.

Thumamah spent the rest of his life in the service of Islam, abiding by the undertaking he had given to the Prophet. When the Prophet died, some Arab tribes, who had not been genuinely reverted to Islam, began leaving the religion of God. Musaylamah the imposter began calling the Banu Hanifah to believe in him as a prophet.

Thumamah confronted him and said to his people: "O Banu Hanifah, beware of this grievous matter. There is no light or guidance in it. By God, it will only bring distress and suffering to whomever joins this movement and misfortune even to those who do not join.

وقال يا بني حنيفة أين عزبت عقولكم بسم الله الرحمن الرحيم حم تنزيل الكتاب من الله العزيز العليم غافر الذنب وقابل التوب شديد العقاب أين هذا من يا ضفدع نقي كما تتقين لا الشراب تكدرين ولا الماء تمنعين مما كان يهدي به مسيلمة

O Banu Hanifah, there shall be no prophet after Muhammad and no prophet to share in his mission." He then read them the following verses of the Qur'an:

Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing, the Forgiver of sin, Acceptor of repentance, Severe in punishment, Owner of abundance. There is no deity except Him; to Him is the destination."
[Ghafir 40: 103]

Can you compare these words of Allah with the utter nonsense of Musaylamah who says: **O' frog purify me as you purify , you don't muddy the water nor you hold the water back"?"**

He then gathered together all those who had remained in Islam and began a jihad in the way of God. The loyal Muslims of Banu Hanifah joined the forces that Abu Bakr sent to fight the armies of Musaylamah.

Bani Lihyan Campaign (غزوة بني لَحْيَانَ)

Bani Lihyan are the ones who acted treacherously towards ten of the Prophet's Companions and had them hanged. Their habitation being situated deep in the heart of Hijaz on the borders of Makkah. At the time because he felt that it was unwise to penetrate deep and come close to the greatest enemy, Quraish. However, when the power of the allied confederates collapsed, the Messenger of Allah [pbuh] seized this rare opportunity and decided that it was time to punish Bani Lihyan. In Jumada Al- Ula of the 6th year of Hijra, he marched at the head of two hundred Muslim fighters. In order to surprise them, he started by heading towards Syria (الشام), then he changed route and travelled fast towards Batn Gharran (بطن غَرَّان), the scene of his Companions' tragedy, and invoked Allah's mercy on them. But the news of his march reached Bani Lihyan, who immediately fled to the mountain tops nearby and thus remained out of his reach.

On his way back, the Prophet [pbuh] marched towards Mecca to a place called Kura' Al-Ghamim (كُرَاعُ الْغَمِيمِ), which is located very close to the habitation of Quraish in order to

indirectly confirm his growing military power. When the Meccan heard of this, they sent an army headed by Khalid ibn Al-waleed. Khalid saw that the number of Muslims is close to his group and decided not to confront them but wait until they start their prayers and then attack. But the Prophet (PBUH) received revelations regarding the format of the prayer when facing an enemy. The revelation is verses 101-103 in surah Al-Nisaa (سُورَةُ النِّسَاءِ), as Allah says:

وَإِذَا صَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنْ ٱلصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوا ۚ إِنَّ ٱلْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا (١٠١) وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَاةَ فَٱتَّقِمِ طَآئِفَةً مِّنْهُمْ مَّعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَآئِكُمْ وَلِلَّآئِىٓتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَٱلَّذِينَ كَفَرُوا لَوِ تَوَعَّلُون عَنْ أَسْلِحَتِكُمْ وَأَمَّتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَأَحَدَةٌ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا (١٠٢) فَإِذَا قَضَيْتُمْ ٱلصَّلَاةَ فَذَكُّرُوا ٱللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا ظُمَأْنَنْتُمْ فَأَقِيمُوا ۚ ٱلصَّلَاةُ إِنَّ ٱلصَّلَاةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَابًا مَّوْقُوفًا (١٠٣)

And when you go forth in the land, it is no sin for you to shorten your prayers if you fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you. (101) And when you (O Muhammad) are among them (the Muslim army) and called them for prayers, let only a party of them stand with you (to pray) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that has not worshipped and let them worship with you, and let them take their precaution and their arms. Those who disbelieve wish that you neglect your arms and your baggage so that they may attack you once for all.

It is no sin for you to lay aside your arms, if rain impedes you or you are sick. But take your precaution. Lo! Allah prepares for the disbelievers shameful punishment. (102) When you complete your prayers, remember Allah, standing, sitting and reclining. And when you are in safety, observe proper form of prayer. Prayers have been enjoined on the believers at fixed times. (Al-Nisa'a 4:101-103)

When the time for the prayer came, the Prophet (PBUH) called for the prayer and Khalid is observing waiting for the Muslims to prostrate to start his attack. The Muslims stood in two lines and after bowing, Khalid was getting ready to attack but he was surprised that only the front line went in prostration but the backline stood with their weapons ready to fight and when the Prophet and the front line came up from the Prostrations, the front line held their weapons and moved back and the back line moved forward and performed their prostration and did the switch in all the Rakkas. Seeing this, Khalid decided to withdraw because he cannot surprise the Muslims and that his army is of the same number as the Muslims.

The Prophet (PBUH) then returned to Madina without any confrontations after spending fourteen days in this campaign.

Campaigns in the 6th Year of Hija

1. A platoon led by 'Ukasha bin Al-Mihsan (سرية عُكَّاشَة بن مَحْصَن) was dispatched to a place called Al-Ghamir (الْغَمْر) inhabited by Bani Asad (بني أسد) in the year six Hijri. The enemy immediately fled leaving behind them two hundred camels which were taken to Madinah.
2. A platoon led by Muhammad bin Maslamah (سرية محمد بن مَسْلَمَة) set out towards the habitation of Bani Tha'labah (بني ثعلبة) in Dhil Qassa (ذِي الْقَصَّة). But a hundred men of the enemies ambushed and killed all of them while they are sleeping except Muhammad bin Maslamah who managed to escape but badly wounded.
3. In retaliation against Bani Tha'labah (بني ثعلبة), Abu 'Ubaidah bin Al-Jarrah (عبيدة بن الجراح), at the head of forty (40) men, was dispatched to Dhil Qassa. They walked that night and took the enemy by surprise in the morning. Again, they fled to the mountains except one who was injured, and later embraced Islam. The Muslims retired unharmed and bring with them some spoils.
4. A platoon, under the leadership of Zaid bin Haritha (زيد بن حارثة), was sent to Al-Jumum (الْجُمُوم), the habitation of Bani Saleem (بني سليم). They took some captives and gained some booty.
5. Zaid bin Haritha (زيد بن حارثة), in Jumada Al-Ula 6 Hijri, at the head of a hundred and seventy (170) horsemen, set out to a place called Al-'Ais (الْعَيْص), intercepted a caravan of Quraish led by Abul-'As (أبو العاص) who was married to the Prophet's daughter Zainab (زينب) and is the nephew of Sayeda Khadija. The Muslims took over the caravan with its leader, Abul-As, as captive. (Abul-As was taken as prisoner in Badr and he was released but the Prophet asked him to permit Zaynab to come to Madina because it was risky for her to stay in Mecca and he did. He did divorce Zaynab and the Prophet (PBUH) did not force him to divorce her because the verse related to the prohibition of marriage between Muslim women to disbelievers was not revealed yet.) When they arrived to Madina, Abul-As escaped and took refuge in Zainab's house. He asked her to ask the Prophet [pbuh] to return to him the Caravan and she did. The Prophet [pbuh] informed the companions with Zaynab's request and without any coercion from the Prophet (PBUH); they all agreed and immediately gave Abul-As the caravan. He went back to Makkah, distributed the caravan to those who are entitled to it. Immediately after, he embraced Islam and emigrated to Madinah where the Prophet [pbuh] reunited him with his wife, Zainab, after three and a half years of separation.
6. In Jumada Ath-Thania, the same year, Zaid bin Haritha (زيد بن حارثة) at the head of fifteen (15) men raided Bani Tha'labah (بني ثعلبة) who fled without fighting and the Muslims captured twenty of their camels and returned to Madina.
7. In Rajab of the same year, Zaid bin Haritha (زيد بن حارثة), at the head of twelve (12) men, set out to a place called Wadi Al-Qura (وادي القري) in a reconnaissance mission to explore the movements of the enemy. The people there attacked the Muslims, killed nine of them, while the rest including Zaid bin Haritha managed to escape.

The Marriage of Zainab bint Jahsh

Following the battle of the Confederates, the Prophet [pbuh] married Zainab bint Jahsh after her marriage with Zaid bin Haritha, his adopted son, had broken up. The hypocrites seized this opportunity and began to circulate idle talk against the Prophet [pbuh] because in Arabia depending on a tradition among the desert Arabs that prohibits contracting a marriage with an adopted son's divorcee. They alleged that his marriage would be considered a heinous sin. They also based their malicious propaganda on the fact that Zainab was his fifth wife whereas the number was strictly limited to a maximum of four in the Noble Qur'ân, hence the validity of this marriage was in doubt, according to them.

These rumours and gossips had a negative impact on the morale of some weakhearted Muslims until the decisive verses were revealed acquitting the Prophet [pbuh] and invalidating all those ill designs and obnoxious schemes:

"O Prophet (Muhammad [pbuh])! Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e. do not follow their advices). Verily! Allah is Ever All-Knower, All-Wise." [Al-Qur'an 33:1]

The Campaign of Bani Al-Mustaliq (بنى المصطلق) (or Muraisi 'المريسيع')

Sha'ban 6 Hijri

Though militarily it did not assume its full dimension, this Ghazwah had certain implications that brought about a state of turbulence within the Islamic State, and resulted in disgracefulness to clothe in the hypocrites. Moreover, it entailed enactment of consolidating legislations that attached an impression of nobility, dignity and purity of souls to the Islamic community.

The news reached the Prophet [pbuh] that the chief of Bani Al- Mustaliq (بنى المصطلق), Al-Harith bin Dirar (الحارث بن أبي ضَرَار) had mobilized his men, along with some Arabs, to attack Madinah. The Prophet (PBUH) immediately dispatched Buraidah bin Al-Haseeb Al-Aslami (بُرَيْدَةَ بن الحَصِيبِ الأَسْلَمِي) to verify the reports. Buraidah met with Al-Harith bin Dirar (الحارث بن أبي ضَرَار) and was able to ascertain his intention of war. Buraidah returned and informed the Prophet (PBUH) with his findings.

After confirmation of the news, the Prophet (PBUH) summoned the Muslims and ordered them to prepare for war. He appointed Zaid bin Haritha (زيد بن حارثة) to be in charge of the affairs of Madinah. The Prophet (PBUH) marched with the Muslim army that included several who haven't participated in battles with the Prophet (PBUH) before and are known to be hypocrites such as Abdullah bin Ubai (عبد الله بن أبي). The Prophet (PBUH) assigned Abu Bakr to carry the banner of the Emigrants, and Sa'd bin 'Ubada to carry the banner of the Helpers.

On hearing the coming of the Muslims, the Arabs who joined Al-Harith bin Dirar (الحارث بن أبي ضَرَار) got frightened and defected. Al-Harith with his army from Bani Al- Mustaliq met the Muslims' army at a well called Muraisi (المُرَيْسِيْع - بالضم فالفتح مصغراً).

The battle started with arrow shooting that continued for an hour. Then, the Prophet (PBUH) ordered the Muslims to attack and they rushed and engaged with the enemy in a battle that ended in full victory for the Muslims with the fighters of Bani Al- Mustaliq running away leaving behind them their women and children who were taken by the Muslims as captives, and a lot of booty that the Muslims also took. In this battle, only one Muslim was killed by mistake by a Helper.

The Hypocrites Plot

During this Campaign of Bani Al- Mustaliq, the hypocrites almost managed to create a major discord among the Muslims, coupled with a serious and ugly slander against the Prophet [pbuh] himself. In short, their behavior was an authentic translation of Allah's Words:

{لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ} [التوبة: 47]

"Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you ..." [Al-Qur'an 9:47]

While the Muslim army was camping, a quarrel broke out at one of the wells between two men, one from the Emigrants and one from the Helpers (the Khazraj tribe) regarding which bucket belongs to whom. The Emigrant man called on the emigrants for help and the helper man called on the helpers and a fight was about to break between the two sides with the swords are drawn. When the Prophet (PBUH) heard of it, he went out quickly and very upset from this behavior and reprimanded both sides by sayings:

أبدعوي الجاهلية وأنا بين أظهركم؟ دعوها فإنها مُنْتِنَةٌ

"How can you call this call of the time of ignorance while I am among you? Leave this, it is stinking."

But 'Abdullah bin 'Ubai tried to take advantage of the incident to create hatred in the heart of the Helpers towards the immigrants. He went to his tent with his followers and said:

أَوْ قَدْ فَعَلُوها، قَدْ نَافَرُونَا وَكَاثَرُونَا فِي بِلَادِنَا، وَاللَّهِ مَا نَحْنُ وَهْمٌ إِلَّا كَمَا قَالَ الْأَوَّلُ: سَمَنْ كَلْبِكَ يَأْكُلُكَ، أَمَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

"They (the immigrants) have done it, they have shared us our land and outnumbered us. By Allah, they are like the proverb. If you fatten your dog, it will eat you." By Allah when we return to Madina, the honorable will expel from it the dishonorable."

He then added directing the call to the attendees from the helpers:

هَذَا مَا فَعَلْتُمْ بَأَنْفُسِكُمْ، أَحَلَلْتُمُوهُمْ بِلَادَكُمْ، وَقَاسَمْتُمُوهُمْ أَمْوَالَكُمْ، أَمَا وَاللَّهِ لَوْ أَمْسَكْتُمْ عَنْهُمْ مَا بَأَيْدِيكُمْ لَتَحُولُوا إِلَى غَيْرِ دَارِكُمْ

“This is what you have done to yourselves, you allowed them to settle in your land and you shared with them your wealth. By Allah if you would have held back, they would have gone somewhere else.”

Obviously these are dangerous talks because they are insulting the Prophet (PBUH) and were sowing the seeds of hatred and jealousy among the helpers against the immigrants and, thus it was a ploy to destroy the fundamental principle of Islam of unity among the believers.

Sitting in the meeting was a young man, Zayd ibn Al-Arqam (زيد بن أرقم), from the Khazraj tribe who immediately left the tent and went directly to the Prophet (PBUH) tent and told him what Ibn Ubbay had said. The Prophet's face changed and Omar ibn Al-Khataab who was sitting with the Prophet told the Prophet that Ibn Ubbay is a traitor and that the Prophet (PBUH) should give the order to kill him.

The Prophet [pbuh] told Omar:

فكيف يا عمر إذا تحدث الناس أن محمداً يقتل أصحابه؟ لا ولكن أذن بالرحيل)،

“O’ Omar, what would the people say that Mohammad kills his companions?”

When Abd Allah ibn Ubbay notice that one of the people who were sting missing, he suspected that he may have gone to the Prophet (PBUH) to tell him, so he went straight to the Prophet (PBUH) followed some of his people and they saw Zayd there. The Prophet (PBUH) asked him about what he said and he swore that he had said no such thing. And some of the men of Khazraj who were attending spoke in his defense. The Prophet (PBUH) let it seem as if the incident was closed.

The Prophet, However, gave the order to break the camp immediately to leave. He wanted to avoid trouble when people are sitting together with nothing to do and talking about what happened. This was unusual time for departure because it was shortly after midday when it was hot. The Prophet continued marching with the Muslims for two days without a stop other than for prayers until everyone was completely exhausted. He ordered the stop and they immediately fell asleep. This was a clever plan from the Prophet (PBUH) to divert his people's attention from the event.

During the march, the Prophet (PBUH) confided to Sa'd ibn Ubadah, who for the Muslims had been gradually replacing Ibn Ubbay as the Chief of the Khazraj, that he believed that young Zayd have spoke the truth. SA'd said: **O Messenger of Allah, if you will we will drive him out of Madina for he is the lower and the dishonorable and you are the higher and the mightier.**

The Prophet told Sad: No, and told him that he will not discuss this incident again and asked Sa'd to treat Ibn Ubbay gently.

‘But soon after the talk with Sa'd the matter was taken out of the hand of the Prophet (PBUH), for the revelation descended on him in Surah “the hypocrites (63).”

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشَرْنَا لَكَ رَسُولًا اللَّهُ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ۖ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١)
تَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (٢) ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ (٣) وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهم خَشَبٌ مُسْتَنْدَذٌ يُحْسِبُونَ كُلَّ صَيِّحَةٍ عَلَيْهِمْ

هُم ۖ يَعْدُوْنَ ۖ فَحَذَرْتَهُمْ ۖ قَتَلْتَهُمْ ۖ اللَّهُ أَنَّى يُؤْفَكُونَ (٤) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ (٥) سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٦) هُمْ الَّذِينَ يَقُولُونَ لَا تَنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۚ وَاللَّهِ خَزَائِنُ السَّمَوَاتِ وَ ٱلْأَرْضِ وَلَكِنَّ ٱلْمُذَفِّقِينَ لَا يَفْقَهُونَ (٧) يَقُولُونَ لِمَنْ رَّجَعْنَا إِلَى ٱلْمَدِينَةِ لِيُخْرِجَنَّا ۚ أَأَعَزُّ مِنْهَا لَأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِ ۚ وَلِلْمُؤْمِنِينَ وَلَكِنَّ ٱلْمُذَفِّقِينَ لَا يَعْلَمُونَ (٨) [المنافقون: 1 - 8]،

“When the hypocrites come unto you (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knows that you are indeed His messenger, and Allah bears witness that the Hypocrites indeed are speaking falsely. (1) They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are want to do, (2) That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not. (3) And when you see them their figures please thee; and if they speak you give ear unto their speech. (They are) as though they were blocks of wood in striped cloaks. They deem every shout to be against them. They are the enemy, so beware of them. Allah confounds them! How they are perverted! (4) And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! they avert their heads and you see them turning away, disdainful. (5) Whether thou ask forgiveness for them or ask not forgiveness for them; Allah will not forgive them. Lo! Allah guides not the evil-living folk. (6) They are the ones who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you); to Allah belongs all the treasures of the heavens and the earth; but the hypocrites comprehend not. (7) They say: Surely, if we return to Al-Madinah the mightier will soon drive out the weaker; when might belongs to Allah and to His messenger and to the believers; but the hypocrites know not.” (63:1-8)

But, the Prophet (PBUH) did not recite the chapter until they had returned to Madina. But he rode up to Zayd and leaning towards him, he whispered in his ears:” **Zayd, your ear heard truly and Allah has confirmed your speech.**”

Meantime, Abdullah’s, the son of Ibn Ubbay heard what he father said and became deeply distressed because he believed that his father had spoke these words. He had also heard that Omar wanted the Prophet (PBUH) to put his father to death. So, he went to the Prophet (PBUH) and said:

“O Messenger of Allah, I was told that you are considering killing Abd Allah ibn Ubbay. If this is what you wish, give me the order and I’ll kill him. The Khazraj knows full well that there is no man amongst them who is more full of piety unto his father than myself and I fear that if you should give the order to another person, my soul would make suffer by looking upon the killer of my father walking among men and I may kill him and by doing this I would have killed a believer on behalf of a disbeliever an I would enter the Hell fire”.

The Prophet (PBUH) said: **No, but let us deal with him gently and make the best of his companionship so long as he is with us.”**

But when the Muslims arrived to Madina, Abdullah's, the son of Ibn Ubbay stood on the entrance holding his sword and when his father came to enter, he said: By Allah you will never enter until the Prophet (PBUH) gives you permission because you are the lowest and the Prophet [pbuh] the most honorable of them. When Ibn Ubbay wanted to disregard his son's threat, Abdullah was on the verge of killing him. Only when the Prophet instructed him to put his sword down and allowed his father to enter, Ibn Ubbay was able to enter Madina.

The Slander of Aisha

The Prophet's custom was to have one of his wives accompany him in his campaigns. In this campaign of Bani Mustalq, the Prophet (PBUH) had Aisha (عائشة رضي الله) accompany him. On the return after Ibn Ubbay incident, the Muslim army stopped for a night at a place, a short distance from Madinah. As it so happened, 'Aishah [R] went out a distance from the camp to attend to the call of nature. When she returned, she discovered that she had dropped her necklace somewhere. The necklace itself was of no great value, but as it was a loan from a friend, 'Aishah [R] went out again to search for it. On her return, to her great grief, the Muslim army had already marched away with the camel she was riding; her attendants thinking that she was in the saddle of the camel. In her helplessness she sat down and cried till sleep overpowered her.

Safwan bin Mu'attal (صفوان بن المُعَطَّل), an Emigrant, who was coming in the rear recognized her, and brought her on his camel to Madinah without saying a single word to her, himself walking behind the animal. The hypocrites of Madinah led by 'Abdullah bin 'Ubai bin Salul, sought to make capital out of this incident and spread a malicious scandal against 'Aishah [R] and unfortunately some of the Muslims also became involved in it.

On arrival in Madinah, the Prophet [pbuh] held counsel with his Companions, who pronounced different opinions ranging from divorce to retention. The incident almost roused a fight between two rival factions, Al-Aws and Al-Khazraj because the chief of Aws was Usaid Ibn Hudair (أسيد بن حضير) threatened to kill Abd Allah ibn Ubbay but Sa'd Ibn Ubadah (سعد بن عباد) who was like Ibn Ubbay from the Khazraj got upset and threatened him. But the Prophet's intervention silenced both parties on the spot.

'Aishah [R], unaware of the rumours being circulated, fell ill and was confined to bed for a month. On recovering, she heard of the slander and took permission to go and see her parents seeking authentic news. She then burst into tears and stayed for two days and one sleepless night ceaselessly weeping to such an extent that she felt her liver was about to rip open.

The Prophet [pbuh] visited her in that situation, and after testifying to the Oneness of Allâh he told her,

(أما بعد يا عائشة، فإنه قد بلغني عنك كذا وكذا، فإن كنت بريئة فسيبرئك الله، وإن كنت ألممت بذنب فاستغفري الله وتوبي إليه، فإن العبد إذا اعترف بذنبه، ثم تاب إلى الله تاب الله عليه).

"If you are innocent, Allah will acquit you, otherwise, you have to beg for His forgiveness and pardon. If the servant of Allah admits his sin and repents, Allah will forgive him"

She stopped weeping and asked her parents to speak for her, but they had nothing to say, so she herself took the initiative and said:

والله لقد علمت لقد سمعتم هذا الحديث حتى استقر في أنفسكم، وصدقتم به، فلئن قلت لكم: إني بريئة - والله يعلم أنني بريئة - لا تصدقونني بذلك، ولئن اعترفت لكم بأمر - والله يعلم أنني منه بريئة - لتصدقنني، والله ما أجد لي ولكم مثلاً إلا قول أبي يوسف، قال: {فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ} [يوسف: 18].

"By Allah, you all have heard what has been said and accepted it, Should I tell you I am innocent, and Allah knows that I am surely innocent, you will not believe me; and if I were to admit something of which, Allah knows, I am innocent, you will believe me, then I will have nothing to say except the words of the father of Prophet Yusuf (Joseph): (فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

"So (for me) patience is most fitting. And it is Allah (Alone) Whose Help can be sought against that which you assert." [Al-Qur'an 12:18]

She then turned away and lay down for some rest. At that decisive moment the Revelation came acquitting 'Aishah [R] of all the slanderous talk fabricated in this concern. 'Aishah [R], of course, was wholeheartedly joyful and praised Allah thankfully. Allah's Words in this regard went as follows:

إِنَّ الَّذِينَ جَاءُوا بِـلَايِكَ عُصْبَةُ مَنكُم لَا تَحْسِبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُم لِكُلِّ مَرْنِي مِّنْهُمْ مَا كَتَبَ مِنِّي لَكُمْ وَلَئِي كِبَرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١) لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (١٢)

"Verily! Those who brought forth the slander (against 'Aishah [R] — the wife of the Prophet [pbuh]) are a group among you. Why did not the believers, men and women, when they heard it, think good of their own own folk, and say: It is a manifest untruth? (" [Al-Nour 24:11-12]

When the revelation descended on the Prophet (PBUH), he went to Aisha while she was laying down and she was very happy and said: Aisha, Allah has vindicated you, يا عائشة، (أما الله فقد بركك).

Aisha did not answer, so her mother told her, get up Aisha and thank the Prophet (PBUH):

Aisha said:

إدلالاً ببراءة ساحتها، وثقة بمحبة رسول الله صلى الله عليه وسلم - والله لا أقوم إليه، ولا أحمد إلا الله.

"For what, for a vindication that he is bringing, or for a trust in the love of the messenger of Allah, By Allah, I'll not stand for him and will not thank anyone but Allah."

The principal elements involved in the slander affair, Mistah bin Athatha (مسطح بن أثاثه), Hassan bin Thabit (حسان بن ثابت) and Hamnah bint Jahsh (حمنة بنت جحش), were flogged with eighty stripes.

As for the man who took the principal part, 'Abdullah bin Ubai, he was not flogged, either because the corporal punishment commutes the chastisement in store for him in the Hereafter because he does not deserve this merit, or because of the same public

interest for which he was not killed previously. He, however, became the target of reproach and humiliation amongst his people after his real intentions had been unequivocally exposed to all the public.

Almost a month later, the Messenger of Allâh [pbuh] and ‘Umar bin Al-Khattab were engaged in the following talk:

(كيف ترى يا عمر؟ أما والله لو قتلته يوم قلت لي: اقتله، لأرعدت له أنف، ولو أمرتها اليوم بقتله لقتلته).

"Don't you see 'Umar if I had had him (Abdullah bin Ubai) killed, a large number of dignitaries would have furiously hastened to fight for him. Now, on the contrary, if I ask them to kill him, they will do so out of their own free will."

Umar replied "I swear by Allah that the Prophet's judgement is much more sound than mine."

Note:

The decision of the Prophet (PBUH) not to kill Ibn Ubbay for fear that the Arabs will say that Mohammad kills his companions is used by the scholars to derive one of five rules of Fiqh. The rule is "Actions have consequences", the other 4 are: Deeds are judged by intentions; Certainty is not removed by doubt; Hardship requires dispensation; and Customs are applied. This rule "Actions have consequences" is important when considering the impact on our actions and behaviors, the way we dress, the way we speak, the way we eat on our ability to invite others to Islam.

The Prophet's Marriage to Juwayriya bin Al-Harith (جُوَيْرِيَّة بنت الحارث)

After minimal casualties, the Muslim forces were victorious. Among the many captives was Juwayriya daughter of Al- Harith, the chief of Bani Al- Mustaliq (بني المصطلق), whose husband, Musafi'a bin Safwan (مسافع بن صفوان), had been killed in the battle. She fell among the booty of Thabit b. Qays b. Al-Shammas (ثابت بن قيس بن شماس الأنصاري). Troubled by this, Juwayriya agreed with Thabit to pay him certain amount of money in return for her freedom and he agreed.

At the first opportunity [after her capture] she went to the Prophet, and pleaded her case with him. She told him:

"أنا جويرية بنت الحارث بن أبي ضرار سيد قومه، وقد أصابني من الأمر ما قد علمت، ف وقعت في سهم ثابت بن قيس فكاتبني على نفسه تسع أوراق فأعني على فكاكي".

"I am Juwairiyah (جُوَيْرِيَّة), the daughter of Al-Hareath ibn Abi Dirar (الحارث بن أبي ضرار) a chief of his people. You know what happened to me and I became part of the spoils of Thabit bin Qayis (ثابت بن قيس) who agreed to release me in return of nine Awraq (تسع أوراق) please help me to be free."

The Prophet (PBUH) was moved by her plea and asked her if she would like to live as a free woman and be part of his household if he would pay her ransom. She was moved deeply by this unexpected elevation in her status, she exclaimed she would be more than happy to accept.

The Prophet [pbuh] paid her ransom and gave her 400 dirham (درهم) as dowry and married her. When the news reached the Muslims, they set free a hundred other prisoners of her tribe because they became the Prophet's in-laws. Soon after, her father and all the men of her tribe who had been freed accepted Islam.

Juwairiyah (جُوَيْرِيَّة) was brought up in luxury, and had all the refinements and graces of a princess. Intelligent and wise, she mastered language and literary style. After her marriage, she became very pious and spent most of her time immersed in prayer.

Juwayriyah bint Al-Harith (جُوَيْرِيَّة بنت الحارث) reported seven Hadeeths. In one of her Hadeeth, she said that the Prophet (PBUH) came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back mid day and found me still sitting there. The Prophet asked, **"Are you still in the same position as I left you.** She replied in the affirmative. The Prophet (PBUH) said to her:

"I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمَدَادَ كَلِمَاتِهِ

Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording His words." -Muslim

(أن النبي صلى الله عليه وسلم مرَّ على جويرية بنت الحارث وهي في مسجد ، ثم مر النبي صلى الله عليه وسلم بها قريباً من نصف النهار ، فقال لها : ما زلتِ على حالِكِ ، فقالت: نعم ، قال ألا أعلمكِ كلماتٍ تقولينها

: سبحان الله عدد خلقه ، سبحان الله عدد خلقه ، سبحان الله عدد خلقه ، سبحان الله رضا نفسه ، سبحان الله رضا نفسه ، سبحان الله رضا نفسه ، سبحان الله زنة عرشه ، سبحان الله زنة عرشه ، سبحان الله زنة عرشه ، سبحان الله مداد كلماته ، سبحان الله مداد كلماته ، سبحان الله مداد كلماته) رواه الترمذي

She also reported that the Prophet (PBUH) went to see her on one Friday and she was fasting. The Prophet (PBUH) asked her: Did you fast yesterday she said no. Then he asked her: do you plan to fast tomorrow and she said: No. The Prophet (PBUH) told her that she needs to break her fast then. This Hadeeth is the one used on prohibiting fasting Friday alone.

عن قتادة عن أيوب عن جويرية بنت الحارث رضي الله عنها أن النبي ﷺ دخل عليها يوم الجمعة، وهي صائمة فقال: " أصمت أمس ؟ قالت : لا ، قال: "تريدين أن تصومي غدا"؟ قالت : لا ، قال: "فأطري" ، وهذا يدل على كراهية تخصيص يوم الجمعة بالصوم والنهي عن صيامه

She died at the age of sixty-five in the 50th year of Hijra during The rule of Mouawya ibn Abu Sufian (معاوية بن أبي سفيان) and was buried with the other wives of the Prophet in Al Baqi'.

وكانت رضي الله عنها ذات صبرٍ وعبادة ، كثيرة الذكر لله عزوجل ، ولعلنا نستطيع أن نلمس ذلك من خلال الحديث الذي رواه ابن عباس رضي الله عنه ، وصحَّحه الألباني .

Activities in 6 Hijra following the Campaign of Bani-Al-Mustalq

1. A military expedition led by **Abdul Rahman bin 'Auf** (عبد الرحمن بن عوف) was dispatched to the habitation of **Bani Kalb** (بنو كلب) in Doumat Al- Jandal (دَوْمَةُ الْجَنْدَل) in Sha'ban 6 Hijri. Before setting out, the Prophet [pbuh] summoned 'Abdul Rahman, and placed his hand on Abdul Rahman's hand invoking Allah's blessings and giving him commandments to act magnanimously during the war. He told him to marry the king's daughter if they obeyed him. 'Abdul Rahman stayed among those people for three days invited them to Islam and they responded positively. He then did marry the king's daughter, Tamadur bint Al-Asbagh (تَمَاضِرُ بِنْتُ الْأَصْبَغ).

2. In the same month, a report was received by the Prophet [pbuh] that Bani Sa'd bin Bakr (بنو سعد بن بكر) are planning to have an alliance of support with the Jews against the Muslims. The Prophet (PBUH) dispatched **Ali bin Abi Talib** (علي بن أبي طالب) at the head of a platoon of 200 men to the habitation of Bani Sa'd bin Bakr (بنو سعد بن بكر) in a place called Fadk (فَدَك). The Muslim fighters used to march in the night and hide during the day. On their way, they captured an enemy scout who admitted being sent to Khaibar (خيبر) tribe to offer them support in return for their dates. 'Ali and his companions raided their encampment, captured five hundred camels and two thousand goats, but Banu Sa'd (بنو سعد), with their chief Wabr bin 'Aleem (وَبَر بن عَلِيم) had already fled.

3. An expedition led by **Zaid bin Haritha** was dispatched to Wadi Al-Qura (وادي القرى) in Ramadan 6 Hijri after Fazara (فَزَارَة) clan in response to a plan by their chief woman Umm Qirfa (أُم قِرْفَة) who assembled thirty horsemen to send them to kill the Prophet

(PBUH). The Muslims raided the enemy and some of the horsemen were killed and others captured. Amongst the captives, were Umm Qirfa (أُم قِرْفَة) and her daughter, who was sent to Makkah as a ransom for the release of some Muslim prisoners there.

4. People belonging to tribe of Ukal and Uraina (عُكَلٌ وَغُرَيْنَة) came to Allah's Messenger [pbuh] and declared their Islam. They stayed in Madinah but started complaining of its weather and they were asked to pitch their tents in the pastures nearby. The Prophet (PBUH) gave them permission and when there, they killed the Prophet's shepherd and drove off the camels. This news reached the Prophet [pbuh] who sent a group of twenty Muslims led by **Karz bin Jabir Al- Fihri** (كَرْزُ بْنُ جَابِرٍ الْفِهْرِي). The Prophet (PBUH) supplicated to Allah to blind them from finding a way out so they don't escape

(اللَّهُمَّ أَعْمِ عَلَيْهِمُ الطَّرِيقَ، وَاجْعَلْهَا عَلَيْهِمْ أَضْيَقَ مِنْ مَسَكٍ). Karz bin Jabir Al- Fihri found them wandering in the desert but not very far and was able to bring them to Madina where they were executed.

Al-Hudaibiyah Treaty (صلح الحديبية)

(Dhul Qa'dah 6 A.H. - March 628CE)

In the sixth year Hijri, the Prophet [pbuh] saw in a dream that in security with his followers he had entered the sacred sanctuary (المسجد الحرام) in Makkah, took its keys of Kabba, and performed Umrah (lesser pilgrimage). The Prophet (PBUH) informed his companions that he plans to go for Ummrah and anyone wants to go with him should get ready. The Companions became very excited of opportunity to take part in Umarh after an exile of six years.

The Prophet [pbuh] mounted his camel and started his journey towards Makkah on Zi-El-Qida (ذِي الْقَعْدَة) accompanied by fifteen hundred (1500) Muslims including his wife Umm Salamah. The Muslims brought with them the animals for sacrifice. They did carry any weapons except the travelers' weapon which are sheathed swords. The Prophet (PBUH) appointed Ibn Umm Maktum (ابْنُ أُمِّ مَكْتُومٍ) to dispose the affairs of Madinah during his absence.

As they approached Makkah, and in a place called Dhi Hulaifa (ذِي الْحُلَيْفَة), he ordered that the sacrificial animals be garlanded (قُلْدُ الْهَدْيِ وَأَشْعَرَهُ). The Muslims changes their clothing and put-on the clothing of Al-Ihram (the pilgrim's attire). This should have assured anyone seeing them of their intention. The Prophet (PBUH) sent a head a scout from Khozaah (خِزَاعَة) on a reconnaissance mission to find information on Quraysh (قُرَيْش).

When Quraysh heard of the departure of the Muslims to Mecca for pilgrimage, they were filled with misgivings. They held a meeting to discuss the dilemma they are under. If they the guardian of the Kabbah were to prevent over thousand Arab pilgrims, this would be a flagrant violation of the laws on which all their greatness was founded. On the other hand, if they would allow their enemies to enter Mecca in peace, it would be an immerse moral; victory for the Prophet (PBUH) and it would place the crown of defeat over their recent successful attach on Madina. They also argued that the Muslims' performance of the ancient rites would serve to make their faith more attractive

and to confirm its claim to be the religion of Abraham. Based on these considerations, they decided that it was out of the question to allow the Muslims to perform the pilgrimage and they should prevent the Muslims' from doing the pilgrimage at all costs. They send Khalid bin Al-Waleed on the head of two hundred horsemen to take the Muslims by surprise.

When the Prophet (PBUH) was near Asian (عُسْفَانَ), the scout came back to tell The Prophet (PBUH) that quraysh has contacted the neighboring tribes and planning to assemble an army to oppose him, and that the road to Makkah was completely blocked. The Prophet [pbuh] consulted his Companions, who were of the opinion to continue but if they were to be prevented from performing their pilgrimage, they should fight. The Prophet (PBUH) decided to avoid the normal road and took a rugged rocky one to leads to avoid meeting Quraysh's army.

When Khalid arrived to the place where he was expecting to meet the Muslims, he discovered that they changed their direction towards Mecca, he returned to Quraish to brief them on the latest situation.

When the Muslims reached a spot called Thaniyat Al-Marar (ثنية المزار), the Prophet's camel stumbled and knelt down and became too stubborn to move. The Muslims tried to make it move, but the Camel wouldn't. The Prophet (PBUH) said:

(ما خلأت القصواء، وما ذاك لها بخلق، ولكن حبسها حابس الفيل)،

“This is not its nature, what is preventing her is the same that prevented the elephant from moving (referring to the elephant of Abrahah).”

He also said:

: (والذي نفسي بيده لا يسألوني خطة يعظمون فيها حرمت الله إلا أعطيتهم إياها)

“By the One on whose hand is my soul, I would willingly accede to any plan they put forward that would glorify Allah's sanctities”.

He then spurred his camel and it leapt up. They resumed their march and came to pitch their tents at the furthest part of Al-Hudaibiyah (الحديبية) beside a well that has very little water that became dry after Muslims took water from it. The Muslims complained to the Prophet (PBUH) of their thirst and the lack of water. The Prophet [pbuh] took an arrow out of his quiver and asked them to place it in the well. When they did, the water immediately gushed forth, and the Muslims drank to their fill.

When the Prophet [pbuh] had rested, **Budail bin Warqa' Al-Khuza'i** (بديل بن ورقاء الخزاعي) with some celebrities of Khuza'ah (خزاعة) tribe who happened to be in Mecca and heard the news came to the Prophet (PBUH) to inform him of Quraysh's attitude. He told the the Prophet (PBUH) that they will not leave the way open between him and the Kabba until the last of their fighting men has died.

The Prophet (PBUH) said:

(إننا لم نجئ لقتال أحد، ولكننا جئنا معتمرين، وإن قریشاً قد نهكتهم الحرب وأضررت بهم، فإن شاءوا ماددتهم، ويخلوا بيني وبين الناس، وإن شاءوا أن يدخلوا فيما دخل فيه الناس فعلوا، وإلا فقد جُمُوا، وإن هم أبوا إلا القتال فوالذي نفسي بيده لأقاتلنهم على أمري هذا حتى تنفرد سالفتي، أو لينفذن الله أمره).

“We did not come to fight anyone; we only came to perform ‘Umrah (the lesser pilgrimage). If the fighting made Quraish tired and harmed them, we can help them. But if they stand in our way to prevent us from pilgrimage, we will surely fight them to the last man, and Allah’s order must be fulfilled.”

Budil (بديل) said that he will carry the message back to Quraish. When he and his followers returned to Quraysh and tried to inform them of his meeting with the Prophet (PBUH), some of them including Ikrimah ibn Abu Jahl said: We don’t want to hear what you are going to tell us. Others were more respectable and asked him about what he said and he informed them.

Quraysh decided to send their own envoy; they sent Mikraz bin Hafs (مكْرَز بن حفص). On seeing him, the Prophet [pbuh] said that that was a treacherous man (هذا رجل غادر). He was given the same message to communicate to his people.

He was followed by another envoy. Al-Hulais bin ‘Alqamah (الحُلَيْس بن علقمة). When the Prophet (PBUH) saw him, he said:

(هذا فلان، وهو من قوم يعظمون البدن، فابعثوها)،

He is one who very much impressed by the spirit of devotion. Forward the sacrifice animals for him to see.

The Muslims did and started chanting the chant for entering the Kabba. When he saw this, he was impressed by the spirit of devotion. He returned to Quraysh informing them that the Muslims have their sacrificed animals marked and they should not prevent Muhammad [pbuh] and his Companions from doing honor to Allah’s house otherwise he will break his alliance with them.

Urwa bin Mas‘ud Ath-Thaqafi (عروة بن مسعود الثقفي) asked Quraysh to let him go and negotiate with the Prophet. When he arrived, the Prophet (PBUH) told him what he told Budail bin Warqa’ Al-Khuza‘i (بديل بن ورقاء الخزاعي). Then Urwa said:

أي محمد أرأيت لو استأصلت قومك، هل سمعت بأحد من العرب اجتاحت أهله قبلك، وإن تكن الأخرى فوالله إني لا أري وجوها، وإني أري أوباشاً من الناس خليفاً أن يفروا ويدعوك

"Muhammad! Have you gathered around yourself mixed people and then brought them against your kith and kin in order to destroy them. By Allah I think I see you deserted by these people tomorrow."

At this point Abu Bakr stood up and expressed his resentment at this imputation. Also, Al-Mugheerah bin Shu‘bah (المغيرة بن شعبة) who stood next the Prophet (PBUH) with the sword hanging on his side in its sheath. When Urwa wanted to hold the beard of the Prophet (PBUH) as he was speaking to him, Urwa smack the sheath of the sword with his hand and told Urwa to never hold the beard of the Prophet. Urwa (عروة) kept closely watching the profound love and great respect that the followers of Muhammad [pbuh] showed him. . Then he returned to Quraysh and conveyed to them his impression that those people could not forsake the Prophet [pbuh] under any circumstances. He expressed his feelings in the following words:

أي قوم، والله لقد وفدت على الملوك، على قيصر وكسري والنجاشي، والله ما رأيت ملكاً يعظمه أصحابه ما يعظم أصحاب محمد محمداً، والله إن تَنَحَّيْ نَخَامَةَ إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ، فذلِكَ بِهَا وَجْههُ وَجِلْدُهُ، وَإِذَا أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ، وَإِذَا تَوَضَّأَ كَادُوا يَفْتَتِلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمُوا خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُجِدُونَ إِلَيْهِ النَّظَرَ تَعْظِيماً لَهُ، وَقَدْ عَرَضَ عَلَيْكُمْ خُطَّةٌ رُشِدٍ فَاقْبَلُوهَا.

"I have been to Kisra, Caesar and Negus in their kingdoms, but never have I seen a king among a people like Muhammad [pbuh] among his Companions. If he performs his ablution, they would not let the water thereof fall on the ground; if he expectorates, they would have the mucus to rub their faces with; if he speaks, they would lower their voices. They will not abandon him for anything in any case. He, now, offers you a reasonable plan, you should accept it."

Seeing an overwhelming tendency towards reconciliation among their chiefs, some reckless, fight-prone youngsters of Quraish devised a wicked plan that could hinder the peace treaty. Seventy of them decided to infiltrate into the camp of the Muslims and produce intentional skirmishes that might trigger the fuse of war. Muhammad bin Maslamah (محمد بن مسلمة), chief of the Muslim guards, took them captives. But, in a demonstration of peaceful intent, the Prophet (PBUH) set them free. In this context Allah says:

{وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ} [الفتح: 24]

"And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them." [Al- Qur'an 48:24]

Since no response came from Mecca, the Prophet (PBUH) decided to send an envoy to negotiate with them. He first asked Omar ibn Al-Khataab (عمر بن الخطاب) to see the nobles of Quraish on his behalf. But Omar excused himself on account of the personal enmity of Quraish and that he had no influential relatives in the city who could shield him from danger. He recommended Othman bin 'Affan (عثمان بن عفان) because he belonged to one of the most powerful families in Makkah. The Prophet (PBUH) told him:

أخبرهم أنا لم نأت لقتال، وإنما جئنا عماراً، وادعهم إلى الإسلام، وأمره أن يأتي رجالاً بمكة مؤمنين، ونساء مؤمنات، فيبشروهم بالفتح، ويخبرهم أن الله عز وجل مظهر دينه بمكة، حتى لا يستخفي فيها أحد بالإيمان.

"Tell them that we did not come to fight, we came to perform Umrah. Also, invite them to Islam. Also, give glad tidings to the believers in Makkah, women and men that the conquest was approaching and Islam was surely to prevail because Allah would verily establish His religion in Makkah.

Othman (عثمان) went to Abu Sufyan and other chiefs and 'delivered to them the Prophet's message and assuring them that after the performance of ceremonies they would soon depart peacefully. They listened to his message but did not give him an answer and held him on the ground that they want to discuss the matter further among themselves. They, however, offered 'Othman the permission to perform the pilgrimage, if he so desired in his individual capacity, but 'Othman declined the offer saying: **"How**

is it possible that I avail myself of this opportunity, when the Prophet [pbuh] is denied of it?"

When Othman's return was delayed, the Muslims began to suspect a foul play on the part of Quraish and the rumor of Othman's death began to spread. When the rumor reached the Prophet (PBUH) he gathered his companions at a tree and said:

(لا نبرح حتى نناجز القوم)،

"We will not return until we fight them."

Then he took their solemn pledge by his hand that they would sacrifice their lives to avenge the death of their Companion and stand firmly by him under all conditions. This pledge goes by the name of Bay'at Ar-Ridwan (a covenant of fealty) (بيعة الرضوان).

The first men to spread their hand to the Prophet (PBUH) and take a pledge were Abu Sinan Al-Asadi (أبو سنان الأسدي) and Salamah bin Al-Akwa' (سلمة بن الأكوع), who gave a solemn promise to die in the cause of Truth three times, at the start and in the middle and at the end of the process. The Prophet [pbuh] caught his own left hand and said: This is on behalf of 'Othman. This pledge was sworn under a tree, with 'Omar holding the Prophet's hand and Ma'qil bin Yasar (مَعْقِل بن يسار) holding a branch of the tree up. The Qur'an has referred to this pledge in the following words:

{لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ} الآية [الفتح: 18]

"Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad [pbuh]) under the tree." [Al-Qur'an 48:18]

When Quraish recognized the firm determination of the Muslims to shed the last drop of blood for the defense of their Faith, they decided to send Suhail ibn Amr (سُهَيْل بن عمرو) to negotiate with the Prophet to not enter Mecca this year but return next year.

When the Prophet (PBUH) saw Suhail: He said That Quryash plans to negotiate. After several exchanges between Suhail (سُهَيْل) and the Prophet (PBUH), they agreed to conclude a treaty of reconciliation. The clauses of the said treaty go as follows:

1. The Muslims shall return this time and come back next year to stay in Makkah for three days. They enter Mecca with only travelers' weapons, swords sheathed in scabbards and no one from Quraysh will challenge them in any way.
2. War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise sword against the other.
3. Whosoever wishes to join Muhammad [pbuh], or enter into treaty with him, should have the liberty to do so; and likewise whosoever wishes to join Quraish, or enter into treaty with them, should be allowed to do so. The tribes that enter in treaties with either party shall be protected by this agreement and any attack on them by the other side will be a violation of the agreement.

4. If any man from Quraish goes over to Muhammad [pbuh] without his guardian's permission, he should be sent back to Quraish, but should any of Muhammad's followers return to Quraish, he shall not be sent back.

However, the two points in the treaty that involved not given access to the Holy Sanctuary this year and returning the Muslims who escape from Mecca back to them made it distasteful to some Muslims who considered them humiliating.

Omar's objections

Omar ibn Al-Khataab (عمر بن الخطاب) was unable to contain himself and went to the Prophet [pbuh] and said: **"Aren't you the true Messenger of Allah?"** The Prophet [pbuh] replied calmly, **"yes not?"**

Omar again spoke and asked: **"Aren't we on the path of righteousness and they are on the wrong?"** Showing any resentment, the Prophet [pbuh] replied: **Yes.**

Omar continued **"Aren't our dead in Heaven and theirs in Hell?"** Again, the Prophet (PBUH) replied in a calm voice: **Yes**

On getting this reply he further urged: **"Why then we should not suffer any humiliation in the matter of Faith and we return without facing them and Allah judges between us."** The Prophet [pbuh] was unruffled and with perfect confidence said: **"I am the true Messenger of Allah, I never disobey Him, and He shall help me."**

Omar continued: **"Didn't you tell us that we shall perform pilgrimage?"** The Prophet replied: **"But I have never told you that we shall do so this very year."** Omar responded: **No.** The Prophet said: **You will be come it and do you the pilgrimage.**

Omar was silenced, but he was still disturbed. He went to Abu Bakr and expressed his feelings before him. Abu Bakr who had never been in doubt as regards the Prophet's truthfulness and wisdom confirmed what the Prophet [pbuh] had told him and told him:

فاستمسك بغرزه حتى تموت، فوالله إنه لعلی الحق.

"Omar, be steadfast until you die, By Allah he (Prophet Mohammad) is on the true path.

On the return journey to Medinah, the 'Victory' chapter (48) of the Koran was revealed to the Prophet (pbuh). It begins with:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا
وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا [سورة الفتح]

"Surely We have given you (O Muhammad) a clear victory, That Allah may forgive you of your sin that which is past and that which is to come, And may complete His blessings upon you, And may guide you on the right path, And that Allah may help you with mighty help". (Al-Fath 48.1-3)

The Messenger of Allah [pbuh] sent a messenger to Omar to recite to him the surah. Omar came to the Prophet and asked: **“O’ messenger of Allah, is it a victory?** The prophet (PBUH) replied: **Yes.** Omar became content and greatly regretted his former attitude. He used to spend in charity, observe fasting and prayer and free as many slaves as possible in expiation for that reckless attitude he had assumed.

Scribing the treaty

The Prophet (PBUH) called on Ali bin Abi Talib to scribe the agreement. The Prophet (pbuh) started dictating to Ali by starting with: Bismillâh ir-Rahman ir-Raheem (بسم الله الرحمن الرحيم), "In the Name of Allah, the Most Beneficent, the Most Merciful", but Suhail bin ‘Amr objected and said: Regarding Ar-Rahman, we know nothing about him" and insisted upon the customary formula Bi-ismika Allâhumma (باسمك اللهم), "In Your Name, O Allah!" The Muslims grumbled with uneasiness but the Prophet [pbuh] agreed.

The Prophet (PBUH) went on to dictate, **"This is what Muhammad, the Messenger of Allah has agreed to with Suhail bin ‘Amr."** Upon this Suhail again protested: "Had we acknowledged you as the Messenger of Allah, we would not have debarred you from the Sacred House, nor fought against you. Write your own name and the name of your father."

The Muslims grumbled as before and Ali refused to consent to the change. The Prophet [pbuh] asked Ali to erase it and just write Muhammad, the son of ‘Abdullah (محمد بن عبد الله). And said, I am the Messenger of Allah even if they deny it. But, Ali refused to erase the words, the Prophet (PBUH) asked him to point the words to him and he erased them.

In the name of almighty Allah. These are the conditions of Peace between Muhammad (saww), son of Abdullah and Suhayl ibn Amr the envoy of Mecca. There will be no fighting for ten years. Anyone who wishes to join Muhammad (saw) and to enter into any agreement with him is free to do so. Anyone who wishes to join the Quraish and to enter into any agreement with them is free to do so. A young man, or one whose father is alive, if he goes to Muhammad (saww) without permission from his father or guardian, will be returned to his father or guardian. But if anyone goes to the Quraish, he will not be returned. This year Muhammad (saww) will go back without entering Mecca. But next year he and his followers can enter Mecca, spend three days, perform the circuit. During these three days the Quraish will withdraw to the surrounding hills. When Muhammad and his followers enter into Mecca, they will be unarmed except for sheathed swords which wayfarers in Arabia always have with them. (Sahih Muslim 19:4401)

Soon after this treaty, Khuza‘a (خزاعة) clan, a former ally of Banu Hashim, joined the ranks of Muhammad [pbuh], and Banu Bakr (بنو بكر) sided with Quraish.

First application - Abu Jandal ibn Suhail

While the treaty was still being written, Abu Jandal, Suhail's son (أَبُو جَنْدَلِ بْنِ سُهَيْلٍ), appeared on the scene dragging his chains and throw himself among the Muslims. The Prophet [pbuh] and his Companions were moved to pity and tried to secure his release but his Suhail grabbed his son said: No and if you protect him, it will be a violation of our." The Prophet [pbuh] said: "But the treaty was not signed when your son entered the camp." Upon this, he burst forth and said, "but the terms of the treaty were agreed upon."

It was indeed an anxious moment, Suhail dragged his son, Abu Jandal, and beating him while Abu Jandal was lamenting at the top of his voice, "Am I to be returned to the polytheists that they might entice me from my religion, O Muslims!" The Prophet's heart welled up with sympathy, but he wanted to honor his word at all costs; he consoled Abu Jandal and said,

(يا أبا جندل، اصبر واحتسب، فإن الله جاعل لك ولمن معك من المستضعفين فرجاً ومخرجاً، إنا قد عقدنا بيننا وبين القوم صلحاً، وأعطيناكم على ذلك، وأعطونا عهد الله فلا نغدر بهم)

"Aba Jandal be patient, resign yourself to the will of Allah. Allah is going to provide for you and your helpless companions relief and means of escape. We have concluded a treaty of peace with them and we have taken the pledge in the Name of Allah. We are, therefore, under no circumstances prepared to break it."

Omar bin Al-Khattab could not help giving vent to the deep-seated agony of his heart. He rose to his feet uttering words implying deep hatred and extreme indignation and walking next to Abu Jandal with his sword hoping that Abu Jandal will take the sword and kill Suhail, but the son spared his father. However, in silent resignation was therefore, Abu Jandal dragged back to Mecca with his chains.

When the peace treaty had been concluded, the Prophet [pbuh] ordered his Companions to slaughter their sacrificial animals, but they were too depressed to do that. The Prophet [pbuh] gave instructions in this regard three times but no one responded to his command. The Prophet (PBUH) entered his tent and told his wife Umm Salamah (أم سلمة) about this attitude of his Companions. She advised that he himself take the initiative, slaughter his animal and have his head shaved. He went out and did not speak to anyone and slaughtered his animal and shaved his head. Seeing that, the Muslims followed him and started to slaughter their animals and shaved or trimmed their heads.

A camel was sacrificed on behalf of seven men and a cow on behalf of the same number of people. The Prophet [pbuh] sacrificed a camel which once belonged to Abu Jahl and which the Muslims had seized as booty at Badr, thus enraging the polytheists.

During Al-Hudaibiyah campaign, the Prophet [pbuh] permitted Ka'b bin 'Ujrah (كعب بن عجرة), who was in a state of Ihram (state of ritual consecration of the pilgrim) for 'Umrah (lesser pilgrimage) to shave his head due to illness, on the condition that he will pay compensation by sacrificing a sheep, fasting for three days or feeding six needy persons. Concerning this, the following verse was revealed:

"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting (three days) or giving Sadaqa (feeding six poor persons) or offering sacrifice (one sheep)." [Al-Qur'an 2:196]

Emigration of Muslim Women to Madina

Meanwhile some believing women emigrated to Madinah and asked the Prophet [pbuh] for refuge which they were granted. When their families demanded their return, he would not hand them back because the treaty addressed men only and women were not part of the treaty. Allah also revealed the following verse:

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ}، حتى بلغ {بَعْضُ الْكَافِرِ} [الممتحنة: 10] فكان رسول الله صلى الله عليه وسلم يمتحنهن بقوله تعالى: {إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا...} [الممتحنة: 12]،

"O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you know them for true believers, do not send them back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the 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 ..." [Al-Qur'an 60:10]

The reason why the believing women were not handed back was either because they were not originally included in the terms of the treaty, which mentioned only men, or because the Qur'ân abrogated any terms dealing with women in the verse:

"O Prophet! When believing women come to you to give you the Bai'a (Pledge), that they will not associate anything in worship with Allah ..." [Al- Qur'an 60:12]

This is the verse which forbade Muslim women from marrying disbelieving men. Likewise, Muslim men were commanded to terminate their marriages to disbelieving women. In compliance with this injunction, Omar bin Al-Khattab divorced two wives he had married before he embraced Islam; Mu'awiyah (معاوية) married the first woman, and Safwan bin Omayyah (صفوان بن أمية) married the second.

Socio-political Impact of the Treaty

A series of events confirmed the profound wisdom of the peace treaty which Allah called "a manifest victory".

1. Quraish had recognized the legitimate Muslims' existence on the scene of political life in Arabia, and began to deal with the believers on equal terms. In the light of the articles of the treaty, Quraish had indirectly relinquished its claim to religious leadership, and admitted that they were no longer interested in people other than Quraish, and washed their hands of any sort of intervention in the religious future of the Arabian Peninsula.

The Muslims had never been interested in fighting to seize people's property or kill them, nor they ever wanted to pursue any coercive approaches in their endeavors to propagate Islam, on the contrary, their sole target was to provide an atmosphere of freedom as regards ideology or religion:

{فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ} [الكهف: 29].

"Then whosoever wills, let him believe, and whosoever wills, let him disbelieve."
[Al-Qur'an 18:29]

The agreement offered the Muslims the opportunity to spread Islam over areas not then explored. Under condition of peace, men met and consulted together, none talked about Islam intelligently without accepting it. Within two years following the conclusion of the treaty twice as many entered Islam as ever before. This is supported by the fact that the Prophet [pbuh] went out to Al-Hudaibiyah with only 1,400 men, but when he set out to liberate Makkah, two years later, he had 10,000 men with him.

2. The article of the treaty pertaining to cessation of hostilities for ten years was evidence of the collapse and impotence of Quraysh's war instigators. Quraish had been obliged to lose the advantages of fighting the Muslims in return for one article that seems in its favor, i.e., the article that speaks of handing over believing men who seek refuge with the Muslims without their guardians' consent to Quraish. At first glance, it was a most distressing clause and was considered objectionable in the Muslim camp. However, in the course of events, it proved to be a great blessing. The Muslims sent back to Makkah were not likely to renounce Islam; On the contrary, those very Muslims turned out to be centers of influence for Islam. The wisdom behind this article assumed its full dimensions in some subsequent events.

After the Prophet [pbuh] had reached Madinah, Abu Baseer (أَبُو بَصِير), who was a Muslim and was being prosecuted in Mecca escaped from Quraish and came to Madina. Quraish sent two men demanding his return, so the Prophet [pbuh] handed him over to them. On the way to Makkah, Abu Baseer (أَبُو بَصِير) managed to kill one of them, and the other one fled to Madinah with Abu Baseer in pursuit. When he reached the Prophet [pbuh], he said,

يَا نَبِيَّ اللَّهِ، قَدْ وَاللَّهِ أَوْفَى اللَّهَ ذِمَّتَكَ، قَدْ رَدَدْتَنِي إِلَيْهِمْ، ثُمَّ أَنْجَانِي اللَّهُ مِنْهُمْ

"O Prophet of Allah, your obligation is over and Allah has freed you from it. You duly handed me over to the men, and Allah has rescued me from them."

The Prophet [pbuh] said:

(وَيْلَ أُمِّهِ، مِشْعَرٌ حَرْبٍ لَوْ كَانَ لَهُ أَحَدٌ)،

"Woe is his mother; he would have kindled a war if there had been others with him."

When he heard that, he knew that the Prophet (PBUH) would be handed back to them, so he fled from Madinah and went as far as Saif Al-Bahr (سَيْفَ الْبَحْرِ). The other Muslims

who were oppressed in Makkah began to escape to Abu Baseer (أَبُو بَصِير). He was joined by Abu Jandal ibn Souhail (أَبُو جَنْدَلِ بْنِ سُهَيْلٍ) and others until a fair-sized group was formed and soon sought revenge on Quraish and started to intercept their caravans.

The pagans of Makkah, finding themselves unable to control those exiled group, begged the Prophet [pbuh] to do away with the clause which governed the extradition and to agree that whoever joined the Muslims in Madinah would be safe from them. The Prophet [pbuh] agreed and sent for the group and they responded, as expected, positively.

The 7th Year of Hijra

The Second Stage: A New Phase of Islamic Action

The treaty of Hudaibiyah marked a new phase in the life of the Muslims. It allowed the Muslims to intensify their efforts in propagating their Da'wah and initiating a sort of correspondence with kings and princes of the neighboring political entities. It also allowed the Muslims to slow down the military activities because Quraish, a bitter enemy of Islam, has now withdrawn from the war arena and embraced a peaceful settlement with the Muslims. Thus, one of the three antagonist against Islam (Quraish, Ghatfan and the Jews) (قُرَيْشٌ وَغَطَفَانٌ وَالْيَهُودُ) is eliminated, and being the holder of the banner of paganism in Arabia, the other pagans' aggressive feelings towards Islam considerably subsided.

Ghatfan Tribe no longer constituted any remarkable threat, and their provocative deeds were mainly instigated by the Jewish tribes in Khaiber (خَيْبَر) who remained still represented big threat to the Muslims. Many of the Jews who were deported from Madinah settled in Khaibar (خَيْبَر) making it a hot bed of plotting and conspiracies against the Prophet [pbuh]. They used to ignite the fire of dissension within the Muslim community thru their allies the hypocrites and they used also to encourage the Arabs living in the vicinity of Madinah to join them with the aim of exterminating the new Islamic state, or at least inflict heavy losses on the Muslims. Therefore, the Prophet [pbuh] placed a war with them as a first priority on his agenda.

Spreading the Message Beyond Arabia

Upon his return from Hudaibiyah, the Prophet [pbuh] decided to send messages to the kings beyond Arabia calling them to Islam. In order to authenticate the credentials of his envoys, a silver seal was made in which were graven the words: "Muhammad the Messenger of Allah" (مُحَمَّدٌ رَسُولُ اللَّهِ). Envoys were chosen on the basis of their experience and knowledge.

1. The Message to Negus (النجاشي), The King of the Abyssinia (Ethiopia) (الحبشة)

The Prophet (PBUH) dispatched by Amr bin Omaiya Ad-Damari (عمرو بن أمية الضمري) to Negus (النجاشي), king of Abyssinia (Ethiopia) whose name was Ashama bin Al-Abjar (أصحمة بن الأبجر) with the following letter:

(بسم الله الرحمن الرحيم. من محمد رسول الله إلى النجاشي عظيم الحبشة، سلام على من اتبع الهدى، أما بعد: فإني أحمد إليك الله الذي لا إله إلا هو الملك القدوس السلام المؤمن المهيمن، وأشهد أن عيسى بن مريم روح الله وكلمته ألقاها إلى مريم البتول الطيبة الحسنة، فحملت بعيسى من روحه ونفخه، كما خلق آدم بيده، وإني أدعو إلى الله وحده لا شريك له، والموالاتة على طاعته، وأن تتبعني، وتؤمن بالذي جأني، فإني رسول الله صلى الله عليه وسلم، وإني أدعوك وجنودك إلى الله عز وجل، وقد بلغت ونصحت، فاقبل نصيحتي، والسلام على من اتبع الهدى).

"In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad the Messenger of Allah to Negus, king of Abyssinia (Ethiopia). Peace be upon him who follows true guidance. Salutations, I entertain Allah's praise, there is no god but He, the Sovereign, the Holy, the Source of peace, the Giver of peace, the Guardian of faith, the Preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allah and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. Allah created him from His spirit and His breathing as He created Adam by His Hand. I call you to Allah Alone with no associate and to His obedience and to follow me and to believe in that which came to me, for I am the Messenger of Allah. I invite you and your men to Allah, the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice. Peace be upon him who follows true guidance."

When 'Amr bin Omaiya Ad-Damari communicated the letter to Negus, Negus took the parchment and placed it on his eye, descended to the floor, confessed his faith in Islam to the prophet's cousin Jaafer ibn Abi Talib (جعفر بن أبي طالب) and wrote the following reply to the Prophet [pbuh]:

[بسم الله الرحمن الرحيم. إلى محمد رسول الله من النجاشي أصحمة، سلام عليك يا نبي الله من الله ورحمة الله وبركاته، الله الذي لا إله إلا هو، أما بعد: فقد بلغني كتابك يا رسول الله فيما ذكرت من أمر عيسى، فو رب السماء والأرض إن عيسى لا يزيد على ما ذكرت تُقرؤنا، إنه كما قلت، وقد عرفنا ما بعثت به إلينا، وقد قرينا ابن عمك وأصحابك، فأشهد أنك رسول الله صادقاً مصداقاً، وقد بايعتك، وبايعت ابن عمك، وأسلمت على يديه لله رب العالمين).

"In the Name of Allah, the Most Beneficent, the Most Merciful. From Negus Ashama to Muhammad, the Messenger of Allah. Peace be upon you, O Messenger of Allah! and mercy and blessing from Allah beside Whom there is no god. I have received your letter in which you have mentioned about Jesus and by the Lord of heaven and earth; Jesus is not more than what you say. We fully acknowledge

that with which you have been sent to us and we have entertained your cousin and his companions. I bear witness that you are the Messenger of Allah, true and confirming (those who have gone before you); I pledge to you through your cousin and surrender myself through him to the Lord of the worlds."

The Prophet [pbuh] had asked Negus to send Ja'far (جعفر) and his companions, the emigrants to Abyssinia (Ethiopia), back on the board of two ships with Amr ibn Umaiah (عمرو بن أمية الضمري) They came back to see the Prophet [pbuh] in Khaibar.

Negus (النجاشي) later died in Rajab 9 A.H. shortly after Tabuk (تبوك) Ghazwa. The Prophet [pbuh] announced his death and observed prayer in absentia for him. Another king succeeded Negus to the throne and another letter was sent to him by the Prophet [pbuh] but whether or not he embraced Islam is not known.

Marriage to Umm Habibah bint Abu Sufyan

A few months before Hubaybiyah news came from Abyssinia of the death of Ubayd Allah ibn Jahsh, the Prophet's cousin and brother in law. He and his wife Umm Habibah, Abu Sufyan daughter, immigrated to Abyssinia after becoming Muslims to escape the abuses of the people of Quraysh. When the four months had elapsed after the death of her husband, the Prophet (PBUH) sent a message to the Negus, asking him to stand proxy for himself and to ratify a marriage between him and the widow, if she were willing. The Prophet (PBUH) did not send her a message directly. A day before Nagus sent a message to her with the Prophet's desire, she had adream and in it someone came to her and addressed her as "mother of the faithful", and she interpreted this as meaning that she would become the wife of the Prophet (PBUH). When Nagus asked about her opinion of the Prophet's offer, she accepted immediately. She chose her kinsman Khalid ibn Sa'id to give her in marriage and he and Negus solemnized the pact between them in the presence of Jafar and the rest of the Muslims. Negus held a wedding feast in his palace and all the Muslims were invited. After Hudaybiyah, the Prophet sent a message to the Muslims to come to live in Madina. Umm Habibah returned with them on the two ships that were provided by Negus.

2. The Message to Muqawqas (المقوقس) The King of Egypt

The Prophet [pbuh] sent Hatib bin Abi Balta'a (حاطب بن أبي بلتعة) with a letter to Juraij bin Matta (جُرَيْج بن مَتَّى), called Al-Muqawqas, (الملقب بالمقوقس), the king of Egypt and Alexandria saying:

(بسم الله الرحمن الرحيم من محمد عبد الله ورسوله إلى المقوقس عظيم القبط، سلام على من اتبع الهدى، أما بعد، فإني أدعوك بدعاية الإسلام، أسلم تسلم، وأسلم يوترك الله أجرك مرتين، فإن توليت فإن عليك إثم أهل القبط، يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ)

"In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad slave of Allah and His Messenger to Muqawqas, The leader of the Copts (Christians), Peace be upon him who follows true guidance. Thereafter, I invite you to Islam. Accept Islam and you will gain security. Accept Islam and Allah, the Sublime, shall reward you doubly. But if you refuse to do so, you will bear the burden of the transgression of all the Copts.

"Say (O Muhammad [pbuh]): 'O people of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allah, and that we do not associate partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims.'" [Al-Imran 3:64]

Hatib bin Abi Balta'a (حاطب بن أبي بلتعة) requested an audience with Al-Muqawqas. But before handing him the Prophet's letter, he addressed Al-Muqawqas saying:

إنه كان قبلك رجل يزعم أنه الرب الأعلى، فأخذ الله نكال الآخرة والأولى، فانتقم به ثم انتقم منه، فاعتبر بغيرك، ولا يعتبر غيرك بك.

"Before you there was a man who claimed to be the Supreme Lord, so Allah punished him and made an example of him in the Hereafter and in this life; therefore, learn from the mistakes of others and do not set a bad example to others."

Al- Muqawqas responded:

إن لنا ديناً لن ندعه إلا لما هو خير منه.

"We follow a religion that we will not relinquish except for a better one."

Hatib (حاطب) replied:

ندعوك إلى دين الإسلام الكافي به الله فَقَدْ ما سِواه، إن هذا النبي دعا الناس فكان أشدهم عليه قريش، وأعداهم له اليهود، وأقربهم منه النصاري، ولعمري ما بشارة موسى بعيسى إلا كبشارة عيسى بمحمد، وما دعاؤنا إياك إلى القرآن إلا كدعائك أهل التوراة إلى الإنجيل، فكل نبي أدرك قوماً فهم أمته، فالحق عليهم أن يطيعوه، وأنت ممن أدركه هذا النبي، ولسنا ننهاك عن دين المسيح، ولكننا نأمرك به.

"We invite you to embrace Islam, which will suffice you all what you may lose. Our Prophet has called people to profess this Faith, Quraish and the Jews stood against him as bitter enemies, whereas Christians stood closest to his Call. Upon my life, Moses's news about Christ is identical to the good tidings of Jesus about the advent of Muhammad. Our invitation to you to the Quran is similar to your invitation to the people of Torah to accept the Injeel (New Testament). All who are present at a time a Prophet become part of his nation and they are obligated to follow him, and you are one of those who are present at the time of this Prophet. .

Bear in mind that we have not come to dissuade you from the religion of Christ but rather bidding you to adhere to its tenets."

Al-Muqawqas meditated over the contents of the letter deeply and said:

إنني قد نظرت في أمر هذا النبي، فوجدته لا يأمر بمزهود فيه. ولا ينهي عن مرغوب فيه، ولم أجده بالساحر الضال، ولا الكاهن الكاذب، ووجدت معه آية النبوة بإخراج الخبء والإخبار بالنجوي، وسأنظر.

"I have looked at the matter of this Prophet and I concluded that he neither commands any detestable thing nor prohibits anything noble. He is neither a straying magician nor a lying soothsayer. I have found in him the true manifest seeds of Prophet hood. So, I will consider the affair deeply."

He took the parchment and ordered that it be kept in an ivory casket. He called a scribe to write the following reply in Arabic:

(بسم الله الرحمن الرحيم. لمحمد بن عبد الله من المقوقس عظيم القبط، سلام عليك، أما بعد: فقد قرأت كتابك، وفهمت ما ذكرت فيه، وما تدعو إليه، وقد علمت أن نبياً بقي، وكنت أظن أنه يخرج بالشام، وقد أكرمت رسولك، وبعثت إليك بجاريتين، لهما مكان في القبط عظيم، وبكسوة، وأهديت بغلة لتركبها، والسلام عليك).

"In the Name of Allah, the Most Beneficent, the Most Merciful. To Muhammad bin 'Abdullah from Al-Muqawqas. Peace be upon you. I have read your letter and understood its contents, and what you are calling for. I already know that the coming of a Prophet is still due, but I used to believe he would be born in Syria. I am sending you as presents two maids, who come from noble Coptic families; clothing and a mule to ride it. Peace be upon you."

It is noteworthy that Muqawqas did not embrace Islam. The presents were accepted; Maria (مارية), the first maid, stayed with the Prophet [pbuh] and he married her and she gave birth to his son Ibrahim. The other maid Sirin (سيرين) was given to Hassan bin Thabit Al-Ansari (حسان بن ثابت الأنصاري).

3. The Message to Chosroes (كسرى), Emperor of Persia (فارس)

The Prophet (PBUH) dispatched Abdullah bin Hudhafa As-Sahmi (عبد الله بن حذافة السهمي) with a letter to Chosroes (كسرى), Emperor of Persia (فارس). The letter said:

(بسم الله الرحمن الرحيم. من محمد رسول الله إلى كسرى عظيم فارس، سلام على من اتبع الهدى، وآمن بالله ورسوله، وشهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله، وأدعوك بدعاية الله، فإنني أنا رسول الله إلى الناس كافة، لينذر من كان حياً ويحق القول على الكافرين، فأسلم تسلم، فإن أبييت فإن إثم المجوس عليك).

"In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad, the Messenger of Allah to Chosroes, king of Persia. Peace be upon him who follows true guidance, believes in Allah and His Messenger and testifies that there is no god but Allah Alone with no associate, and that Muhammad is His slave and Messenger. I invite you to accept the religion of Allah. I am the Messenger of Allah sent to all people in order that I may warn every one alive, and that the charge may be proved against those who reject the Truth. Accept Islam as your religion and you live in peace and security, otherwise, you will be responsible for all the sins of the Magians (fire worshippers - المجوس)."

When the letter was handed to Chosroes and upon reading it, he got enraged with arrogance and said how a destitute servant from my subjects can write his name ahead of mine (عبد حقير من رعيتي يكتب اسمه قبلي) and tore the letter into shreds. He immediately, dictated a letter to Bazan (بازان) his governor in Yemen ordering him to send a couple of his men to arrest this man from Hijaz (referring to the Prophet (PBUH) and to bring him to his presence.

As soon as the message reached Bazan, the governor of Yeman, he immediately sent two men to Madinah with a letter to the Prophet demanding that he accompany them to the king of Persia. When they arrived to Madina, they met the Prophet and told him that Shah-in-Shah (شاهنشاه) (the king of kings) Kisra wrote a letter to the king of Yemen ordering him to get you to come with us to Kisra, and they made some threats. The Prophet (PBUH) told them, wait until tomorrow.

Side Note: When the two Persian messengers came to Madina, the Muslims were impressed with the way they look because they had grown long moustaches. When the Muslims expressed to the Prophet (PBUH) their admiration and liking of the long moustaches, he told them: **You should be different, grow our beard and cut short your moustache.**

On that night, a revolt against the emperor of Persia led by his son happened and the emperor was murdered by his own son. The Prophet [pbuh] was informed by a Divine Revelation of what happened in Persia. In the morning, the Prophet (PBUH) met the two messengers and told them that he will not go with them because Chosroes is already killed by his son. They were stunned and said: Are you serious, the emperor got mad from you from what is simpler, can we inform our king of what you just told us. He said:

: (نعم أخبراه ذلك عني، وقولا له: إن ديني وسلطاني سيبلى ما بلغ كسرى! وينتهي إلى منتهي الخف والحافر، وقولا له: إن أسلمت أعطيتك ما تحت يدك، وملكتك على قومك من الأبناء)

"Yes, inform him what I just said and also inform him that Islam would prevail everywhere and outstrip the sovereignty of Chosroes himself. Also tell him, if he accepts Islam, he will be given rule over what he has and he will be the king over his people."

The messengers rushed back to Yemen to inform Bazan (بَذَان) who was shocked, particularly, soon after their arrival, a messenger came from Sherweh (شِيرُوِيَه), the new king confirming the news and ordering him to stop any procedures as regards the Prophet till further notice. This event was instrumental in convincing Bazan, together with the Persians in Yemen to accept Islam, and gladly signified their rule under the Prophet's command. He sent a message to the Prophet (PBUH) who confirmed his rule over Yemen. That was the beginning of the fulfillment of what had been revealed in one of the flashes of light when the Prophet (PBUH) was breaking the rick drung digging the trench.

4. The Message to Heraclius, Emperor of the Byzantine Empire (قيصر ملك الروم)

When the Emperor Theodosius I died in 395 A.D., the Roman Empire was divided into the Western and Eastern halves, never to be united again. The western half had its capital at Rome and their language was Latin, but the eastern half had its capital at Constantinople and became known as the Byzantine Empire and its official language became Greek.

The Prophet (PBUH) dispatched Dihyah bin Khalifah Al-Kalbi (نَحْيَةَ بن خليفة الكلبي) with a letter to Heraclius (هرقل), emperor of the Byzantines (الروم). The Prophet (PBUH) asked Dihyah to take the letter to the king of Ghassan, who is to forward it to Heraclius. The Ghassanids (Arabic: الغساسنة) were a group of South Arabian Christian tribes that emigrated in the early 3rd century from Yemen to southern Syria and Jordan. The Romans found a powerful ally in the Ghassanids who served as buffer zone against the other Bedouins penetrating Roman territory, and were a source of troops for the Byzantine army.

The contents of the letter were as follows:

(بسم الله الرحمن الرحيم. من محمد عبد الله ورسوله إلى هرقل عظيم الروم، سلام على من اتبع الهدى، أسلم تسلم، أسلم يؤتكَ الله أجرك مرتين، فإن توليت فإن عليك إثم الأريسيين { يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ } [آل عمران: 64].

"In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad, the slave of Allah and His Messenger to Heraclius the ruler of the Byzantines. Blessed are those who follow true guidance. I invite you to embrace Islam and you will live in peace and safety and Allah will double your reward, But if you reject the invitation of Islam, the burden of the sins of all your people shall fall on your shoulders. "Say (O Muhammad [pbuh]): 'O people of the Scripture come to a word that is common between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims." [Al-Imran 3:64]

During the same time, Heraclius visited Ilya' (Jerusalem) where he got up in the morning with a sad mood. When his priests asked him why he was in that mood? Heraclius who was a foreteller and an astrologer said: **At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?**

The priests replied: **Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country.**

While they were discussing it, a messenger sent by the king of Ghassan to inform Heraclius of an Arab envoy with a letter to him from a person who claims to be the messenger of Allah. Having heard the news, Heraclius ordered the people to go and see whether the messenger to the king of Ghassan was circumcised. The people told Heraclius that he was circumcised. Heraclius then asked him about the Arabs and he was told that also practice circumcision. Heraclius asked if they can bring to him some of the Arab traders to ask them about this person who claims to be a messenger of Allah.

It happened that the letter reached Heraclius when Abu Sufyan bin Harb (أبى سفيان بن حرب) and a group from Quraysh were in Ash-Sham (Syria) on one a trading trip that they started after feeling secure because of the treaty Hudibiyah. Hercules summoned them to his court in Iliia'a (إيلياء) (Jerusalem), and seated amongst his chiefs of staff and senior Roman dignitaries, he asked them: **"Who amongst you is the nearest relative to the man who claims to be a Prophet?"**

Abu Sufyan replied: **'I am the nearest relative to him from amongst the group.'**

Heraclius asked that Abu Sufyan be brought closer to him and asked that the rest of Abu-Sufyan companions to sit behind him. Then he called upon his translator and said (to him). **'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a Prophet. So if he tells a lie, they should contradict him (instantly).'**

Abu Sufyan later said: **By Allah if it was not of shame that my companions will call me a liar, I would not have spoken the truth about Mohammad (PBUH)."**

Abu Sufyan's testimony went as follows:

Heraclius: **'What is his family status amongst you?**

Abu Sufyan: **He belongs to a good (noble) family amongst us.**

Heraclius: **Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?**

Abu Sufyan: **No**

Heraclius: **Was anybody amongst his ancestors a king?**

Abu Sufyan: **No one of his family happened to assume kingship.**

Heraclius: **Do mainly the nobles or the poor follow him?**

Abu Sufyan: **It is the poor who follow him.**

Heraclius: **Are his followers increasing decreasing (day by day)?**

Abu Sufyan: **They are increasing.**

Heraclius: **Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?**

Abu Sufyan: **No**

Heraclius: **Have you ever accused him of telling lies before his claim (to be a Prophet)?**

Abu Sufyan: **No.**

Heraclius: **Does he break his promises?**

Abu Sufyan: **'No. We are at truce with him but we do not know what he will do in it.**

(Abu Sufyan later said: I could not find opportunity to say anything against him except that.)

Heraclius: **Have you ever had a war with him?**

Abu Sufyan: **Yes**

Heraclius: **What was the outcome of the battles?**

Abu Sufyan: **Sometimes he was victorious and sometimes we.**

Heraclius: **What does he order you to do?**

Abu Sufyan: **He orders us to worship Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin (اعبدوا الله وحده، ولا تشركوا به شيئاً، واتركوا ما يقول آبائكم)، ويأمرنا بالصلاة والصدق والعفاف والصلة.**

Upon hearing this testimony, Heraclius turned to his translator asking him to communicate to Abu Sufyan and his companions his impression.

Heraclius said: I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples.

I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement.

Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah.

I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostles have been followed by this very class of people.

Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects.

I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely.

I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray.

Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste.

If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.

Heraclius then asked for the letter addressed by the Messenger of Allah (PBUH) which was delivered by Dihyah bin Khalifah Al-Kalbi (دَحْيَةَ بْنِ خَلِيفَةَ الْكَلْبِيِّ). The letter said:

"In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you

reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's revelation)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (Âl 'Imran 3:64).

The emperor ordered Abu Sufyan and his companions to leave.

Abu Sufyan said, "While coming out, I said to my companions, **'The matter of Ibn Abi Kabshah (ابن أبي كبشة) (i.e. Muhammad [pbuh]) has become so prominent that even the king of Banu Al- Asfar (بنو الأصفر) (i.e. the Romans, Byzantine) is afraid of him. Abu Sufyan said from that time, I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it).'**"

The king informed Dihyah Al-Kalbi (دحية بن خليفة الكلبي) that he wanted to study the letter firther before responding to it and gave him many presents to take to the Prophet (PBUH). On his way back to Madinah, Dihyah was intercepted by people from Judham (جُدَام) tribe in Hasmi (حَسْمِي), who looted the presents sent to the Prophet [pbuh]. When the news reached the Prophet (PBUH), he dispatched Zaid bin Haritha (زيد بن حارثة) at the head of five hundred men to that spot, inflicted heavy losses on those people and captured 1000 camels, 5000 of their cattle and a hundred women and boys. The chief of Judham (جُدَام), Zayd ibn Rifa'a (زيد بن رفاعة الجذامي), who had embraced Islam complained to the Prophet (PBUH) who ordered that all the spoils and captives be returned.

Afetr this meeting, Heraclius wrote a letter to a friend in Rome who was very knowldgable in prophesies. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet.

On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet and embrace Islam.

On hearing the views of Heraclius, the priests objected violently to his suggestion and the people became so angry and rushed to leave the meeting but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience. When they returned he said: **What I have said was just to test the strength of your conviction**

and I have seen it. The people became pleased and prostrated before him and this was the end of Heraclius's story.

5. A Letter to Mundhir bin Sawa (المنذر بن ساوي), Governor of Bahrain

The Prophet [pbuh] dispatched 'Al- 'Ala' bin Al-Hadrami (العلاء بن الحضرمي) to the governor of Bahrain, carrying a letter inviting him to embrace Islam. In reply, Al-Mundhir bin Sawa wrote the following letter:

[أما بعد، يا رسول الله، فإني قرأت كتابك على أهل البحرين، فمنهم من أحب الإسلام وأعجبه، ودخل فيه، ومنهم من كرهه، وبأرضي مجوس ويهود، فأحدث إلى في ذلك أمرك].

"Allah's Messenger [pbuh]! I received your injunctions. Prior to this, I read your letter, which you wrote to the people of Bahrain extending to them an invitation to Islam. Islam appealed to some of them and they entered the fold of Islam, while others did not find it appealing. In my country, there live Magians and Jews, and therefore you may inform me of the treatment to be extended to them."

The Prophet [pbuh] wrote the following letter in reply to his:

(بسم الله الرحمن الرحيم. من محمد رسول الله إلى المنذر بن ساوي، سلام عليك، فإني أحمد إليك الله الذي لا إله إلا هو، وأشهد أن محمداً عبده ورسوله، أما بعد، فإني أذكرك الله عز وجل، فإنه من ينصح فإنما ينصح لنفسه، وإنه من يطيع رسلي ويتبع أمرهم فقد أطاعني، ومن نصح لهم فقد نصح لي، وإن رسلي قد أثنوا عليك خيراً، وإني قد شفعتك في قومك، فاترك للمسلمين ما أسلموا عليه، وعفوت عن أهل الذنوب، فأقبل منهم، وإنك مهما تصلح فلم نغزلك عن عملك. ومن أقام على يهودية أو مجوسية فعليه الجزية).

"In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad, Messenger of Allah to Mundhir bin Sawa. Peace be on you! I praise Allah with whom there is no others gods, and I bear witness that Muhammad is His slave and Messenger. Thereafter, I remind you of Allah, the Mighty, the Glorious. Whoever accepts admonition does it for his own good. Whoever follows my messengers and acts in accordance with their guidance, he, in fact, accepts my advice. My messengers have highly praised your behaviour. You shall continue in your present office. Give the new Muslims full chance to preach their religion. I accept your recommendation regarding the people of Bahrain, and I pardon the offences of the offenders; therefore, you may also forgive them. Of the people of Bahrain whoever wants to continue on in their Jewish or Magian faith, should be made to pay Jizya (poll- tax)."

6 A Letter to Haudha bin 'Ali (هُذَّة بن علي), Governor of Yamama (اليمامة)

The Prophet (PBUH) sent Sulait bin 'Amr Al-'Amiri (سُلَيْط بن عمرو العامري) with a letter to to Haudha bin 'Ali (هُذَّة بن علي), Governor of Yamama (اليمامة). The letter said:

(بسم الله الرحمن الرحيم. من محمد رسول الله إلى هذدة بن علي، سلام على من اتبع الهدى، واعلم أن ديني سيظهر إلى منتهي الخف والحافر، فأسلم تسلم، وأجعل لك ما تحت يديك).

"In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad, Messenger of Allah to Haudha bin 'Ali. Peace be upon him who follows true guidance. Be informed that my religion shall prevail everywhere. You should accept Islam and you will achieve peace and security, and whatever under your command shall remain yours."

After reading the letter, Haudha (هَوْدَةَ) prepared the following reply and sent it with Sulait bin 'Amr to the Prophet [pbuh]:

[ما أحسن ما تدعو إليه وأجمله، والعرب تهاب مكاني، فاجعل لي بعض الأمر أتبعك]

"The Faith, to which you invite me, is very good. The Arabs highly respect me. If you commit to give me the rule after you, I am prepared to follow you."

Haudha (هَوْدَةَ) then bestowed a reward on Sulait (سَلَيْط) and presented him with many gifts. The Prophet [pbuh] rejected Haudha's demand and said the whole matter was in the hand of Allah, Who gave His land to whoever He desired.

Later, the news came to the Prophet (PBUH) that Haudha had died. On knowing the news, the Prophet [pbuh] said:

(أما إن الإمامة سيخرج بها كذاب يتنبي، يقتل بعدي)،

Yamama is bound to give rise to a liar who will claim Prophethood but he will subsequently be killed after I depart."

Someone asked: Who will kill him, O' Messenger of Allah. The Prophet (PBUH) replied: "It is one of you, followers of Islam." (أنت وأصحابك)

7. A Letter to Al-Harith bin Abi Shamir Al-Ghassani (الحارث بن أبي شَمِير الغساني), King of Damascus (دمشق)

The Prophet (PBUH) sent Shuja' bin Wahab (شجاع بن وهب من بني أسد بن خزيمه) with the following letter to Al Harith bin Abi Shamir Al-Ghassani (الحارث بن أبي شَمِير الغساني), King of Damascus (دمشق):

(بسم الله الرحمن الرحيم. من محمد رسول الله إلى الحارث بن أبي شمر، سلام على من اتبع الهدى، وآمن بالله وصدق، وإني أدعوك إلى أن تؤمن بالله وحده لا شريك له، يبقى لك ملكك).

"In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad, Messenger of Allah to Al-Harith bin Abi Shamir. Peace be upon him who follows true guidance, believes in it and regards it as true. I invite you to believe in Allah Alone with no associate and your kingdom will remain yours."

Upon hearing the letter, Al-Harith became infuriated and said: "Who dares to dispose me of my kingdom, I'll fight him (the Prophet) even he is in Yeman". Shuja' bin Wahab (شجاع بن وهب) tried to reason with him but he refused and rejected the Prophet's invitation to the fold of Islam but he asked Shuja' bin Wahab to wait. He wrote to Heraclius asking his permission to fight the Prophet (PBUH) but Heraclius who had already received the letter of the Prophet refused to give him permission and ordered him to concentrate in preparing Ilila'a (Jerusalem) for the celebration of the Byzantine victory over the Persian. After Al-Harith received Heraclius instruction, he invited Shuja' bin Wahab (شجاع بن وهب) back and gave him 100 gold dinar and other gifts to the Prophet (PBUH).

Some historian record that Al-Harith later became Muslim but hid his conversion for fear that Heraclius may kill him. (أخاف أن أظهر إسلامي فيقتلني قيصر)

The Conversion of Khalid Ibn al-Walid, Amr Ibn al-As

Shortly after The Hudaibiyah treaty, Walid bin Walid, who had converted wrote to his brother the great warrior Khalid ibn Al-Walid (خالد بن الوليد) to persuade him to convert to Islam and telling him that The Prophet (PBUH) told him that: A man like Khalid, can't keep himself away from Islam for long.

Khalid, who was not unduly drawn towards the idols of the Kaaba, decided to convert to Islam and is said to have shared this matter with his childhood friend Ikrimah ibn Abi-Jahl who told Abu Sufyan ibn Harb. Abu Sufyan got angry from Khalid and started threatening him with dire consequences, but he was restrained by Ikrimah who is said: **"Steady, O Abu Sufyan! Your anger may well lead me also to join Muhammad. Khalid is free to follow whatever religion he chooses"**

In May 629, Khalid set out from Mecca for Medinah. Along the way he met 'Amr Ibn al-'As (عمر بن العاص) who was accompanied by Uthman ibn Talha (عثمان بن طلحة). Amr asked Khalid, **'Where are you going?**

Khalid replied, **'The way has become clear. The man is certainly a Prophet, and by Allah, I am going to become a Muslim. How much longer should I delay?**

Amr Ibn al-As answered, **'I am travelling for the same reason. I have just returned from Abyssinia where the Negus has convinced me to enter Islam.**

So, the three of them traveled to Medinah to meet the Prophet (pbuh). Khalid and Amr were specially worried about meeting the Prophet (pbuh) because of having fought against the Muslims in the past. Therefore, Amr came before Allah's Messenger (PBUH) and said, **O Prophet, will my past faults be forgiven and no mention made of what has gone before?**

The Prophet (pbuh) replied: **Amr, Islam wipes away everything that happened before, as does the hijrah.'**

Upon their entrance into the fold of Islam, the Prophet [pbuh] said, **"Quraish has given us its own blood."** (إن مكة قد ألفت إلينا أفلاذ كبدها)

8 A Letter to the King of 'Oman, Jaifer (جَيْفَر), and his Brother 'Abd Al-Jalandi (عبد ابني الجَلَنْدِي)

The Prophet (PBUH) sent 'Amr bin Al-'As (عمرو بن العاص) with the following letter to the king of Oman and his brother:

(بسم الله الرحمن الرحيم. من محمد رسول الله إلى جيفر وعبد ابني الجَلَنْدِي، سلام على من اتبع الهدى، أما بعد: فإني أدعوكما بدعاية الإسلام، أسلما تسلما، فإني رسول الله صلى الله عليه وسلم إلى الناس كافة، لأنذر من كان حياً ويحق القول على الكافرين، فإنكما إن أقررتما بالإسلام وليتكما، وإن أبييتما [أن تقررا بالإسلام] فإن ملككما زائل، وخيلي تحل بساحتكما، وتظهر نبوتي على ملككما).

"In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad, the messenger of Allah, to Jaifer and 'Abd Al- Jalandi. Peace be upon him who follows true guidance; thereafter I invite both of you to the Call of Islam. Embrace Islam and you will be assured peace and security. I am the messenger fo Allah to all mankind who are alive and to remove the excuses from those who reject Allah's message. If you two accept Islam, you will remain in command of your country; but if you refuse my Call, you've got to remember that all your possessions are perishable. My horsemen will appropriate your land, and my Prophethood will assume preponderance over your kingship."

'Amr bin Al-'As narrates that when he arrived in Oman and before he was admitted into the audience of Jaifer he contacted 'Abd, who was known to be more mildtempered than his brother:

'Amr told Abd: I am the messenger of Allah's Prophet coming to see both, you and your brother.

'Abd said: You have to see my brother and read to him the letter you are carrying. He is my senior in both age and kingship. Incidentally, what is the purport of your mission?

'Amr replied:

أدعو إلى الله وحده لا شريك له، وتخلع ما عبد من دونه، وتشهد أن محمداً عبده ورسوله.

The Prophet calls upon you to believe in Allah Alone with no associates and discard any other deities and testify that Muhammad is His slave and Messenger.

'Abd said:

يا عمرو، إنك ابن سيد قومك فكيف صنع أبوك؟ فإن لنا فيه قدوة

O 'Amr! Your father was the chief of your people, tell me what did your father do because we consider him as our role model..

Amr said:

مات ولم يؤمن بمحمد صلى الله عليه وسلم، ووددت أنه كان أسلم وصدق به، وقد كنت أنا على مثل رأيه حتى هداني الله للإسلام

He died before believing in Muhammad's mission; I have wished that he had embraced Islam and been truthful to it before his death. I myself had adopted the same attitude until Allah guided me towards Islam.

'Abd: When did you embrace Islam?

'Amr: When I was at Negus's court. By the way, Negus did also enter into the fold of Islam. (عند النجاشي، وأخبرته أن النجاشي قد أسلم)

'Abd: What was his people's reaction?

'Amr: They approved of him and many followed his steps.

'Abd: How about the bishops and monks?

'Amr: They did the same.

'Abd: Beware 'Amr, there is no worst character in a man than lying.
(إنه ليس من خصلة في رجل أفضح له من الكذب)

'Amr: I never tell lies; moreover, our religion never allows it. (ما كذبت، وما نستحله في ديننا)

'Abd: Has Heraclius been informed of the Islamization of Negus?
(ما أرى هرقل علم بإسلام النجاشي)

'Amr: Yes, of course.

'Abd: How did you happen to know that?

'Amr:

كان النجاشي يخرج له خراجاً، فلما أسلم وصدق بمحمد صلى الله عليه وسلم، قال: لا والله لو سألني درهم واحد ما أعطيته فبلغ هرقل قوله، فقال له اليناق أخوه: أتدع عبدك لا يخرج لك خراجاً، ويدين بدين غيرك ديناً محدثاً؟ قال هرقل: رجل رغب في دين، فاختره لنفسه، ما أصنع به؟ والله لولا الضن بملكي لصنعت كما صنع

Negus used to pay land tax to Hercules, but when he embraced Islam, he swore he would discontinue that tax. When this news reached Heraclius, his brother told him: are you going to leave one of your subjects stop paying you the tax and to believe in a religion other than yours. Heraclius told him: a man desired a religion and chose it what should I do with him? By Allah, if it was not for fear on my kingship, I would have done what he did.

Abd: Look Amr to what you are saying.

Amr: By Allah, I am telling you the truth.

‘Abd: What does your Prophet command you to do?

‘Amr:

يَأْمُرُ بِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ وَيَنْهَى عَنْ مَعْصِيَتِهِ، وَيَأْمُرُ بِالْبِرِّ وَصَلَةِ الرَّحِمِ، وَيَنْهَى عَنِ الظُّلْمِ وَالْعُدْوَانِ، وَعَنِ الزِّنَا، وَعَنِ
الْخَمْرِ، وَعَنِ عِبَادَةِ الْحَجَرِ وَالْوُثْنِ وَالصَّلِيبِ

He commands us to obey Allah, the All- Mighty, the All-Glorious, be pious and maintain good ties with family kin; he forbids injustice, aggression, adultery, wine, and forbids the worship of the stone and the cross.

‘Abd:

مَا أَحْسَنَ هَذَا الَّذِي يَدْعُو إِلَيْهِ، لَوْ كَانَ أَخِي يَتَابِعُنِي عَلَيْهِ لَرَكَبْنَا حَتَّى نُؤْمِنَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنُصَدِّقَ بِهِ، وَلَكِنْ أَخِي
أَضْنُ بِمُلْكِهِ مِنْ أَنْ يَدْعُوهُ وَيَصِيرَ ذَنْبًا

Fair words and fair beliefs are those you are calling for. I wish my brother would follow me to believe in Muhammad [pbuh] and profess his religion, but my brother is too possessive of his kingship to become a subordinate.

‘Amr:

إِنَّهُ إِنْ أَسْلَمَ مَلَكَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَوْمِهِ، فَأَخَذَ الصَّدَقَةَ مِنْ غَنِيِّهِمْ فَيُرِدُّهَا عَلَى فَقِيرِهِمْ

Should he accept Islam; the Prophet would give him authority over his people and take a alms tax from the wealthy people to be given to the needy.

‘Abd: That is fair behaviour. But what is this alms tax you have mentioned?

‘Amr:

فَأَخْبَرْتَهُ بِمَا فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّدَقَاتِ فِي الْأَمْوَالِ، حَتَّى انْتَهَيْتُ إِلَى الْإِبِلِ

I described to him the divine injunction about the alms tax and listed to him all the rules for tax on money until I reached to the tax on camels.

‘Abd: I don’t see from our people except being tight with money, I doubt it that many of them will accept that.

(وَاللَّهُ مَا أَرَى قَوْمِي فِي بَعْدِ دَارِهِمْ وَكَثْرَةِ عَدَدِهِمْ يَطِيعُونَ لِهَذَا)

Amr stayed for some days to be admitted into Jaifer’s court until he was finally granted this permit. Jaifer (جَيْفَرُ) asked Amr to hand him the letter to read it. Jaifer (جَيْفَرُ) showed some reluctant but asked Amr to give him sometime and to see him the following day. After a private talk with his brother and reconsidering the whole situation, both brothers embraced Islam and proved to be true to Islam that had begun to make its way into this new area.

Reflection on Hydibyah

Althout the treaty of conditions for the traty of Hudbiyah was grosstly unfair toteh Muslims, but the Prophet (PBUH) still accepted him because all he wanted in a truce for 10 years to allow him to propogate the true message of Allah without distractions. Only, at time of peace and security, free exchange of ideas can happen and when true Islam is presented nder these conditions, it will always find its way to the heart of sincere people. But under conditions of fear and war, the message of Islam will be inhibited and distorted.

Through these letters, the Prophet managed to communicate his Message to most Monarchs at that time; some believed, while others remained on their disbelief. However, the idea of embracing Islam, and the advent of a new Prophet preoccupied all of them.

Post-Hudaibiyah Hostilities

غزوة الغابة أو غزوة ذي قَرَد (Dhu Qarad Campaign)

This campaign was not a battle but rather a skirmish carried out against a group of Bani Fazarah (بنِي فَزَارَةَ). The place by which it was fought is known as Dhu Qarad, a reservoir of water at a day's journey from Madinah.

من قوات المسلمين بقيادة الرسول محمد الذين طاردوا 40 راكباً و عيينة بن حصن الفزاري مع جماعة من غطفان الذين أغاروا على لقاح (حوامل الإبل ذات اللبن) الرسول محمد بالغابة وقتلوا حارسها واحتملوا امرأته مع الإبل وفروا نحو نجد

The Messenger of Allah [pbuh] sent Rabah (رَبَاح) with camels to a nearby pasture where the Prophet's shepard is taking care of the rest of the camels. Salamah bin Al-Akwa' (سلمة بن الأكوع) went with Rabah with a horse belonging to Abi Talhah (أبي طلحة). When the day dawned, 'Abdur Rahman Al-Fazari (عبد الرحمن الفزاري) with fourty (40) riders made a raid, drove away all the camels, and killed the sheperad who looked after them. Salamah told Rabah to ride the horse, take it to Talhah and inform the Messenger of Allah [pbuh] that the polytheists had made away with his camels.

Then, Salamah stood upon the hills and turned his face to Madinah and shouted three times "Come to our help!" After that he set out in pursuit of the raiders shooting at them with arrows. He continued shooting at them and scaring their horses and allowing the Prophet's camels to lag behind them. Whenever a horseman turned to find him, he would hid himself on a tree and shoot at him to scare his horse.

When they entered a narrow mountain path, Salamah bin Al-Akwa' (سلمة بن الأكوع) ascended that mountain and held them at bay by throwing stones at them. He continued to chase them in this way until he was able to get all the camels released with no one left with them.

They fled in all directions and he continued following and shooting at them until they came to a narrow valley and sat down to eat something, and Salamah sat on the top of a tapering rock. Four of them ascended the mountain coming towards him. When they were near enough to hear him, he shouted: "Do you recognize me?" They said: "No. Who are you?" He said: **"I am Salamah son of Al- Akwa (سلمة بن الأكوع). I can kill anyone of you I like but none of you can kill me, so go back."**

أنا سلمة بن الأكوع، لا أطلب رجلاً منكم إلا أدركته، ولا يطلبني فيدركني، فرجعوا.

So they returned. He did not move from his place until he saw the horsemen of the Messenger of Allah [pbuh], who came riding through the trees. The foremost among the Muslims was Abu Qatadah Al-Ansari (أبو قتادة) who was able to kill two of the raiders. When this happened, the rest of raiders fled away.

Salamah ibn Al- Akwa (سلمة بن الأكوع) went in their pursuit on foot until before sunset they reached a valley with a spring of water called Dhu Qarad (ذو قَرَد). They tried rested there to have a drink but Salamah kept attacking them. So, they ran before they could drink a drop of water. Soon after, the Prophet [pbuh] along with his Companions reached my place. Salamah told the Prophet (PBUH): **"Messenger of Allah let me take one hundred men and I will follow these looters and we will finish them."**

But the Prophet (PBUH) replied:

(يا بن الأكوع. ملكت فأسجح (إنهم ليفرون الآن في غطفان

"Ibn Al-Akwa, you have taken enough and so now you have to show magnanimity; now they have reached the habitation of Ghatfan where they are hiding."

On this occasion, the Prophet (PBUH) also acknowledged the efforts of Salamah and Abu Qatadah by saying:

(خير فرساننا اليوم أبو قتادة، وخير رجالتنا سلمة).

"Our best horseman today is Abu Qatadah, and our best footman today is Salamah."

Because of Salamah special efforts, the Prophet (PBUH) allotted him two shares of the booty - the share meant for the horseman and the other meant for the footman. In their return to Madinah, the Prophet (PBUH) made Salamah mount behind him on his she-camel called Al-'Adba' (العَضْبَاء).

Magic Spell

After Al-Hudaibiyah Treaty, the threats from Quraish was neutralized, but the plots remained from the Jewish tribes in Khaibar. As part of their continued plots against the Prophet (PBUH), a group of the Jews from Khaibar visited Medina after the treaty of

Hudaibiyah where they met a famous magician, named Labid bin Asam (البيد بن الأعصم) and told him:

"You know how Muhammad has treated us. We have tried our best to bewitch him but have not succeeded. Now we have come to you because you are a more skilled magician. Here are three gold coins, accept these and cast a powerful magic spell on Muhammad."

While in Medina, Prophet Muhammad (PBUH) employed a Jewish boy. Labid contacted that boy and asked him to bring to the Prophet's comb with some hair stuck in it. "Magic" was worked on this hair. Labid made a spell and placed this spell under a stone in the bottom of a well belonging Labid's clan Bani Zurayq (بني زريق). In a short time, the spell affected the Prophet (PBUH) that made him imagine doing something within his household that he did not do. The impact was mainly affecting The Prophet's sexual relationships with his wives. The impact of the spell did not have any impact the Prophet (PBUH) outside his household and thus the episode is narrated by Sayedah Aisha: :

عن عائشة قالت
سحر النبي صلى الله عليه وسلم حتى إنه ليخيل إليه أنه يفعل الشيء وما فعله حتى إذا كان ذات يوم وهو
عندي دعا الله ودعاه ثم قال أشعرت يا عائشة أن الله قد أفتاني فيما استفتيته فيه قلت وما ذاك يا رسول الله
قال جاءني رجلان فجلس أحدهما عند رأسي والآخر عند رجلي ثم قال أحدهما لصاحبه ما وجع الرجل
قال مطبوب قال ومن طبه قال لبيد بن الأعصم اليهودي من بني زريق قال فيما ذا قال في مشط
ومشاة وجف طلعة ذكر فأين هو قال في بئر ذي أروان قال فذهب النبي صلى الله عليه وسلم في
أناس من أصحابه إلى البئر فنظر إليها وعليها نخل ثم رجع إلى عائشة فقال والله لكأن ماءها نقاعة الحناء
ولكأن نخلها رعوس الشياطين قلت يا رسول الله فأخرجته قال لا أما أنا فقد عافاني الله وشفاني وخشيت أن
أثور على الناس منه شرا وأمر بها فدفنت (صحيح البخاري)

One day, the Prophet (PBUH) said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? He continued:

"Two men (i.e. two angels in human guise) came to me. One sat near my head and the other near my feet.

The first asked: what has happened to him?

The other replied: He has been impacted by the effect of magic.

The first asked: Who has cast the spell of magic on him?

The other replied: replied: Labid bin Asam from Bani Zuraiq who was an ally of the Jews and was a hypocrite.

The first one asked: What material did he use?

The other replied, 'A comb and the hair stuck to it and wrapped in a leaf of a palm tree.

The first one asked: Where (is that)?

The other replied: Under a stone at the bottom of Dhi Arwan (or Dharwan), the well of Bani Zurayq.

He asked: what should be done about it?

The other man replied: The well should be emptied and it should be taken out from under the stone.

The Holy Prophet then sent Ali Ammar bin Yasir and Zubair: They were also joined by Jubair bin Iyas az-Zurqi (two men from Bani Zurayq). Later the Holy Prophet also arrived at the well along with some Companions. The water was taken out and the leaf was recovered from under the stone. There they found the comb and hair there was a cord with eleven knots on it and a wax image with needles pricked into it.

Gabriel (peace be on him) came and told the Prophet (PBUH) to repeat the Mu'awwidhatayn.

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ (١) قُلْ لَقَدْ (٢) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣)
وَمِنْ شَرِّ لَنَفَّاثٍ فِي لُعَقَدٍ (٤) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

Say: I seek refuge with the Lord of the Dawn. From the mischief of created things; from the mischief of Darkness as it overspreads; from the mischief of those who practice secret arts; and from the mischief of the envious one as he practices envy. (Al-Falaq 113)

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ (١) النَّاسِ (٢) إِلَهِهِ (٣) النَّاسِ (٤) لَوْ سَوَّاسٍ لِّخَنَّاسٍ (٥) لَّذِي يُوسَّوْسُ فِي صُدُورِ (٦) النَّاسِ (٧) لِّنَفَّاثٍ فِي لُعَقَدٍ (٨) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٩)

Say: I seek refuge with the Lord and Cherisher of Mankind, the King (or Ruler) of Mankind, the God (or judge) of Mankind, from the mischief of the Whisperer (of Evil), who withdraws (after his whisper), (The same) who whispers into the hearts of Mankind, among Jinns and among men. (Al-Nas 114)

The Prophet (PBUH) repeated verses and each time he recited them a knot was loosened and a needle taken out every time, till on finishing the last words all the knots were loosened and all the needles removed, and he was entirely cured from that spell.

Note: Some people use this episode to put doubts regarding how a messenger of Allah can get impacted by Magic. This is to emphasize that the Prophet (PBUH) is just a human being, he gets impacted by whatever impact any human and in him, we learn how to overcome and treat magic spells. The impact on the Prophet had nothing to do with his message that Allah protects its delivery and no spell will ever influence the

Prophet's memory and understanding of Allah's revelations. It also removes the confusion that some Muslims have regarding elevating the Prophet (PBUH) creation beyond being a human being. In fact some people believe that the Prophet (PBUH) is created from light and use the verse in Surah Al-Ma'ida to support their argument.

المائدة 5 15 يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ
قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

O People of the Scripture! Now Our messenger has come to you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now has come to you **light** from Allah and plain Scripture, (Al-Ma'ida 5:15)

The Conquest of Khaibar (غزوة خيبر ووادي القرى)

(In Moharram, 7A.H.)

After Al-Hudaibiyah Treaty, the threats from Quraish was neutralized, but threats remained from the Jewish tribes in Khaibar that were instrumental in instigating the confederation against Madina (battle of the trench), triggering Bani Quraiza to practise treachery, entering in alliances with some Arab tribes, mainly Ghatafan, against the Muslims, and devising many attempts at the Prophet's life. So, Khaibar remained a hot bed of conspiracy, and a source of military provocations and war instigation center. The Prophet (PBUH) repeatedly sent envoys to them for peaceful settlement, but all in vain. Therefore, it was obvious that the Prophet [pbuh] must settle his affairs with the Jews of Khaibar in order that peace and security could prevail and the Muslims may devote their time and effort in propagating the Message of Islam.

Consequently the Prophet [pbuh] came to the conclusion that a military campaign was a must in order to forestall their hostilities. Khaibar is located at a distance of about 80 miles north of Madinah; it is a spacious strongly fortified territory, surrounded with castles and farms. The Prophet (PBUH) became confident of the victory of the Muslims in this campaign because Allah has revealed an implied promise in Surah Al-Fath:

{وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ} [الفتح: 20]

"Allah has promised you abundant spoils that you will capture and He has hastened for you this." [Al-Fath 48:20] i.e., Al-Hudaibiyah Peace Treaty and the surrender of Khaibar.

When the hypocrites became aware of the Prophet's plan to attack Khaibar, they were excited to join to take the spoils but Allah revealed a warning to the Prophet (PBUH) in the following verse:

{سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا
كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ نَحْسُدُونَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا} [الفتح: 15].

"Those who lagged behind will say, when you set forth to take the spoils, 'Allow us to follow you.' They want to change Allah's Words. Say: 'You shall not follow us; thus Allâh has said beforehand.' Then they will say: 'Nay, you envy us.' Nay, but they understand not except a little." [Al-Fath 48:15]

For this reason, the Prophet [pbuh] took mainly those who swore the allegiance under the tree in response to his call at Al-Hudaibiya. Only 1400 were allowed to march with him. The Prophet (PBUH) appointed Siba' bin 'Arfatah Al-Ghifari (سَبَاعُ بْنُ عُرْفُطَةَ الْغِفَارِيِّ) to run the affairs of Madinah in his absence. As was the custom of the prophet a lot was made among the Prophet's wives and the lot fell on Umm Salamah and she accompanied the Prophet in this campaign. Among the other women who were also selected to accompany the Muslims army to tend for the wounded and keep up the supply of water behind the lines were the Prophet's Aunt Safiyah, Umm Ayman, Nusuaybah bin Kaab and Umm Sulaym, the mother of Anas ibn Malik.

Taking notice of the Prophet's plan, the chief of the hypocrites, Abdullah bin Ubai (عبد الله بن أبي) sent an envoy to the Jews of Khaibar warning them against the dangers approaching, and encouraging them to resist the Muslims and reminding them of their strength and that they are outnumbering the Muslims because Khaiber has 10,000 fighters while the Muslims were only 1400.

On hearing the news the Jews dispatched Kinanah bin Abi Al-Huqaiq (كنانة بن أبي الحقيق) and Haudha bin Qais (هَوْدَةَ بْنُ قَيْسٍ) to their former allies, the tribe of Ghatfan (غَطَفَان) requesting military assistance, promising to grant them half the yield of the fruit that their farms could yield if they managed to beat the Muslims.

Instead of taking the straight road to Khaiber and attacking it from the south, the Prophet (PBUH) decided to travel on the north west route and then move east towards a valley called Ar-Raji' (الرَّجِيع) to arrive to Khaibar from the north and to block the route of Ghatfan that is located north of Khaibar and thus prevent Ghatfan from reinforcing the Jews in Khaibar. The valley of Ar-Raji' (الرَّجِيع) was located about a day and a night walking to Ghatfan habitation. At that time, Ghatfan got ready to join the Jews and started marching towards Khaibar. In their way, they heard noise behind them and thought that the Prophet (PBUH) attacked their places, so they returned back to defend their land and stayed there.

In selecting the route, the Prophet (PBUH) called the guide accompanying him and asked him to lead him to a direction that allows them to reach Khaibar from the North. The guide led the Prophet (PBUH) to an intersection from which branched out to four roads with different names; all leading to his destination. The Prophet (PBUH) did not take the first three roads because of their gloomy names (حَظْبٌ - حَظْبٌ - حَظْبٌ) and chose the one that has encouraging name (مَرْحَبٌ).

It is noteworthy that some interesting incidents featured the Muslims' march towards Khaibar; of which we mention two :

1 It has been narrated on the authority of Salamah bin Al-Akwa (سلمة بن الأكوع), who said: We marched upon Khaibar with the Messenger of Allâh [pbuh]. We journeyed during the night. One of the men said to my brother 'Amir (عمر) who was a poet: Won't you recite to us some of your poems, 'Amir? So he began to chant his verses to urge the camels, reciting:

اللهم لولا أنت ما اهتدينا ** ولا تصدقنا ولا صلينا
فاغفر فداء لك ما اقتفينا ** وثبت الأقدام إن لاقينا
والقين سكينه علينا ** إنا إذا صيح بنا أبينا
وبالصياح عولوا علينا **

O Allah, if You had not guided us, We would have neither been guided rightly nor practised charity, nor offered prayers.
We wish to lay down our lives for You; so forgive our lapses, And keep us steadfast when we encounter (our enemies).
Bestow upon us peace and tranquility, Whn the morning come, we get ready when the call come for us to to help.

The Messenger of Allah [pbuh] said: "Who is this driver (of the camels)?"
They said: "It is 'Amir (بن الأكوع عمر)." He said: "Allah's mercy will be fall him." (يرحمه الله)
A man said: "Martyrdom is reserved for him; O Messenger of Allah, we have always enjoyed his voice." (وجبت يا نبي الله، لولا أمتعتنا به.)

The Prophet's Companions were aware that he does not invoke Allah's mercy upon a close companion but to single him out for martyrdom.

2. In a spot called As-Sahba (الصهباء), not far from Khaibar, the Prophet [pbuh] observed the afternoon prayer, then he called his Companions to have whatever food provisions they had. What they brought was too scanty (السؤيق) to satisfy them all. The Prophet took it by his hand and it immediately grew in quantity, so they all ate to their fill. .

When the Prophet (PBUH) came close to Khiabr, he ordered his troops to stop and invoked the following supplication to Allah:

(اللهم رب السموات السبع وما أظللن، ورب الأرضين السبع وما أقللن، ورب الشياطين وما أضللن، ورب الرياح وما أذرين، فإنا نسألك خير هذه القرية، وخير أهلها، وخير ما فيها، ونعوذ بك من شر هذه القرية، وشر أهلها، وشر ما فيها، أقدموا، بسم الله).

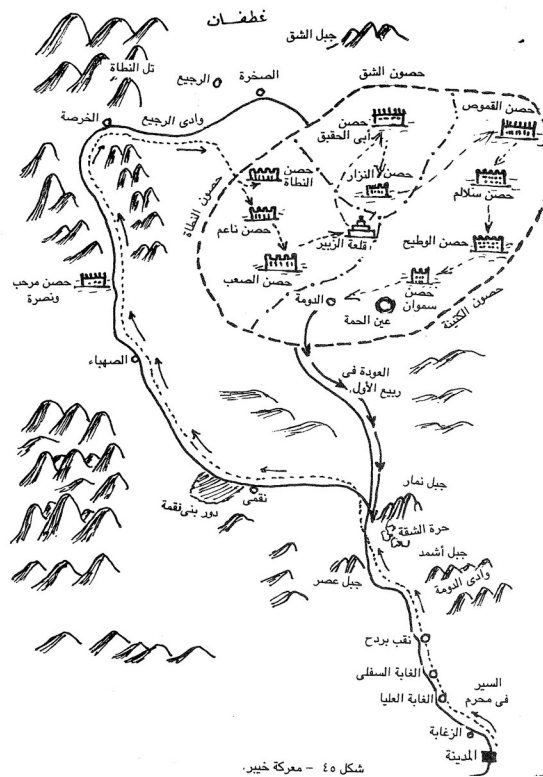
"O Allah! Lord of the seven heavens and what they harbour beneath, Lord of the seven earths and what lies in their wombs, Lord of devils and whomsoever they have led astray; we beseech You to grant us the good of this village (Khaibar), the good of its inhabitants and the good that lies in it. We seek refuge with You from the evil of this village, the evil of its inhabitants, and the evil that lies in it." Then he ordered, "Now march (towards the village) in the Name of Allah."

Selection of Camping Location

Khaibar was well fortified; it was protected with 9 forts and one castle. It was also strategically divided into three parts with each part protected by several forts.

- One area is called Al-Nutah (النطاة) and was protected by three forts and one castle: Na'im fort (حصن ناعم), As-Sa'b bin Mu'adh fort (حصن الصَّعْب بن معاذ), Al-Nutah fort (حصن النطاة) and Az-Zubair Castle (قلعة الزبير).
- Another called is called Ash-Shiqq (الشَّق) and was protected by two forts: 'Abi fort (حصن أبي), and An-Nizar fort (حصن النَّزَار).
- The third area is called Al-Katibah (الكتيبة) and was protected by four forts: Al-Qamus fort (حصن القُمُوص), Al-Wateeh fort (حصن الوَطِيح), As-Salalim fort (حصن السَّلَالِم) and Simwan Fort (حصن سموان).

In addition to these well fortified forts, there were several other smaller forts. Khaibar were protected by about 10,000 fighters compared to the Muslims army that only has 1400.



The Prophet [pbuh] picked a camping location outside Khaibar near Al-Nutah fort (النطاة) that he deemed suitable to start with in his attack. However, a veteran fighter of his called Hubab bin Al-Mundhir (حُبَاب بن المنذر) asked the Prophet (PBUH): **Is this location is one that Allah revealed to you or is it a strategy of a war.** Thew Prophet (PBUH) replied: **It is a strategy.** Hubab said: **This location is very close to Al-Nutah**

(النطة) castle which is high and its fighers can see us and their arrows can reach us while we know nothing about what they are doing and our arrows will not reach them. I recommend that we camp near Na'im fort (حصن ناعم) where our arrows can reach them, The Prophet (PBUH) agreed and ordered the army to switch to a location camp near Na'im fort (حصن ناعم).

فقال: يا رسول الله، أرأيت هذا المنزل أنزلكه الله، أم هو الرأي في الحرب؟ قال: (بل هو الرأي) فقال: يا رسول الله، إن هذا المنزل قريب جدًا من حصن نطاة، وجميع مقاتلي خيبر فيها، وهم يدرون أحوالنا، ونحن لا ندري أحوالهم، وسهامهم تصل إلينا، وسهامنا لا تصل إليهم، ولا نأمن من بياتهم، وأيضا هذا بين النخلات، ومكان غائر، وأرض وخيمة، لو أمرت بمكان خال عن هذه المفاسد نتخذة معسكرًا، قال صلى الله عليه وسلم: (الرأي ما أشرت)، ثم تحول إلى مكان آخر.

Note: Not every issue we face requires a religious rule. Many issues that we face require studies, knowledge and insight. Trying to frame these technical issues in a religious context is wrong because it prohibits advances. Therefore, it may not be wise for people to frame medical treatments into a prophetic treatment. The Prophet (PBUH) used the best information available to him at that time and we should do the same. Why such events are recorded for us, not to highlight that the Prophet (PBUH) made a mistake but to teach us that in certain technical areas, other people may know more than the Prophet (PBUH) and therefore, you should seek expert opinions.

The Muslims stayed for the night and the people of Khibar did not know of their arrival. The following morning, at sunrise, when the Jews came out to work on their land to graze their cattle, they were surprised when they saw the Muslims. They began to shout in surprise: "Muhammad has come along with his force!" The Messenger of Allah [pbuh] said:

(الله أكبر، خربت خيبر، الله أكبر، خربت خيبر، إنا إذا نزلنا بساحة قوم فساء صباح المنذرين).
"Allah is Great, Khaibar shall face destruction. Allah is Great, Khaibar shall face destruction. Behold! When we descend in the city centre, it will be a bad day for those who have been warned (but have not taken heed).

The Start of the Battle

1. Na'im fort (حصن ناعم) (two days)

When the Muslims attached the fort, some of the Jews led by their commander Marhab (مرحب), who was well known fighter, came out and challenged the Muslims into duels. Amr bin Al-Akwa' (عامر بن الأكوع) moved forward to challenge Marhab (مرحب). During the fight, Amr struck Marhab (مرحب) but his sword recoiled and he was severely injured by his own sword. He was quickly retrieved back. Ali bin Abi Talib (علي بن أبي طالب) moved quickly and was able to kill Marhab (مرحب).

Yasir, Marhab's brother (ياسر أخو مرحب), then turned up challenging the Muslims to a fight. Az-Zubair ibn Alawam (الزبير) advanced to face him, when Al-Zoubir's mother

(Safia bnt Abu Talib) saw him and knowing of the fame of Yasir as a fighter, she expressed concern to the Prophet (PBUH) about the fate of her son. But the Prophet comforted her and told her that he will win the duel and said that every Prophet has disciples and Az-Zubair is my disciple. Az-Zubair proved he was equal to the challenge and was able to kill Yasir.

The death of the two leaders, the spirit of the Jews in the fort was weakened and they escaped allowing the Muslims to successful break into the fort and taking it over in the second day.

Amr bin Al-Akwa' (عامر بن الأكوع) was injured when his sword coiled and hit him, later he died of his injury. The people started saying that his own sword killed him, implying that he killed himself accidentally but he is not a martyr. His father Salamah ibn Al-kwaa came to ask the Prophet (PBUH) about his son. The Prophet [pbuh] comforted him and said:

(إن له لأجرين - وجمع بين إصبعيه - إنه لجَاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ مَشَى بِهَا مِثْلَهُ).

"For him ('Amr) there is a double reward in the Hereafter, and he indicated this by putting two of his fingers together. He is the fighter of fighters; there are few Arabs who have walked like him." The Prophet let the prayer on him with the other martyrs.

2. Al-Nutah Fort 7 – (النطاة حصن) days

The Muslims moved to the second fort, Al-Nutah fort (النطاة حصن) which was well defended and it was difficult for the Muslims to take it over even after they put it under siege for 6 days. On the night of the 7th day, the Prophet (PBUH) said: **"Tomorrow, I will entrust the banner to a man who loves Allah and His Messenger and he is loved by Allah and His Messenger; and the fort will be opened on his hand."** All the Muslims were hoping that they will be the ones to be granted the honor of carrying the banner. The Prophet [pbuh] called for 'Ali bin Abi Talib. When Ali came, he can barely see because one of his eyes was almost shut because of eye infection. The Prophet (PBUH) blew in his hand and wiped over Ali's eye and suddenly it was remedied. Ali said: **I can now see with my sick eye better than my healthy one.** The Prophet (PBUH) handed the flag to Ali. Upon taking the flag, Ali said: **"O Messenger of Allah, I'll fight them until they are totally eliminated."** (يا رسول الله، أقاتلهم حتى يكونوا مثلنا).

The Prophet [pbuh] answered him saying:

(انفذ على رسلك، حتى تنزل بساحتهم، ثم ادعهم إلى الإسلام، وأخبرهم بما يجب عليهم من حق الله فيه، فوالله، لأن يهدي الله بك رجلاً واحداً خير لك من أن يكون لك حمر النعم).

"Take things easy until you enter their camps. Then, invite them to accept Islam and inform them on their duties towards Allah. By Allah, if only one man is guided through your efforts, it will be better for you than the best of the Arabian camels."

Upon taking the Flag, Ali led the attack on the fort and the Jews came out and real fighting then broke out and the Jews showed courage that made some Muslims started to retreat, but when saw Ali standing firm, they returned. The Jews proved to be too formidable even to the repeated rushes of the veteran soldiers of Islam. But when the Jewish leader Al-Harith was killed, the rest of the Jews retreated back to the fort and closed the door. But this hasty retreat allowed the Muslims to come close to the walls of the fort and with their axes they were able to break an opening to enter from it. The Jews realized the futility of resistance and began to abandon their positions allowing the Muslims to take over the fort and gain many weapons, mainly swords and armors.

During the battle on this Al-Nutah Fort, a slave came the Prophet (PBUH) with a herd of sheep came to the Prophet and declared his Islam and asked the Prophet what to do with the sheep that belongs to one of the Jews. The Prophet asked him to return the herd to the owner. He took the herd close to the gates and throw rocks at them until they entered the fort. He returned and fought alongside the Muslims and was martyred without even praying one Rakaa. The Prophet (PBUH) said regarding him: **Allah has blessed this slave and drove him to what is good because Islam was truly in his heart.**

Because the time of siege was long, the Muslims did not have food and extreme hunger struck the Muslims. They slaughtered wild donkeys and began to cook them. When the Prophet [pbuh] inquired about the fires and cooking and was told about the donkeys, he ordered that they throw away the meat and wash the cooking pots, forbidding the practice of eating such meat. Then the Prophet's [pbuh] made an invocation to Allah for help by saying:

(اللهم إنك قد عرفت حالهم، وأن ليست بهم قوة، وأن ليس بيدي شيء أعطيهم إياه، فافتح عليهم أعظم حصونها عنهم غنائاً، وأكثرها طعاماً وودكاً)

O' Allah, you know their status and that they have no strength and I have nothing to offer to them. O' Allah grant them victory over the fort that has the most food.

3. As-Sa'b bin Mu'adh fort (حصن الصَّعْب بن معاذ) – 1 day

Al-Hubab bin Al-Mundhir Al-Ansari (الحباب بن المنذر الأنصاري) led the attack on As- Sa'b fortress (حصن الصَّعْب بن معاذ) and laid siege to it. Some of the Jews came out to fight but when several were killed, they ran and entered the fort and closed the gates. But some Muslims were able to climb the walls and fought their way to the gate and opened it, allowing the rest of the Muslims to enter and took over the fort. To the great pleasure of the Muslims and in the wake of the Prophet's [pbuh] invocation to Allah, they found a lot of food stored in the fort, they found large quantities of barley, dates, butter, honey, and oil. The Muslims also found in the fort cannons and tanks (المنجنقات والدبابات), obviously these are the same that we have now but the cannons, could throw rocks and the tanks was protect the fighters as they come close to the wall of a fort.

Az-Zubair Castle (قلعة الزبير)

With the fall of these three forts protecting An-Nutat ((النفطة)) area, the Jews barricaded themselves in Az-Zubair castle which offered them a formidable defensive position inaccessible to both cavalry and infantry. The Muslims besieged it for three days, but in vain. A Jew spy told the Prophet about a subterranean water source that provided them with water, and advised that it be cut off in order to undermine their resistance. When the Jews recognized that their water source was cut, they came out to engage with the Muslims in fierce fighting during which some Muslims and ten Jews were killed, but the Castle was eventually conquered.

Shortly after this battle, the Jews moved to the forts in Ash-Shiqq (الشَّقِّ) area.

4. Abi Fort (حصن أبي), on the other side, Ash-Shiqq (الشَّقِّ)

The Muslims moved to Ash-Shiqq (الشَّقِّ) area and started their attack on Abi fort (حصن أبي). This was the most reinforced fort in Ash-Shiqq (الشَّقِّ). The Muslims besieged the new site for three days. A Jew came out to challenge the Muslims into a duel and the great Muslim hero Abu Dujanah Sammak bin Kharshah Al-Ansari (أبو دُجَانَةَ سِمَاك بن خَرَشَةَ الأنصاري) — of the red ribbon advanced and quickly killed him and instead of returning to join the muslim, he surprised the Jews by running towards the fort and breaking into the gate allowing the rest of the Muslims to follow him inside the fort. After a fierce fight, the Jews were forced to flee into another fort, An-Nizar fort and the Muslims took over Abi fort. .

5. An-Nizar Fort (حصن النَّزَار)

The Muslims followed those who escaped to an-Nizar fort. An-Nizar was the most powerful fort, and the Jews came to the established conviction that it was too immune to be stormed, the fort was standing at a commanding top and was considered to be impregnable. The Jews deemed it a safe place for their children and women. The Muslims put a siege on the fort and the Jews stayed inside and did not come out to engage the Muslims.

The Prophet (PBUH) ordered the Muslims to assemble the cannons (المنجنيقات) that they captured from As-Sa'b fort (حصن الصَّعْب) and the Muslims started hurled a shower of stones on the walls. Using the tanks, the Muslims started moving next to the wall of the fort and ramming the wall until they were able cause cracks in it. When the fighters inside saw the Muslims breaking the wall, they escaped to the Al-Katibah (الكتيبة) to join the fighters in its four forts, leaving behind their women and children to be taken as prisoners. One of the people who were taken as prisoner was Safia bin Huyayi (صفية بنت حبي) who was the chief of (بنو النضير). She asked to meet the Prophet (PBUH) and when she saw him, she declared his Islam and informed him that she knew that he is the messenger of Allah from the time she heard her father and uncle discussion after meeting him when he came to Madina. She said: after my father Huyay ibn Al-Akhtab (حبي بن أخطب), and my uncle Abu Yasir ibn Al-Akhtab (أبي ياسر) returned after meeting

you, My father objected to my uncle's call to our people to follow and obey you. So, my uncle asked my father, Huyay: isn't he the one in our books? Huyay said: Yes, he the true one. Then Abu Yasir said: Why not follow him and support him. But Huyay said: We will not follow him but I will resist him and fight him as long as I am alive. The Prophet (PBUH) was pleased with what she said and offered her in the tent of his wife Umm Salamah and she agreed.

6. Al-Qamus fort (حصن القموص), 20 days

The Muslims moved to the forts in the Al-Katibah (الكتيبة) area and started with Al-Qamus fort (حصن القموص) that was the most fortified in this area. The attack on the fort was led by Ali ibn Abu Taleb and the Muslims did not care about the attacks on them by the Jews inside and they were able to enter the fort and take control of it.

On the second day after taking over this fort, the Muslims saw a big dust storm coming from the side of Madina and as the storm came closer, it turned to be a large procession of 80 families being led by Al-Tufail ibn Daws and chanting Allah-Akbar, Allah Akbar.

We previously mentioned the story of Al-Tufail declaration of Islam. As a reminder, At-Tufail Ibn `Amr Ad-Dawsiy who was the chief of the Banu Daws tribe of Tihama (تيهامة) which is located on the Red Sea and it currently divided between Saudi Arabia and Yemen was a gifted poet, and his fame was well known among the tribes of Arabia. When he arrived to Mecca, the heads of Quarish invited him and warned him about meeting the Prophet (PBUH). They said to him, **"He practices witchcraft and his speech like magic and that he makes division between a father and his son, and a man and his brother, and a husband and his wife. We fear for you and your people from him. So do not speak to him nor listen to any talk from him."**

They continued to warn At-Tufail about listening to anything from Prophet Mohammad (PBUH) to the point that he was so scared that when he went over to the Ka'bah, he filled his ears with cotton so as not to hear anything he had to say when he spoke. But, when At-Tufail went to the Ka'bah, he found Prophet Mohammad (PBUH) standing praying at the Ka'bah and became curious and interested in hearing what he is saying. He stood close to him and he heard a portion of what the Prophet (PBUH) was reciting. When he heard the recitation, he said to himself, **"Oh, I am one of the greatest poets and I surely can differentiate between good and bad speech. What is it that hinders me from listening to the man and what he says? If that which he brings is good, I should accept it, and if it is bad I will reject it."**

At-Tufail waited until Prophet Muhammad (PBUH) finished and departed the Ka'bah. He followed him until the Prophet (PBUH) entered his house and then knocked on the door.

When the Prophet (PBUH) opened the door, At-Tufail said to him, **"O Mohammad, your people have warned me so much from you. By Allah, they kept making me afraid of you until I blocked my ears with cotton in order not to hear any of your words. But Allah willed that I hear, so I heard a fine speech. Tell me about your message."**

So the Prophet (PBUH) presented to him Islam and recited to him from the Quran. At-Tufail recounts this event and says: **"By Allah, I had never heard a speech better than it, nor a matter more just than it. So, I immediately announced my Islam and declared the Shahaddah."**

He declared his Islam after listening to very short Introduction from the Prophet (PBUH). After declaring the Shahadah, At-Tufail said, **"O Messenger of Allah, I am a person of credibility and honor among my people and I am returning to them to invite them to Islam."**

As soon as he reached his land of Daws, he went to see his father and told him: **"I am no longer of you and you are not of me."** His father said: **what do you mean?** He said: **I became a Muslim.** He father said what does it mean? So, he explained to him what Islam is and recited to him few verses from the Quran and when he finished, his father said: **how can I become a Muslim and became a Muslim.** He went to his wife, his mother and all his house hold and repeated the same approach and all of them became Muslims.

When Islam had swept over his household, he moved on to his tribe and called them and said the same thing: **"I am no longer of you and you are no longer of me because I became a Muslim and started telling them about Islam"**. They said: **"We don't care if you become a Muslim but we like the way we are."** He spend the whole year trying to convince them with his tough tactics but no one accepted Islam beyond his own family except Abu Hurairah (May Allah be pleased with him).

His tribe went on disappointing him and turning away from him until he ran out of patience with them, so he travelled back to Mecca to complain to the Messenger of Allah (PBUH) and to learn more of his teachings. When he arrived in Makkah, he hastened to the house of the Prophet (PBUH) and said, **"O Messenger of Allah, indeed adultery and usury have beaten me in my fight over Daws. So, pray to Allah to destroy Daws."**

Suddenly, At-Tufail was baffled when he saw the Messenger (PBUH) raises his hands to the sky and said: **"O Allah, guide Daws and bring them to Islam as Muslims."** Then he turned to At-Tufail and said to him, **"Return to your people, call them and be lenient with them."**

He returned to his land and people, and there he went on calling to Islam gradually and leniently, just as the Messenger had advised him. And after all these years, he succeeded in converting all his tribe to Islam and is now bringing them to see the Prophet and join him in his battle at Khiabar.

Al-Wateeh fort (حصن الوَطِيح), As-Salalim fort (حصن السَّالَام) and Simwan Fort (حصن سموان),

The Surrender

The Muslims surrounded the last three forts in Khiabar, Al-Wateeh, As-Salalim and Simwan Forts, for 14 days. When the Jews recognized that they have no chance of victory and they felt that there is no longer any benefit for the resistance, Ibn Abi Al-Huqaiq (ابن أبي الحَقِيق) was dispatched to the Messenger of Allah [pbuh] to negotiate the surrender treaty. The Prophet [pbuh] agreed to spare their lives on condition they evacuate Khaibar and the adjacent land, leaving whatever gold and silver they had in their possession. The agreement also stipulated that the Prophet (PBUH) would disavow any commitment on sparing the life of anyone who conceals anything. Shortly afterwards, the forts were handed over to the Muslims and all Khaibar was brought under the control of Muslims.

One thing that was surprising to the Prophet (PBUH) that there was no gold or jewelry handed to him and he knew that when Bani Al-Nadeer left Madina, they left with a lot of gold and jewelry. When the Prophet (PBUH) inquired about Bani Al-Nadeer gold and jewelry, he was informed that they were spent on preparation for the war. But later, the Prophet (PBUH) was informed that the two sons of Abi Al-Huqaiq (أبي الحَقِيق) and Kinanah bin Ar-Rabi' (كِنَانَةُ الرَّبِيعِ) concealed a leather bag full of gold and jewelry but they repeatedly denied it. Upon investigation, the bag was found and it became clear that the three of them were hiding it. They were killed in recompense for breaching the covenant.

The people from Khiabar asked if they can stay and cultivate the land and they split its produce with the Muslims. The Prophet (PBUH) agreed with their offer on the condition that if the Muslims wanted them to leave, they will and they agreed. Many of the Jews stayed taking care of the orchards and the land. This agreement the Prophet (PBUH) reached with the Jews of Khaibar after their almost imminent defeat was not humiliating at all to the Jews of Khaibar. The Prophet (PBUH) released their captors except for Safiah because she became a Muslimah. When inquired about her, the Prophet stated that he will marry her which obviously added an honor to the people of Khaibar.

The Attempt to Poison the Prophet (PBUH)

As a symbol of celebrating the Prophet's engagement to Safiah, Zynab bny Al-Harith (زينب بنت الحارث), the wife of Salam ibn Mashkam (سَلَامُ بْنُ مِشْكَمٍ) roasted sheep for the Prophet. She inquired which part the sheep the Prophet (PBUH) loves and she was told the shoulder. She poisoned the shoulder and brought it to the Prophet (PBUH). The Prophet (PBUH) took a mouthful and after one chew, he immediately spat it out. When asked why he spat it, he said, and said: the shoulder is telling me that it has been poisoned. Bishr bin Al- Bara' (بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ) who was sitting with the Prophet (PBUH) ate also from the shoulder but he swallowed a piece before the Prophet (PBUH) spat his. After investigation, the woman confessed that she had stuffed the shoulder with poison. When she was asked why? She said: I did it to check whether Mohammad is a true messenger of Allah because if he is a messenger, Allah will inform him and will be saved. But, if he is just seeking power, the poison will kill him and we will get rid of him. The Prophet forgave her but warned her that if he poison killed Bishr bin Al- Bara, her life will taken for his. Shortly, Bishr bin Al- Bara died from the poison and she was killed as penalty for causing his death..

Distribution of Spoils

In accordance with the agreement already concluded, the Jews would be obliged to evacuate Khaibar, but they approached the Prophet [pbuh] with the request that they be allowed to cultivate their lands and they would give half of the produce to the Muslims. The Prophet (PBUH) agreed to their request and divided the land of Khaibar into two: one half to provide the food to be stored in case of any accidental calamity that might befall the Muslims, and for entertaining the foreign delegates who started to frequent Madinah; and the other half would go to the Muslims who had witnessed Al-Hudaibiyah event whether present or absent.

The spoils taken at Khaibar were so great that Ibn 'Umar (ابن عمر) said: "We never ate our fill until we had conquered Khaibar." Also, on their return to Madinah, the Emigrants were able to return to the Helpers of Madinah the ownership of the palm trees they had received when they immigrated to Madina. After the conquest of Khaibar, the Muslims felt the comfort of great economic benefits.

The Human losses at Khiabar

During this Campaign of Khiabar, 32 Muslims were martyred and 93 men of the Jews were killed.

Note – The Miracle of the Victory

Obviously when you look at these losses, you recognize that the Muslims' victory was not because the major loss of lives of the Jews who were 10,000 fighters, but it is from Allah who put the fear in the heart of the Jews. The Prophet (PBUH) said:

عن جابر بن عبد الله الأنصاري قال قال رسول الله صلى الله عليه وسلم أعطيت خمسا لم يعطهن أحد قبلي كان كل نبي يبعث إلى قومه خاصة وبعثت إلى كل أمة وأسد وأحلت لي الغنائم ولم تحل لأحد قبلي وجعلت لي الأرض طيبة طهورا ومسجدا فأياها رجل أدركته الصلاة صلى حيث كان ونصرت بالرعب بين يدي مسيرة شهر وأعطيت الشفاعة (صحيح مسلم)

“I have been granted five things that have not been given to others before me. 1) Previous Prophets were sent to specially their own people and I have been sent to all mankind, the red and the black. 2) The spoils of wars were made lawful to me and they were not allowed to those before me. 3) The whole earth is made pure and Masjid, so pray wherever you are when the time of prayer comes. 4) I was granted victory by the power of fear that inflicts my enemy a month before I reach them. 5) I was given the right of intercession on behalf of my people.”

Fear is one of the weapons of Allah that no one can defend against it. Allah has reinforced His Messenger, Mohammad (PBUH) with this weapon that casts terror in the heart of the enemy a month before his arrival to their location. So, when the Muslims arrive, the enemy acts by fear which means their first thought will be to retreat and run away and abandon their forts and castles. In this regard, Allah says:

آل عمران 3 15 بل ﷻ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ (١٥٠) سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا ﷻ لِرُعْبٍ بِمَا آَشَرَكُوا ﷻ ﷻ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَتْوًى ﷻ لِّظَالِمِينَ (١٥١)

“But Allah is your Protector, and He is the Best of Supporters. (150) We shall cast terror into the hearts of those who disbelieve because of their disbelief which no warrant has been revealed. Their habitation is the Fire, a miserable abode for the wrong-doers.” (Al-Imran 3: 150-151)

الحشر 2 59 هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

“He it is Who has caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile. You deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O ye who have eyes! ” (Al-Hasr 59:2)

Allah has made this special weapon of fear available in the arsenal of the believers, but they must deserve it. The Prophet (PBUH) informed us of how we will lose this important weapon by saying:

قال صلى الله عليه وسلم ستتداعى عليكم الأمم كما تداعى الأكلة على قصعتها قالوا أومن قلة نحن يومئذ قال لا ولكنكم غثاء كغثاء السيل يجعل الوهن في قلوبكم وينزع الرعب في قلوب عدوكم بحكم الدنيا وكرهية الموت .

“The time will come that other nations will devour you as the hungry devour food. The People asked: Is this because we are few? The Prophet (PBUH) replied: No, you will be as the suds (froth) that flows over the flood, laziness will fill your heart and fear will be removed from the heart of your enemy because of your love of this life and hate of death (sacrifices).”

Peace, tranquility and security are not granted by Allah to any believer, they are only guaranteed to the special believers who don't mix their belief with injustice as Allah says:

الأنعام 82 6 الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

“Those who believe and do not mask their belief by injustice, theirs is safety; and they are rightly guided.” (Al-Ana'm 6:82)

The Arrival of Ga'afr ibn Abi Taleb (جعفر بن أبي طالب)

Just after opening all the forts, another group of Muslims arrived to join the Prophet at Khaibar. The Prophet's cousin Ja'far bin Abi Talib (جعفر بن أبي طالب) and his companions had just arrived from Abyssinia (Ethiopia) at the request made by the Messenger of Allah [pbuh] to Negus, king of Abyssinia (Ethiopia). When they reached Madina and found that the Prophet at Khaibar, the men came to join his at Khaibar.

When they arrived Ja'far went to the Prophet and kissed him between his eyes, the Prophet (PBUH) was so elated for seeing him that he said: **I don't with which I am happier, opening Khaibar or seeing Ga'far.**

The Arrival of Aban bin Sa'id from his campaign (سرية أبان بن سعيد)

It is noteworthy that the Prophet (PBUH), recognizing that while he is absent at Khaibar the desert Bedouins roaming in the vicinity of Madina may attack it to loot and steal. To scare them, the Prophet (PBUH) dispatched Aban bin Sa'id (أبان بن سعيد) at the head of a platoon to deter those Bedouins and forestall any attempt at raiding Madina during his absence in Khaibar. Aban achieved his task successfully and joined the Prophet [pbuh] in Khaibar after it had been conquered.

The Jews of Fidak (فَدَك)

When the Prophet (PBUH) was going to Khaibar, he sent Mahisaibn Masu'd (مُحَيِّصَة بن مسعود) as messenger to the Jewish tribe of Fidak to invite them to Islam. But they refused expecting that the Prophet (PBUH) will be defeated in Khaibar. When the news reached them of the fall of Khaibar, they sent some of their leaders to the Prophet to negotiate the truce on the condition that they leave their land with its orchards and fields for him but take their families and their money. The Prophet (PBUH) agreed.

Ghatafan

When Ghatafan heard of the defeat of Khibar, their leader, Hisn, came to the Prophet and told him: **Give part of the spoils you took from my allies. I decided not to join them to fighting you and thus saving you facing us.** The Prophet (PBUH) told him: **“You are lying, you did not join them because you heard the noise coming from the direction of your tribe”,** and did not give him anything.

Wadi Al-Qura (وادي القُرَى)

After the Prophet (PBUH) finished with Khibar he moved towards Wadi Al-Qura, another Jewish colony in Arabia. When he arrived, he was met by arrows from the Jews and some Arabs who joined them. The prophet (PBUH) organized his forces in four groups and handed the four banners to Sa'd bin 'Ubada (سعد بن عبادَة), Al-Hubab bin Mundhir (الحُبَاب بن المنذر), 'Abbad bin Bishr (عباد بن بشر) and Sahl bin Haneef (سهل بن حُنَيْف).

The fighting went on for two days and resulted in full surrender of the Jews. Their land was conquered, and a lot of booty fell in the hands of the Muslims. The Prophet [pbuh] stayed in Wadi Al-Qura for four days, distributed the booty among the Muslim fighters and reached an agreement with the Jews similar to that of Khaibar regarding cultivating the land for half of its produce.

Tima'a (تَيْمَاء)

Upon hearing about the successive victories of the Muslim army and the defeats that the Jewish tribes had sustained, the Jews of Taima' took the initiative and offered to sign a reconciliation treaty to the effect that they receive protection and are guaranteed security on return of them paying tribute (الجزية).

The Return to Madina

Having achieved his objective and subdued the Jews completely, the Prophet [pbuh] made his way back home and arrived in Madinah in late Safar or early Rabi' Al-Awwal 7 A.H.

Marriage of the Prophet to Safiyah Bint Huya'y

On his way to Madina, the return of the Prophet (PBUH) offered Safiyah to be his wife and she agreed. The wedding ceremony was held at a spot called Sadd As-Sahba' and the Muslims had a feast of dates and meat.

Sporadic Invasions

The Campaign of Dhat-ur-Riqā' Campaign (غزوة ذات الرِّقَاع)

(in the year 7 A.H.)

With the AL-Hudaybiyah treaty and victory over Khibar, the Prophet (PBUH) eliminated two powerful parties of the Confederates coalition. The remaining party was still Ghatfan tribe (غطفان) and other desert bedouins, who lived in Najd and continued in their usual practices of looting and plundering. The Prophet [pbuh] was determined to put an end to this unacceptable situation and called the Muslims around him to get ready to launch a decisive campaign against those harassing rebels.

Meanwhile it was reported to him that Bani Muharib (بني مُحَارِب) and Banu Tha'lbah (بني ثعلبة) of the Ghatfan tribe (غطفان) were gathering army in order to encounter the Muslims. The Prophet [pbuh] proceeded towards Najd at the head of 600 men, after he had assigned Uthman bin 'Affan – to dispose the affairs of Madinah during his absence.

The Muslim fighters proceeded until they reached a spot called Nakhlah (نخل) where they encountered people of Ghatfan (غطفان), but no fighting took place because the latter had agreed to go into reconciliation with the Muslims.

In this expedition, every six Muslims shared one camel which we rode turn by turn. The long walk causes injury to their feet. They wrapped their feet with bandages from rags, so this expedition was called Dhat-ur-Riqā' (i.e. the expedition of rags.)"

In the course of this expedition, the Muslims came to rest at an area and there was tree that they left for the prophet (PBUH) to lay under it for its shade. The Muslims dispersed each one seeking shelter from heat. The Prophet [pbuh] had a short nap after he had hung his sword on the tree. A Bedouin sneaked in and seized the sword and unsheathed it.

The Prophet [pbuh] woke up to find his sword drawn in the man's hand.

The Bedouin asked the Prophet (PBUH): are you afraid of me.

The Prophet [pbuh] said: No

The man asked "Why not, who would hold me back from killing you now?"

The Prophet [pbuh] answered: "It is Allah."

At that point, the sword fell from the man's hand and the Prophet (PBUH) grabbed it and pointed to the man and said: Now, who is going to protect you from me?

The man said: "You (the Prophet) are the best one to hold a sword."

The Prophet [pbuh]: Told him: I'll set you free on the condition that you would never engage in a fight against me, nor would he ally people fighting the Muslims.

The Bedouin agreed. He left to his people to tell them that he met the best man in Arabia and then he followed the Prophet (PBUH) to meet him and declare his Islam.

The victory at the expedition of Dhat-ur-Riqā' had a tremendous impact on all the Arabians. It cast fear into the hearts of the Beduins and rendered them powerless to

antagonize the Muslim society in Madinah and some of them embraced Islam. This created a condition of peace and security throughout Arabia except for small groups who still triggered unrest here and there resulting in some incidental skirmishes. We will mention one of them because it has a lesson that we should learn

Ghalib bin ‘Abdullah Al-Laithi Campaign

Ghalib bin ‘Abdullah Al-Laithi (غالب بن عبد الله الليثي) at the head of a group of 130 men launched an attack against Bani ‘Awâl (بنو عُوَال) and Bani ‘Abd bin Tha‘lbah (بنو عبد ابن) (ثعلبة) in Ramadan 7 A.H. They killed some of the enemy’s men and captured their cattle and camels.

During this battle, Usama bin Zaid (أسامة بن زيد) killed Nahik ibn Mardas (نَهْيَك بن مَرْدَاس). But when Nahik fell on the ground and Usama was on the verge of killing him, he declared the testimony of Allah’s Oneness. But Usama killed him assuming that he said the Shahaadah as a trick. When the Prophet (PBUH) was informed of the incident, he was upset from Usama said to him: “How can you kill him after he said there is God but Allah” (أَقْتَلْتَهُ بَعْدَ مَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟). Usama said: O Messenger of Allah, he did not mean it, he just said it to save himself. The Prophet said: **"Would you open his heart to know whether he is truthful or a liar?"** ((فَهَلَا شَقَقْتَ عَنْ قَلْبِهِ فَتَعْلَمَ أَصَادِقٌ هُوَ أَمْ كَاذِبٌ؟)).

The Compensatory ‘Umrah (عمره القضاء)

When Dhul Qa‘da month approached towards the close of the seventh year A.H., the Prophet [pbuh] ordered his people, and the men who witnessed Al-Hudaibiyah Treaty in particular, to make preparations to perform ‘Umrah (lesser pilgrimage). He proceeded with 2000 men besides some women and children to visit the Holy Sanctuary in Makkah. The Muslims had with them 60 camels for sacrifice.

The Muslims took their weapons with them fearing the treachery of the Quraishites, but entered Mecca only with the travellers’s weapons which are swords in their scabbards per the condition in the the Hudaibiyah treaty. The rest of the weapons were left with a party of two hundred men led by Aws ibn Khawl Al-Ansari (أَوْس بن خَوْلِي الأنصاري) at Ya‘agag (يَأْجُج) which is about eight miles from Makkah.

The Prophet [pbuh] entered leading the Muslims on his she-camel, Al-Qaswa’, while the surrounding Companions attentively focusing their look on him and chanting the call of “Talbiah” by saying: "Here I am! at Your service O Allâh!"

The Quraishites had left the city and retired to a mountain (جَبَل قُعَيْقَعَانَ) north of Mecca so they can still have a view at what the Muslims are doing. The Meccan started to spread rumours that the Muslims are weak because of their long travel and it may be an opportunity to attack them. Anticipating that this evil thought may come to the mind of Quraysh, the Prophet asked the companions to perform the usual circumambulation

vigorously and briskly; and asked then that they should do their best to appear strong and steadfast. They were ordered to run in the first three rounds and then walk in the remaining ones. The Muslims' strength, discipline and devotion impressed the Meccans.

After ritual walking and running between the two hills of Makkah, Safa and Marwah, the Prophet [pbuh] stopped at the Marwa (المروة) and said you can slaughter your sacrificial animal here or at any place in Mecca. He made his sacrifice there and shaved his head and so, did the rest of the Muslims. With the completion of the rituals of the Ummrah, the Prophet (PBUH) send 200 Muslims to YaGag (يَأْجُج) to protect the weapons and ask the people there to come to perform their Ummrah. Those Muslims entered Mecca and went through the same devotions as the others did.

The Prophet (PBUH) stayed in Mecca three days the terms of Al- Hudaibiyah Treaty. On the morning of the fourth day of the pilgrimage, the Prophet (PBUH) ordered his men to depart for a village called Sarif (سَرْف) where he stayed for some time.

It was during this visit of the Prophet [pbuh] to Makkah for pilgrimage that his uncle 'Abbas (العباس) offered the hand of his sister-in-law, Maimuna bint Al-Harith (ميمونة بنت الحارث العامرية) to him. The Prophet [pbuh] was kind enough to accept this offer since it was an effective step towards cementing the ties of relationship between the Prophet [pbuh] and the influential men of Makkah. The wedding took place in Sarif ((سَرْف)).

Activities in 8th A.H

Military Campaigns following return from the Ummarah

Some military operations, directed against some still stubborn Beduoin tribes, took place after the Prophet (PBUH) returned to Mdinah. These were relatively small campaigns and were against Bani Saleem (بنو سُلَيْم), Banu Quda (بنو قُضَاعَة) and Bani Hawazin (بنو هَوَازِن).

The Battle of Mu'tah (معركة مؤتة)

This battle took place in Jumada Al-Ula (جمادى الأولى) 8 A.H. / September 629 A.D at Mu'tah which is a village that lies on the borders of Syria. It was the most significant and the fiercest battle during the lifetime of the Messenger of Allah [pbuh], a preliminary and a prelude to the great conquests of the Byzantine Empire.

The Prophet [pbuh] had sent Al-Harith bin 'Umar Al-Azdi (الحارث بن عُمير الأزدي) with a letter to the ruler of Busra (بُصْرَى). On his way, he was intercepted by Sharhabeel bin 'Amr Al-Ghassani (شَرْحَبِيل بن عمرو الغساني), the governor of Al-Balqa' (البلقاء) and a close ally to Caesar, the Byzantine Emperor. Al-Harith was tied and beheaded by Al-Ghassani.

Killing envoys and messengers used to be regarded as the most awful crime, and amounted to a war declaration. The Prophet [pbuh] was shocked on hearing the news and ordered that a large army of 3000 men be mobilized and dispatched to the north to discipline the transgressors. It was the largest Muslim army ever mobilized.

Zaid bin Haritha (زيد بن حارثة) was appointed to leader of the army and handed him a white banner for the army. The Prophet (PBUH) designated Ja'far bin Abi Talib (جعفر) would replace him if he was killed, and 'Abdullah bin Rawaha (عبد الله بن رواحة) would succeed Ja'far in case the he was killed.

The Prophet [pbuh] recommended that they reach the place where Al-Harith ibn Umair (لحارث بن عمير) was murdered and invite the people to profess Islam. Should they accept, then no war would proceed, otherwise they seek Allah's help and fight them.

He also addressed the army by saying:

(اغزوا بسم الله، في سبيل الله، مَنْ كَفَرَ بِاللَّهِ، لَا تَغْدُرُوا، وَلَا تَغْلُوا، وَلَا تَقْتُلُوا وَلِيداً وَلَا امْرَأَةً، وَلَا كَبِيرًا فَانِيًا، وَلَا مَنَعَزًا بِصُومَعَةٍ، وَلَا تَقْطَعُوا نَخْلًا وَلَا شَجَرَةً، وَلَا تَهْدِمُوا بَنَاءً).

"Fight in the Name of Allah for the sake of Allah, Do not breach a covenant or entertain treachery. Do not kill a new-born, woman, an ageing man or a hermit. Do not cut trees or demolish homes.

At the conclusion of the military preparations, the people of Madinah gathered and bade the army farewell. 'Abdullah bin Rawaha (عبد الله بن رواحة) began to weep at that moment. He was asked why he was weeping. He said:

أما والله ما بي حب الدنيا، ولا صباية بكم، ولكني سمعت رسول الله صلى الله عليه وسلم يقرأ آية من كتاب الله يذكر فيها النار: {وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا} [مريم: 71]، فلست أدري كيف لي بالصدور بعد الورود؟

By Allah, I am not weeping because of love for this world or to impress you but I recalled the Words of Allah speaking of Fire that I heard the Prophet [pbuh] reciting:

{وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا} [مريم]

"There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished." [Maryam 19:71]

I don't know how I would face this after I have seen your celebration.

The Muslims told him:

صحبكم الله بالسلامة، ودفع عنكم، وردكم إلينا صالحين غانمين

"Allah' peace be always with you and we pray to Allah for your return safe and victorious.

He said:

لكنني أسأل الرحمن مغفرة ** وضربة ذات فرع تقذف الزيدا
أو طعنة بيدي حران مجهزة ** بحربة تنفذ الأحشاء والكبد
حتى يقال إذا مروا على جدثي ** أرشده الله من غاز وقد رشدا

But I ask the Merciful for forgiveness and a strength to fight will all my power so people when pass by my body, they know that Allah has guided me to fight for his cause.

Then, the Muslim army then marched northward to Ma'an (مَعَان), a town bordering on Syria. There news came to the effect that Heraclius had mobilized a hundred thousand troops together with another hundred thousand men of Lakham, Judham and Balqain (لَحْمَ وَجُدَامَ وَبَلْقَيْنَ وَبَهْرَاءَ وَبَلِي) Arabian tribes allied to the Byzantines.

The Muslims, on their part had never thought of encountering such a huge army, they were outnumbered by 75 to 1. They were at a loss about what course to follow, and spent two nights debating these unfavourable conditions. Some suggested that they should write a letter to the Prophet [pbuh] seeking his advice. 'Abdullah bin Rawaha was opposed to them being reluctant and addressed the Muslims saying:

يا قوم، والله إن التي تكرهون لَلَّتِي خَرَجْتُمْ تَطْلُبُونَ: الشهادة، وما نقاتل الناس بعدد ولا قوة ولا كثرة، ما نقاتلهم إلا بهذا الدين الذي أكرمنا الله به، فانطلقوا، فإنما هي إحدى الحسنيين، إما ظهور وإما شهادة

"I swear by Allah that this very object which you hate is the very one you have set out seeking, martyrdom. In our fight we don't count on the number of fighters or the power of the equipment but rather on the Faith that Allah has honoured us with. Let us go to win one of the two delights, the victory or martyrdom."

In the light of these words, they moved to engage the enemy at Masharif (مَشَارِف), a town of Al-Balqa' (الْبَلْقَاءُ), and then changed direction towards Mu'tah (مُوتَةَ) where they camped and prepared for the battle.

The right flank was led by Qutba bin Qatadah Al-'Udhari (قُطْبَةُ بْنُ قَتَادَةَ الْعُدْهَرِيِّ), and the left by 'Ubadah bin Malik Al-Ansari (عُبَادَةُ بْنُ مَالِكٍ الْأَنْصَارِيِّ). Bitter fighting started between the two parties, three thousand Muslims against an enemy of two hundred thousands.

Zaid bin Haritha (زَيْدُ بْنُ حَارِثَةَ), the closest to the Messenger's heart, assumed leadership and began to fight tenaciously and in matchless spirit of bravery until he fell, fatally stabbed.

Then Ja'far bin Abi Talib (جَعْفَرُ بْنُ أَبِي طَالِبٍ) took the banner and did a miraculous job. In the thick of the battle, When his horse started to hesistae, he dismounted it and continued fighting until his right hand was cut off. He seized the banner with his left hand until this too was gone. He then clasped the banner with both arms until a Byzantine soldier struck and cut him into two parts. He recived ninty stabs in his body, none of them in the back. Allah awarded him tow wings to fly wherever he desired there

in the eternal Garden and this is why he is called "the flying Ja'far" or "Ja'far with two wings" (بجعفر الطيار، وبجعفر ذي الجناحين).

Then, 'Abdullah bin Rawaha (عبد الله بن رواحة) proceeded to hold up the banner and fight bravely on his horseback until he too was killed.

With the three people whom the Prophet (PBUH) assigned were killed, a man, from Bani 'Ajlān (بنو عجلان), called Thabit bin Al-Arqam (ثابت بن أرقم) took the banner and called upon the Muslims to choose a leader. The people said: You. But, he said; No, I not qualified but Khalid Ibn Al Waleed (خالد بن الوليد) is. He took the banner and handed it to him. Khalid was hesistant on the ground that there are others who are more senior than him in Islam. But the Muslims unanimously agreed that they wanted him.

Khalid bin Al-Waleed, a skilled brave fighter and an outstanding strategist. On that day Khalid used nine swords that broke while he was relentlessly and courageously fighting. Khalid, however, realizing the grave situation the Muslims were in, began to follow a different course of encounter, revealing the super strategy-maker, that Khalid was rightly called.

While the Prophet (PBUH) in Madinah, he stood on the day of the battle with tears in his eyes and said:

وقد قال رسول الله صلى الله عليه وسلم يوم مؤتة - مخبراً بالوحي، قبل أن يأتي إلى الناس الخبر من ساحة القتال: (أخذ الراية زيد فأصيب، ثم أخذ جعفر فأصيب، ثم أخذ ابن رواحة فأصيب - وعيناه تذرفان - حتى أخذ الراية سيف من سيوف الله، حتى فتح الله عليهم).

The banner has been carried now by Zayd but he has been killed, then the banner is being carried Gaafr who is also killed and Ibn Rawaah carried and he also was killed, now the banner is taken by a sword of the sword s of Allah and Allah will grant him success.

The three Muslim leaders, Zayd, Gaafar and ibnRawaah, were killed during the first day of the battle and Khalid received the banner and continued until the end of the day. When the night of the first day arrived, the battle stopped. Khalid decided that the odds are too high against the Muslims and decided to set a plan to withdraw the army without any additional losses.

During the night, Khalid reshuffled the right and left flanks of the Muslim army and introduced forward a division from the rear in order to cast fear into the hearts of the Byzantine by deluding them that fresh reinforcements had arrived. He moved the forward to the back and hid them behind the told then to make as much noise and dust as they can indicate the new reinforcement are coming. When the morning started, the Muslims engaged with the enemies in sporadic skirmishes but started gradually judiciously to retreat. .

In the morning of the second day, the Byzantines saw fresh troop facing them. Also noting that all night noise and dust were coming from behind the Muslims' army, they thought that the Muslims have received new reinforcement. Recognizing the fierce fight that have faced on the small number of the Muslims on the first day, one they started wondering what will happen with this new reinforcement. The Muslims began the day with massive attack and suddenly they started to retreat. The Byzantines interpreted this as a trick, to draw them in and entrap them in the heart of the desert. So, they stopped and did not pursue the Muslims army as it retreated. With this tactic, Khalid managed to allow the whole army to retreat back to Madinah without any losses.

When the army arrived to Madinah and the people found out that it retreated, they came out cursing them and throwing dust at them accusing them of being defectors for fleeing. They made these accusations on the ground of Allah's revelation in Surah Al-Anfal:

الأنفال 8 يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحًّا فَلَا تُولُّوهُمْ ۖ لَا دِبَارَ (١٥) وَمَنْ يُوَلَّهُمْ يَوْمَئِذٍ دُبُرُهُ ۖ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ ۖ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ لِمَصِيرٍ

“O you who believe! Whenever you meet those who disbelieve in battle, do not turn your backs to them. (15) Whoever turns his back on them on that day, except while manoeuvring for battle or intending to join another detachment, will incur the wrath from Allah, and his lodging will be hell, and how awful is such an end. (Al-Anfal 8: 15-16)

But the Prophet (PBUH) quickly put a stop to this grave misunderstanding by saying they are not fleers or defectors (Faroun) but they are battlers and repeater (Kararoun), if Allah wills. Because the odd against the Muslims was more than 10 to 1, retreat cannot be judged as fleeing from the battle field since Allah provide the criterion as He said:

يَا أَيُّهَا النَّبِيُّ حَرِّضْ ۖ لِّلْمُؤْمِنِينَ عَلَىٰ ۖ لِّقِتَالٍ إِن يَكُن مِّنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِّنْكُمْ مِّائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (٦٥) لَّيْسَ خَفَفَ ۖ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِّنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۖ وَاللَّهُ مَعَ الصَّابِرِينَ

"O Prophet, rouse the believers to fight. If there are twenty disciplined amongst you, they will defeat two hundred; if there are a hundred, they will defeat a thousand of the unbelievers... Now, Allah has lightened things for you because He knows how much weakness exists in you, so if there are a hundred patient men among you, they will defeat two hundred, and if there are a thousand of you, they will defeat two thousand with God's will; for Allah stands alongside those who are patient" (Al-Anfal 8:65-66).

Even though the battle did not satisfy the Muslims' objective, namely avenging Al-Harith's murder, it resulted in a far-ranging impact and attached to the Muslims a great reputation in the battlefields. The Byzantine Empire, at that time, was a power to be reckoned with, and mere thinking of antagonizing it used to mean self-annihilation, let alone a three-thousand-soldier army going into fight against 200,000 soldiers far better equipped. The battle was a real miracle proving that the Muslims were something exceptional not then familiar. Moreover, it gave evidence that Allah backed them and their Prophet, Muhammad, was really Allah's Messenger. In the light of these new strategic changes, the archenemies among the desert Bedouins began to reconcile themselves with the new uprising faith and several unruly tribes like Banu Saleem, Ashja', Ghatfan, Dhubyah, Fazarah (بنو سُلَيْمٍ وَأَشْجَعٌ وَعُظْفَانٌ وَذُبْيَانٌ وَفَزَارَةُ) and others came to profess Islam out of their own free will.

Dhat As-Salasil Campaign (سرية ذات السلاسل)

Dhat As- Salasil (ذات السلاسل) is a spot located ten days' walk north of Madinah. The Muslims are said to have camped in a place with a well of water called Salsal, hence the terminology Dhat As-Salasil. In view of the alliance between the Arabian tribes on the borders of Syria and the Byzantines as demonstrated in the Battle of Mu'ta (معركة مؤتة), the Prophet [pbuh] deemed it of top urgency to carry out a wisely-planned manoeuvre that might bring about a state of rapport with those bedouins, and would at the same time detach them from the Byzantines.

For the implementation of this plan, he chose 'Amr bin Al-'As (عمرو بن العاص), whose paternal grandmother came from Bali (بلي), a tribe dwelling in that area. This motive in mind, combined with provocative military movements, by Bani Quda'a (قُضَاعَة), precipitated this preemptive strike which started in Jumada Ath-Thaniya, 8 A.H.

The Prophet (PBUH) handed 'Amr bin Al-'As (عمرو بن العاص) a white flag with a black banner to lead 300 fighters from the Emigrants and Helpers assisted by a cavalry of 30 men. The Prophet (PBUH) recommended that Amr solicit additional support from the tribes of Bali (بلي), 'Udhra (عُذْرَة) and Balqain (بَلْقَيْن).

In order to surprise the enemy, Amr used to march at night and hide the army during the day. But when was approaching the enemy lines, the scouts brought to him the news that they already aware of his coming and have prepared a large army to face him. He immediately sent Ra'af ibn Makeet Al-Juhny (رافع بن مَكَيْثُ الْجُهْنِي) with a message to the Prophet (PBUH) in Madina requesting reinforcement. The Prophet (PBUH) dispatched a reinforcement of 200 men led by Abu 'Ubaidah bin Al-Jarrah (أَبَا عُبَيْدَةَ بْنِ الْجَرَّاح). The reinforcement included Abu Bakr (أَبُو بَكْرٍ) and 'Umar bin Al- Khattab (عُمَر). All of them were given strict orders to cooperate, work in harmony and never leave any area for disagreement.

When Abu 'Ubaidah (أَبُو عُبَيْدَةَ) arrived, it was noon prayer time and Abu 'Ubaidah stepped forward to lead the Muslims in prayer, but 'Amr bin Al-'As (عمرو بن العاص) objected and told him: You came only to assist me and I still the Ameer and I should be

the one leading the prayer. Immediately, Abu 'Ubaidah moved back and allowed Amr to lead the prayer and he continued to do it during the whole campaign.

Note: Note that Amr became a Muslim recently and he is now leading, in prayers, people who are older than him and more knowledgeable than him and know the Quran far better than him. But because he is the assigned leader, everyone must follow him.

Ibn Mas'ud reported that the Prophet (PBUH) said: "The imam of a people should be the one who is the most versed in the Book of Allah. If they are equal in their recital, then the one who is most knowledgeable of the sunnah. If they are equal in the sunnah, then [it is] the one who migrated first. If they are equal in that, then [it is] the eldest. **And no man should be an imam for another man if the other holds authority [i.e., a leader in any capacity or ruler of the Muslim people]. And one should not occupy his place of honor in his house without his permission.**" In another narration it is stated: **"No man should be the imam for another while with the other's family or where the other is in authority."** This is related by Ahmad and Muslim.

Sa'id ibn Mansur says: "A person should not be an imam for another where the other is in authority except with his permission." The meaning of this is that the one in authority, owner of a house, leader of a meeting, and so on, has more right than others to be the imam if he has not granted the permission to any of the others.

Abu Hurairah reports that the Prophet (PBUH) said: "It is not allowed for a man who believes in Allah and the last day to be an imam for a people, except with their permission, nor may he specifically make supplications for himself without including them. If he does so, he is disloyal to them." (Related by Abu Dawud).

Keeping in mind that Amr ibn Al A's (عمر بن العاص) being assigned as leader over many companions who are more senior than him in both Islam and in age, they still followed him even though they were dissatisfied with several of his decisions.

1. Amr arrived with the army to the habitations of Quda'a (قُضَاعَة) at night and that night was very cold. But, Amr ordered his army that no one should make any fire to cook or even to keep warm. The people complained because of the cold but Amr insisted making many of them unhappy but they still obeyed him as their leader.
2. On the morning, Amr ordered the attack on Bani Quda'a (قُضَاعَة) who were not aware of the presence of the Muslims and this allowed the Muslims to be able to quickly defeat Bani Quda'a (قُضَاعَة) by killing many of them and many others fled in different directions. This quick victory regained for the Muslims their respect with these tribes and made them aware that their alliance with the Byzantines will not protect them. With this quick victory, the Muslim army was still fresh and they wanted to pursue the fleeing army Bani Quda'a (قُضَاعَة), but Amr prevented them from following them. This decision of not pursuing the fleeing enemy did not please many Muslims, but here too they followed his order.

3. On the second night after the battle, Amr had a wet bed and when he woke up for the Fajr, he led the prayer without taking a bath. Also, there also the Muslims prayed behind him even though they were not comfortable with what he did.

When The Muslim army returned to Madina, some of its members went to the Prophet (PBUH) to complain about the actions of Amr: 1) Preventing Abu 'Ubaidah bin Al-Jarrah (أبا عبيدة بن الجراح) from leading the prayer, 2) preventing them from make the fire to get warm; 3) stopping them from pursuing the fleeing army, and 4) leading them in prayer after Janabah. The Prophet (PBUH) said: May Allah have mercy of Abu 'Ubaidah bin Al-Jarrah (أبا عبيدة بن الجراح) (for his humility). Then he called Amr and asked him about the compians.

Amr said: **O' messenger of Allah, I prevented them for lighting the fire because it would have arned the nemey of our location and the number of our people and I wanted to surprise them. I didi not allow my army to follow theoir fleeing army because I was afraid that it may be a trick and a plot to trap us , particuly since during the pursus our people will spread part.**

The Prophet (PBUH) praised Amr for his wisdom and foresight. Then the Prophet asked him whether he led the prayer while he was Junub?

Amr said: **By the one who sent you with the truth, if I would have washed, I would have died because we faced a cold we never felt the like of it before and Allah says: Don't be not cast yourself in ruins by your own hands."** (Al-Baqara 2:195) **﴿وَلَا تُفْقَرُوا بِأَيْدِيكُمْ إِلَىٰ التَّهْلُكَةِ﴾**

The Prophet (PBUH) smiled and did not respond, demonstrating his acceptance of Amr's action.

Following this Battle, there were other minor campaigns and they all were in response to news that reach the Prophet (PBUH) about some outlaws assembling to attack the Madina. Instead of waiting for them, The Prophet (PBUH) used to dispatch a small army to attach them in their location and thus put feat in the heart of anyone who is thinking the same. The following is an examples of these Campaigns:

Khadrah (خضرة) Campaign

In Sha'ban month 8 A.H., news reached the Prophet [pbuh] that a group from Bani Ghatfan (بنو غطفان) is assembling troops at a place called Khadrah (خضرة) to attack the outskirts of Madina. The Prophet (PBUH) sent Abu Qatadah (أبا قتادة) at the head of fifteen men to discipline those outlaws. The Muslims arrived to the location and surprised those outlaws, killed their leader and surrounded the others who escaped to the mountains leaving their property behind that the Muslims confiscated.

The Conquest of Makkah (غزوة فتح مكة)

According to the terms of the treaty of Hudaibiyah (الحديبية), the Arab tribes were given the option to join either of the parties, the Muslims or Quraish, with which they desired to enter into treaty alliance. Should any of these tribes suffer aggression, then the party to which it was allied would have the right to retaliate. As a consequence, Banu Bakr (بنو بكر) joined Quraish, and Khuza'ah (خُزَاعَة) joined the Prophet [pbuh].

They thus lived in peace for sometime but ulterior motives stretching back to pre-Islamic period ignited by unabated fire of revenge triggered fresh hostilities. Banu Bakr (بنو بكر), without caring a bit for the provisions of the treaty, attacked Banu Khuza'ah (خزاعة) at night in a place called Al-Wateer [الْوَتِير] in Sha'ban, 8 A.H.

Quraish helped Banu Bakr with men and arms taking advantage of the dark night. Pressed by their enemies, the tribesmen of Khuza'ah sought the Holy Sanctuary, but here too, their lives were not spared, and, contrary to all accepted traditions, Nawfal (نوفل), the chief of Banu Bakr, chasing them in the sanctified area — where no blood should be shed — massacred his adversaries.

When the aggrieved party sought justice from their Muslim allies, the Prophet [pbuh], as their leader, demanded an immediate redress for not only violating the treaty but also slaying men allied to him in the sanctified area. Three demands were made, the acceptance of any one of them was imperative:

- a. to pay blood money for the victims of Khuza'ah,
- b. to terminate their alliance with Banu Bakr; or
- c. to consider the truce to have been nullified.

This behaviour on the part of Quraish was clearly a breach of the treaty of Al-Hudaibiyah and was obviously an act of hostility against the allies of the Muslims, i.e. Banu Khuza'ah. Quraish immediately realized the grave situation and feared the horrible consequences looming on the horizon. They immediately called for an emergency meeting and decided to delegate their chief Abu Sufyan (أبو سفيان) to Madinah for a renewal of the truce. He directly headed for the house of his daughter Umm Habiba (أم حبيبة) (the Prophet's wife). But as he went to sit on the Messenger's carpet, she folded it up.

He said: "My daughter, I am not sure whether you think the carpet is too good for me or that I am too good for the carpet."

She replied, "It is the Messenger of Allah's carpet, and you are an unclean polytheist."

Being disgusted at the curt reply of his daughter, Abu Sufyan stepped out of her room and went to see the Prophet [pbuh], but the latter was well aware of his tricks and did not hold him any assurance.

He then approached Abu Bakr, but the latter too declined to interfere. He contacted 'Umar to intercede but Umar made a point-blank refusal. At last he saw 'Ali bin Abi Talib and began begging him in the most humble words, cunningly alluding to the prospects of mastery over all the Arabs if he were to intercede for the renewal of the treaty. 'Ali also briefly regretted his inability to do anything for him.

Abu Sufyan turned his steps back to Makkah in a state of bitter disappointment and utter horror. There he submitted a report of his meeting with his daughter, Abu Bakr, 'Umar and 'Ali's reaction and the meaningful silence of the Prophet. The Makkans were dismayed, but did not expect imminent danger.

Preparations for the Attack on Makkah

On the authority of At-Tabari, the Messenger of Allah [pbuh] asked 'Aishah [R], his spouse three days prior to receiving news relating to breaching of covenant, to make preparations peculiar to marching out for war. Abu Bakr, meanwhile, came in and asked 'Aishah [R] what the matter was, showing surprise at the preparations being made as it was not, as he said, the usual time for war. She replied that she had no idea.

On the morning of the third day 'Amr bin Sâlim Al- Khuza'i (عمرو بن سالم الخزاعي) arrived in the company of forty horsemen to brief the Prophet [pbuh] on the plight of his people and seeking the Muslims' help for retaliation. People of Madinah then got to know that Quraish had breached the covenant. When the people noted the viist of Budail (بديل) followed 'Amr, and then Abu Sufyan, the news was unequivocally confirmed.

With view of securing a complete news black-out concerning his military intentions, the Prophet [pbuh] dispatched an eight-men platoon under the leadership of Qatadah bin Rab'i (أبي قتادة بن ربعي) in the direction of Edam (إضم), a short distance from Madinah, in Ramadan 8 A.H., in order to divert the attention of people and screen off the main target with which he was preoccupied.

There was so much dread and fear everywhere that Hatib ibn Balta'ah (حاطب بن أبي بلتعة), one of the trusted followers of the Prophet [pbuh] secretly dipatched a female messenger with a letter to Makkah containing information of the intended attack. The Prophet [pbuh] received news from the heaven of Hatib's action and sent 'Ali and Al-Miqdad (المقداد) with instructions to go after her. They overtook the messenger, and after a long search discovered the letter carefully hidden in her locks.

The Prophet [pbuh] summoned Hatib and asked him what had induced him to this act. He replied,

لا تَعْجَلْ عَلَى يَا رَسُولَ اللَّهِ. وَاللَّهِ إِنِّي لَمُؤْمِنٌ بِاللَّهِ وَرَسُولِهِ، وَمَا ارْتَدَدْتُ وَلَا بَدَلْتُ، وَلَكِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي قَرِيشٍ؛ لَسْتُ مِنْ أَنْفُسِهِمْ، وَلِي فِيهِمْ أَهْلٌ وَعَشِيرَةٌ وَوَلَدٌ، وَلَيْسَ لِي فِيهِمْ قَرَابَةٌ يَحْمُونُهُمْ، وَكَانَ مِنْ مَعَكَ لَهُ قَرَابَاتٌ يَحْمُونُهُمْ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي.

"O Messenger of Allah [pbuh]! By Allah, I am a believer in Allah and His Messenger, I haven't changed my belief and nothing else has taken its place. I am a man with standing among the people of Mecca, without kinship of people of influence, unlike the other people with you who have in Mecca relatives of influence. And for the sake of my son and my family who are still in Mecca, I thought to win their favor so they can protect my family. I swear by Allah that I have not done this act as an apostate, forsaking Islam. I was prompted only by the considerations I have just explained."

Umar ib Al-Khataab (عمر بن الخطاب) said: **"Messenger of Allah, give me permission to cut his head off, he has betrayed Allah and His Messenger and he is a hypocrite"**.

But, the Prophet [pbuh] said:

(إنه قد شهد بدرًا، وما يدريك يا عمر لعل الله قد اطلع على أهل بدر فقال: اعملوا ما شئتم فقد غفرت لكم)،

"Omar, he fought in the battle of Badr, and how do you that Allah has not looked at the people of Badr and said, do whatever you wish, I have forgiven you.

With tears of regrets in his eyes, Omar said: **Allah and his Prophet know better.**

On this occasion, Allah revealed the early verses of Surah Al-Mumtahina -60 (سُورَةُ

الْمُمْتَحِنَةِ)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنْ لَحَقِّ يُخْرِجُونَ لِرَسُولٍ وَإِيَّاكُمْ أَنْ تُوْمِنُوا بِهِ ﷲ رَيْكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَبِتَغَاةٍ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ لِسَبِيلٍ (١) إِنْ يَتَقَفَّوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَنْسَبْتُمْ بِاللَّسْوَةِ وَاذْكُرُوا لَوْ تَكْفُرُونَ (٢) لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَﷲ بِمَا تَعْمَلُونَ بَصِيرٌ (٣) قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ ﷲ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ لَعْنَةُ ﷲ وَالَّذِينَ تُوْمِنُوا بِهِ ﷲ وَخَذَهُ ﷲ قَوْلًا لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا ﷲ وَالْيَوْمَ وَغُفِّرَ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٥) لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا ﷲ وَالْيَوْمَ لَأَخْرَجَنَّ وَمَنْ يُتَوَلَّ فَإِنَّ ﷲ هُوَ الْعَزِيزُ الْحَكِيمُ (٦) عَسَى ﷲ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَﷲ قَدِيرٌ وَﷲ غَفُورٌ رَحِيمٌ (٧) لَا يَنْهَضُكُمْ ﷲ عَنْ الَّذِينَ لَمْ يَفْتُلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ ﷲ يُحِبُّ الْمُقْسِطِينَ (٨) إِنَّمَا يَنْهَضُكُمْ ﷲ عَنْ الَّذِينَ قَتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِينِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَآوَلَيْكَ هُمْ لَظَالِمُونَ

"O' you who believe! Do not take My enemy and your enemy for friends, offering them affection while they disbelieve in the truth that has come to you. They exile the messenger as well as yourselves just because you believe in Allah, your Lord? If you have gone forth to strive in My sake, seeking to please Me, would you secretly show them your affection? I am quite aware of what you conceal and

what you reveal. And whosoever does this will stray from the right path. If they would encounter you, they will act as enemies and extend their hands and their tongues to hurt you. They would love to make you disbelieve.

Your ties of kindred and your children will avail you nothing on the Day of Resurrection. He will judge among you. Allah is sees all that you do. There is a good example for you in Abraham and those with him, when they told their folk: we are not responsible of your actions and all that you worship beside Allah. We are rejecting you. And there has arisen between us and you hostility and hate forever until you believe in Allah only; except that which Abraham promised his father (when he said): I will ask forgiveness for you, though I have nothing for you from Allah - Our Lord! In You we put our trust, and unto You we turn in repentance, and to you is the our end.

Our Lord! Do not make us temptation for those who disbelieve, and forgive us, our Lord! You are the Mighty, the Wise. Verily you have in them a good example for everyone who seeks Allah and the Last Day. And whosoever may turn away Allah is till the Absolute, the Owner of Praise. It may be that Allah will create love between you and those of them with whom you are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.

Allah does not forbid you from those who didi not fight you on account of religion and didi not drive you out from your homes, that you should show them kindness and deal justly with them. Lo! Allah loves the just doers. Allah forbids you only those who fight you on account of religion and have driven you out from your homes and helped to drive you out, that you take them allies. Those who take them as allies are wrong-doers.”(Al-Mumtahina 60:1-9)

The Army

The Prophet (PBUH) sent messengers to the tribes whom he felt he could now rely on for help with the general order to be present in Madina in the beginning of next month, which is Ramadan. On the appointed day, no able Muslims stayed behind. An army of 10,000 fighters was assembled that included:

1. The Emigrants were seven hundred (700) with three hundred horses.
2. The helpers were four thousands (4,000) with five hundred horses.
3. The tribes brought the number to 10,000.

After making full preparation, the Prophet [pbuh] proceeded to Makkah at the head of ten thousand (10,000) soldiers on the 10th of Ramadan, 8 A.H. He appointed Abu Ruhm Al-Ghifari (أَبَا رُحْمَ الْغِفَارِي) to dispose the affairs of Madinah during his absence.

Encounter of Travellers from Quraysh

When the Muslims' army reached Al-Juhfa (الجُحْفَة), the Prophet's Uncle Al-'Abbas bin 'Abdul Muttalib (العباس بن عبد المطلب) and his family, who were in their way immigrating to Madina, met the Prophet [pbuh]. At Al-Abwa' (الأبواء), the Muslims came across Abu Sufyan bin Al-Harith (أبو سفيان ابن الحارث) and 'Abdullah bin Omaiyah (عبد الله بن أمية), the Prophet's cousins, but, the Prophet (PBUH) did not show them his general welcome because of what he and the Muslims used to receive from them from physical and verbal abuse. Ali told Abu Sufyan to go and see the Prophet (PBUH) and tell him what the brothers of Yusuf told him:

{قَالُوا تَاللّٰهِ لَقَدْ آثَرَكَ اللّٰهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ} [يوسف:91]

"They said: 'By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners.'" [Yousef 12:91]

Abu Sufyan took Ali's advice and went to the Prophet (PBUH) and quoted Allah's Words. The Prophet (PBUH) smiled and replied:

{قَالَ لَا تَنْزِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ} [يوسف:92]:

"No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!" [Al-Qur'an 12:92]

Abu Sufyan paid generous tribute to the Prophet [pbuh] and professed Islam as his only religion.

The Meeting with Abu-Sufyan

The Muslims then marched on in a state of fasting until they reached a place called Al-Qadeed (الْقَدِيد) where water was available. There, they broke fast and resumed their movement until they reached Mar Az-Zahran (بئر الظهران - وادي فاطمة) at Isha time, where the Prophet set the camp and kindle fire on all sides for cooking. The Prophet (PBUH) assigned the leadership of the night guards to Omar ibn Al-Khataab (عمر بن الخطاب).

The Quraishites were quite unaware of the development of affairs, but Al-Abas ibn Abd Al-Mutalib (العباس بن عبد المطلب) did not like that they will be taken by surprise and was hoping to inform them to give them the opportunity to come and ask for security from the Prophet (PBUH) before he enters Mecca. So, he rode the Prophet's mule Al-Bydaa (البَيْضَاء) on the hope that he may find some from Quraysh to send them a message. In the meantime, Abu Sufyan along with Hakim bin Hizam (وحكيم بن حزام) and Budail bin Warqua' (بديل بن ورقاء) went out scouting for information about the Muslims.

Before they got near the camp, they met 'Abbas who told Abu Sufyan that Quraysh will be doomed in the morning when Mohammad (PBUH) enters Mecca, and advised him to come with him now to seek his security from the Prophet (PBUH). Abbas took Abu Sufyan ibn Harb, with Hakim bin Hizam (وحكيم بن حزام) and Budail bin Warqua' (بديل بن)

(ورقاء), to meet the Prophet [pbuh]. Each time the Prophet's mule passed by the security guards, they would say, it is the Prophet's mule and his uncle on it and allow them to pass without stopping the three with him.

But, when they passed by Omar, he was alert to who is accompanying Abbas and thus noted Abu-Sufyan and said: "The enemy of Allah thank God that allowed me to have you while you don't hold any agreement of trust (أبو سفيان، عدو الله؟ الحمد لله الذي أمكن منك بغير عقد (ولا عهد). He started running to the Prophet (PBUH) to take his permission to kill Abu Sufyan. In the mean time, Abbas also started racing with the mule and the rest running after him to reach the Prophet (PBUH) first. Both Omar and Abbas entered on the Prophet (PBUH) at the same time. Omar said: O' Messenger of Allah, this is Abu Sufyan, give me permission to kill. But Abbss said: "O Messenger of Allah, I granted him security (يا رسول الله، إني قد أجرته).

Abu Sufyan spoke and said: **"O Mohammad, you have come with strange men to transgress against your own kindred."**

The Prophet (PBUH) cut him short and said: **It is you who are the transgressor, you broke the pact of Hudaibiyah and supported the attack on Bani Ka'b and sinfully violated the rules of Allah and his Sanctuary.**

Abu Sufyan sought to change the subject somewhat and said: **Alas, why you don't turn your anger and you plan against Hawazin, for they are farther from you in kinship and fiercer in enmity against you.**

The Prophet replied: **I hope that my Lord will grant me all of that, by victory over Mecca, by the triumph of Islam and by the rout of Hawazin and that He will enrich me with their goods and their families as captivates."**

Then the Prophet (PBUH) said to the three men, Abu Sufyan, Hakim (حكيم) and Budail (بديل): **Isn't time to bear witness that there is no God but Allah and I am the Messenger of Allah.**

Hakim (حكيم) and Budail (بديل) immediately made their profession of faith but Abu Sufyan stayed silent.

The Prophet Addressed Abu Sufyan saying:

(وبحك يا أبا سفيان، ألم يأن لك أن تعلم أن لا إله إلا الله؟)

"Woe to you Abu Sufyan, Isn't it time for you to know that there is no God but Allah.

Abu fufyan said:

: بأبي أنت وأمي، ما أحلمك وأكرمك وأوصلك؟ لقد ظننت أن لو كان مع الله إله غيره لقد أغني عني شيئاً بعد

“By the souls of my father and my mother, you are the most kind, the most generous and the most in bonding with his kins, I confess that there is no God but Allah, if there was another God beside Allah, I have not seen any help from him”.

The Prophet (PBUH) asked:

(ويحك يا أبا سفيان، ألم يأن لك أن تعلم أنني رسول الله؟)،

"Woe to you Abu Sufyan, Isn't it time for you to know that I am the Messenger of Allah.

Abu Sufyan replied:

بأبي أنت وأمي، ما أحلمك وأكرمك وأوصلك: أما هذه فإن في النفس حتى الآن منها شيء

“By the souls of my father and my mother, you are the most kind, the most generous and the most in bonding with his kin, but for this confession my soul still has misgiving about it, give me a respite.

The Prophet looked at Abbas and told him to take Abu Sufyan to his tent for the night and bring him in the morning. At dawn the call to prayer was made throughout the camp, and Abu Sufyan was greatly shaken by the sound of it.

He asked: **“What are they calling about?”** Abbas said **“The prayer,”**

Abu Sufyan asked: **“And how often do they pray each day and night?”**

Abbas said: **The prayers are times a day.**

Abu Sufyan said: **“By God, it is too much!”**

Then, Abu-Sufyan saw the men eagerly crowding and jostling each other that they might be splashed with water from the Prophet's ablution, or have some drops of what was left from it, and he said **“O Abu I-Fad (Abbas), I have never seen such sovereignty as this. Let us go and meet the Prophet”**

Abbas took Abu Sufyan again to the Prophet and he testified to his prophethood that he was indeed the Messenger of God. Then, Abbas took the Prophet aside and said: **“Oh Messenger of Allah, you well know the love of Abu Sufyan for honour and glory. Grant him some favour.”**

The Prophet (PBUH) replied “I will. The Prophet (PBUH) told Abu Sufyan: **Rreturn to Quraysh and say to them: “Whosoever enters the house of Abu Sufyan shall be safe, and whosoever confineshimself to his house shall be safe, and whosoever enters the Sacred Mosque shall be safe.”**

The March from Mar Az-Zahran to Mecca (مر الظهران إلى مكة)

On the morning of Tuesday, 17th of Ramadan, 8 A.H, the Prophet [pbuh] orderd the army to prepare to leave Mar Az-Zahran (مر الظهران) to Mecca. With all the tents packed

and loaded on the transport camels, the Prophet (PBUH) organized the army into groups and handed a banner to each appointed leader. He Also told Abbas to accompany Abu Sufyan as far as the narrow end of the valley and keep him there until the army passes by them.

Abbas and Abu Sufyan stayed where they can get a full view of the Muslim army parading on its way towards Makkah. Each time Abu Sufyan saw a group passing by with their banner flowing up, he asks Abbas about who is leading the group and Abbas named for him the tribe the leader who is carrying the banner. The different tribes successively passed with their banners flown up, until at last the battalion of the Emigrants and Helpers with the Prophet [pbuh] at their head heavily armed marched by. Abu Sufyan asked about this last special group. Al-Abbas told him that they were Muhammad [pbuh] and his Companions.

Abu Sufyan said to Abbas: **No army however powerful could resist those people. I swear by Allah that the sovereignty of your brother's son has become too powerful to withstand."**

Al-'Abbas answered, **"It is rather the power of Prophethood,"**

Abu Sufyan replied: **Yes, his is true.**

When Sa'd bin 'Ubadah (سعد بن عبادَة), who was carrying the flag of the helpers, passed by Abu Sufyan an dshouted at him:

اليوم يوم الملحمة، اليوم تُسْتَحْلُ الحُرْمَة، اليوم أذل الله قريشاً

"Today is a day of slaughter, it is the day when there will be no sanctuary at Al-Ka'bah. Today will witness the humiliation of Quraish."

Abu Sufyan asked Al0Abbas to take him the Prophet (PBUH) to complain to him about what Sa'd said. The Prophet (PBUH) was not pleased by Sa'd' statement and said:

(بل اليوم يوم تُعْظَم فيه الكعبة، اليوم يوم أعز الله فيه قريشاً)

"No, today Al- Ka'bah will be sanctified, and Quraish honoured."

The Prophet (PBUH) send a commad to Sa'd to give the flag to his son Qais (قيس) who was known for his mild temperament and let him lead the squadron.

Al-Abbas urged Abu Sufyan to hasten into Makkah who did. As soon he arrived, he stood outside the Kabba and shouted at the top of his voice: **"O men of AQuraysh, Mohammad is here with aforce you ccanot resist. Mohammad is here with 10,000 men of steel and he has granted that whosoever enters my house shall be safe.**

Before he could finish his warning, his wife Hind bnt Utbah (هند بنت عتبة) got out of her house and seized him by his moustache cursing him and saying to the people: **Kill this greasy good for nothing man. What a rotten protector of his people, wou to you.** (اقتلوا الحميت الدسم الأخمش السافين، قُبِحَ من طليعة قوم.)

Abu-Sufyan shouted: **Do not let this woman deceive you against your better judgement; the time for such defiance is over. You cannot resist, but those who enter the house of Abu Susyan shall be safe.**

(ويلكم، لاتغرنكم هذه من أنفسكم، فإنه قد جاءكم بما لا قبل لكم به، فمن دخل دار أبي سفيان فهو آمن)

The people shouted back: **God slay you, what good is your house for all our number.** (قاتلك الله، وما تغني عنا دارك؟)

Abu Sufyand: Said: **and whoever locks upon himslsle his door shall be safe and whosoever enters the scared House will be safe.**

Upon hearing this, the people of Makkah dispersed in different directions, some into their houses, and others into the Holy Sanctuary.

But a few wanted to fight, they were led by 'Ikrimah bin Abi Jahl (عكرمة بن أبي جهل), Safwan bin Omaiyah (وصفوان بن أمية) and Suhail bin 'Amr (وسهيل بن عمرو) camped themselves in a place called Khandamah (الْخَنْدَمَة), to fight the Muslims.

Organization of the army to enter Mecca

The Prophet [pbuh], on his part, was quite modestly and calmly making the final arrangement for the army. He organized the army into four groups to eneter Mecca from four directions.

1. The main force was led by the Prophet (PBUH) with Abu 'Ubaidah (أبو عبيدة) carrying its flag. This group included the infantry and was to enter Mecca from the north west side valley (بطن الوادي).
2. The Prophet (PBUH) appointed Khalid bin Al-Waleed (خالد بن الوليد) as a leader of the right flank of the army with Aslam, Sulaim, Ghifar, Muzainah and Juhainah (أسلم وسليم وغفار) tribes under his command to enter Makkah through its lower (south) side and move until he reaches Al-Kabba and meet the Prophet (PBUH) at AlOsaafa mountain..
3. He assigned Az-Zubair bin 'Awwam (الزبير بن العوام) to lead the left flank and would enter Makkah from the upper (north) side. The Prophet (PBUH) told him to reach Al-Hogoun (الحجون) and to wait there until I come to you. .
4. The fourth group was led by Ali ibn Abi-Talib and they we given the order to enter Mecca from the south East side an dcontinue his march until he arrive to the Kabba.

Az-Zubair bin 'Awwam (الزبير بن العوام) reached his destination Al-Hogoun (الحُجُون) where he planted the banner at Al-Fath (conquest) Mosque (مسجد الفتح) and pitched atent for the Prophet (PBUH) and waited for the arrival of the Prophet [pbuh]. Al-Hogoun (الحُجُون) is the area that belongs to Bani HAshim, the Prophet's clan.

Then, the Prophet (PBUH) advanced in the company of the Helpers and Emigrants and proceeded towards the Ka'bah, the Sacred House. The Prophet (PBUH) was riding his camel, Qaswa. When entering the court of the Kabba, the Prophet (PBUH) lowered his head and started reciting surah Al-Fath.

The Victory

The Prophet (PBUH) went to his tent where he offered prayers of thanks to Allah. After ensuring on the security of all his army, the Prophet rode around the Kaba seven times, touching the black stone each time and chanting Allah Akbar. The chant was taken up by the 10,000 Muslim fighters, and soon the whole city resounded with the words that symbolized the final victory of Islam.

Next the Prophet (PBUH) turned his attention to the 360 idols located around the wall around the Kabba. He smahed each idol while he was reciting the verse of the Noble Qur'an:

{جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا} [الإسراء: 81]،

"The truth has come and falsehood has vanished away. Surely, flashood is certain to vanish." [Al-Isra 17:81] and each idol he hits falls on its face broken in pieces.

After completing the usual circumambulation; he was not in a state of Ihram (ritual consecration), he called for 'Uthman bin Talhah (عثمان بن طلحة) who has the key for the Ka'bah. He took the key and went inside where he saw images of Prophets Ibrahim and Ishmael, [AWS], throwing divination arrows. The Prophet (PBUH) denounced these acts of Quraish and ordered that all images and effigies be removed and all idols be dismantled.

He then entered the sacred hall to face the wall opposite the door and there again performed devout prostrations, and went around acclaiming Allah's Greatness and Oneness. Shortly afterwards, he returned to the door-way and standing upon its elevated step, delivered the following celebrated address:

(لا إله إلا الله وحده لا شريك له، صدق وعده، ونصر عبده، وهزم الأحزاب وحده، ألا كل مأثرة أو مال أو دم فهو تحت قدمي هاتين، إلا سِدَانَةُ الْبَيْتِ وَسِقَايَةُ الْحَاجِّ، أَلَا وَقَتِيلُ الْخَطَا شَبِهَ الْعَمْدَ - السُّوْطَ وَالْعَصَا - فِيهِ الدِّيَةُ مَغْلُظَةٌ، مِائَةٌ مِنْ الْإِبِلِ أَرْبَعُونَ مِنْهَا فِي بَطُونِهَا أَوْلَادٌ.

يا معشر قريش إن الله قد أذهب عنكم نخوة الجاهلية وتعظمها بالآباء، الناس من آدم، وآدم من تراب ثم تلا هذه الآية:

"There is no god but Allah Alone. He has no associates. He fulfilled His Promise, Granted victory to His slave and defeated the Confederates alone. Bear in mind that every claim of privilege, whether that of blood, or property, is under my heel, except that of the custody of Al-Ka'bah and supplying of water to the pilgrims. Bear in mind that for anyone who is slain, even though semi-deliberately, with club or whip, for him the blood-money is very severe: a hundred camels, forty of them to be pregnant.

"O people of Quraish! Surely Allah has abolished from you the arrogance of the pre- Islamic era and all conceit in your ancestry, (because) all men are descended from Adam, and Adam was made out of clay." He then recited to them the verse:

{يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم إن الله عليم خبير}.

"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 honorable of you with Allah is the most righteous Verily, Allah is All-Knowing, All-Aware." [Al-Qur'an 49:13]

He further added:

(يا معشر قريش ما ترون أني فاعل بكم؟)

"O you people of Quraish! What do you think I am about to do to you?"

They replied:

خيرًا، أخ كريم وابن أخ كريم

"O noble brother and son of noble brother! We expect nothing but goodness from you."

Upon this he said:

(فإني أقول لكم كما قال يوسف لإخوته: {لَا تَثْرِيْبَ عَلَيْكُمْ} اذهبوا فأنتم الطلقاء).

"I tell you the same words that Yusuf (the Prophet Joseph) spoke unto his brothers: He said: "No reproach on you this day," [Al-Qur'an 12:92] go your way, for you are free."

As for the door-keeping of Al-Ka'bah and supplying of water to pilgrims, the Prophet [pbuh] ordered that these jobs remain in the hand of 'Uthman bin Talhah (عثمان بن طلحة) and that the key will stay with him and his descendants for ever.

(خذوها خالدة تالدة، لا ينزعها منكم إلا ظالم، يا عثمان إن الله استأمنكم على بيته، فكلوا مما يصل إليكم من هذا البيت بالمعروف).

When time for prayer approached, Bilal ascended Al-Ka'bah and called for prayer. Abu Sufyan bin Harb, 'Itab bin Usaid and Al-Harith bin Hisham (أبو سفيان بن حرب، وعتاب بن أسيد، (والحارث بن هشام) were sitting in the yard. 'Itab bin Usaid (عتاب) commented on the new situation (Bilal ascending Al-Ka'bah and calling for prayer) saying that **Allah honored Usaid (أسيد) (his father) having not heard such words.**

The Prophet [pbuh] approached and told them that he had learnt about what they had spoken of. Al-Harith and 'Itab (الحارث وعتاب), taken by incredible surprise, immediately professed Islam and bore witness to the Messengership of Muhammad [pbuh] adding that **"We swear by Allah that none had been with us to inform you."**

On that very day, the Prophet [pbuh] entered 'Umm Hani's (أم هانئ بنت أبي طالب) house where he washed and offered prayers of victory. 'Umm Hani had sheltered two Makkan relatives of hers in her house and the Prophet (PBUH) granted them their safety.

The Pardon of many and the punishment of few

The Prophet (PBUH) made it clear that he does not want his army to kill anyone unless they resist them. Except for two who were killed a punishment for major crimes that they have committed, the Prophet (PBUH) granted pardon to many people who deserve to be killed. Of those who were pardoned:

1. Ikrimah bin Abu Jahl (عكرمة بن أبي جهل), who had attacked Khalid's detachment at the time of the entry into Makkah and escaped to Yeman. His wife embraced Islam and asked the Prophet to pardon him and he did and that allowed Ikrimah to return. Then he embraced Islam.
2. Wahshi, the murderer of Hamzah, the Prophet's uncle.
3. Hind, who paid Wahshi to kill Hamzah and chewed Hamzah's liver.
4. Habar ibn AL-Aswad (هبار بن الأسود) who had attacked the camel of Prophet's daughter Zynab (زينب) while on her way from Makkah to Madinah and that made her fall from the camel while she was pregnant and made her abort the child and was grievously that she lost her child ultimately died of her injuries.
5. Safwan bin Omaiyah (صفوان بن أمية) who was one of the chief of Quraish. Safwan escaped towards Yemen, but Umain ibn Wahb (عمير بن وهب الجمحي) asked the Prophet (PBUH) to pardon him and the prophet (PBUH) did. The Prophet (PBUH) gave to Umair his head covering to give to Safwan as assurance that he has been forgiven. Umair caught Safwan at Jeddah trying and brought him back. Safwan asked the Prophet (PBUH) for grant him to two month to consider Islam and the Prophet (PBUH) told him that he grants him four months. Later he embraced Islam.
6. Fudalah bin 'Umair (فضالة بن عمير), a chief of Quraish who attempted to assassinate the Prophet [pbuh] while circumambulating in the Holy Sanctuary.

The Prophet's matchless tolerance and broad-mindedness instigated by his mission as 'A mercy to all people', converted Fudalah a terrible hypocrite into a faithful devout believer.

وعند طوافه بالكعبة، يحس النبي بأن رجلاً اسمه فضالة، وضع خنجراً تحت عباءته وراح يتعقب النبي لقتله، فالتفت إليه النبي صلى الله عليه وسلم وقال له: بم تحدثك نفسك يا فضالة؟ فقال: لا شيء إني اذكر الله، فابتسم النبي صلى الله عليه وسلم وقال له: اتق الله يا فضالة.

يقول فضالة فرفع يده فظننت انه سيضربني ثم وضع يده على قلبي وظل يمسح على قلبي ويبتسم إلي ويقول يا فضالة استغفر الله، يا فضالة اتق الله . يقول : فظل يمسح على قلبي حتى أحببته، وقبل أن يضع يده على قلبي كان أبغض أهل الارض إلى قلبي، فما أن رفعها عن قلبي حتى صار أحب أهل الارض إلى قلبي.

The two who were killed:

1. Abdul 'Uzza bin Khatal (عبد العزى بن خطل) who had become a Muslim and the Prophet (PBUH) sent him to collect alms-tax in the company of a man from the helpers. On their way, Abdul 'Uzza asked the helper to cook for him and went to sleep. When he woke up did not find the food ready. He got upset and on an account of a mere trifling dispute, he killed the Helper. Instead of repentanting of this heinous crime, he joined the pagan Arabs as an apostate. In addition, he employed two women singers to sing mocking songs about the Prophet [pbuh].
2. Miqyas bin Sababa (مقيس بن صبابه) was a Muslim. A Helper accidentally killed his brother Hisham. The Prophet [pbuh] had arranged the payment of blood money to him, which he had accepted. Then he killed the Helper and went to Makkah as an apostate.

The second day

On the second day of the great conquest, the Prophet [pbuh] stood up and addressed the people in matters relating to the holy status of Makkah. After praising Allah, Th Prophet (PBUH) said:

(أيها الناس، إن الله حرم مكة يوم خلق السموات والأرض، فهي حرام بحرمة الله إلى يوم القيامة، فلا يحل لامرئ يؤمن بالله واليوم الآخر أن يسفك فيها دمًا، أو يعضد بها شجرة، ولا ينفر صيده ولا تلتقط ساقطته إلا من عرفها، ولا يختلى خلاه، فإن أحد ترخص لقتال رسول الله صلى الله عليه وسلم فقولوا: إن الله أذن لرسوله ولم يأذن لكم، وإنما حلت لي ساعة من نهار، وقد عادت حرمتها اليوم كحرمتها بالأمس، فليبلغ الشاهد الغائب).

“O, People, Allah has made Makkah a holy sacturay and it would remain so till the Day of Judgement. It is not allowed for anyone who believes in Allah and the day of Judegement to shed blood in it, or to uproot its shrubs or to cut its trees, or to hunt a game in it or to to pick up its fallen things except by a person who would announce that (what has found) publicly. Should anyone take the liberty of

fighting within Makkah on grounds derived from the events that characterized the conquest, he should remember that it had been a licence granted temporarily by Allah to His Messenger and it is no longer granted to anyone. And the sanctuary of Maakah returned as it was, so every one who is present should inform those who are absent”.

On hearing this, Al-Abbas said:

: يا رسول الله، إلا الإذخر، فإنه لقينهم وبيوتهم

"O Allah's Messenger! Except the lemon grass (for it is used) by our goldsmiths and for our homes."

The Prophet [pbuh] then said: **"Except the lemon grass."** ((إلا الإذخر.))

After having delivered his address, the Prophet [pbuh] rode to a small hill, Safa, not far from Al-Ka'bah. Turning his face towards the Sacred House, amidst a vast admiring and devotional multitude, he raised his hand in prayer to Allah. The people of Madinah who had gathered round him became afraid that as Allah had given him victory over his native city, he might choose to stay here. But, the Prophet (PBUH) seeing the fear in their faces, he asked them: What are you thinking?

They expressed their fear and spoke openly.

The Prophet (PBUH) immediately dispelled their fears and said:

(معاذ الله، المحيا محياكم، والممات مماتكم).

"Whereever you live, I would live and wherever, you die, I would die".

Revenge killing by Khuza'ah (خَزَاعَة)

As you recall, the envation of Mecce started when Banu Bakr (بنو بكر) who became allies of Quraish and thus bound by the agreement of Hudiyyiah killed people from ,Khuza'ah (خَزَاعَة) who became allies of the Prophet [pbuh]. Out of the spirit of revenge, the tribesmen of Khuza'ah (خزاعة) killed a man from Banu Bakr (بنو بكر) Tribe. The Prophet (PBUH) became upset and said:

(يا معشر خزاعة، ارفعوا أيديكم عن القتل، فلقد كثر القتل إن نفع، ولقد قتلتم قتيالا لأدينه، فمن قتل بعد مقامي هذا فأهله بخير النظرين، إن شاعوا قدم قاتله، وإن شاعوا فعقله).

"O' people of Khuza'ah, stop those pre-Islamic practices. There has been already too much blood shed in vain. You have killed a person. Whoever kills anyone from now, then the family of the one who is killed has the right to consider either of two options, blood- money or just retribution (the killer is killed)".

Decleration of the Alligance (البيعة) by the Mekkans

Immediately after the great conquest, the Makkans came to realize that the only way to success lay in the avenue of Islam. They gathered to pledge allegiance to the Prophet [pbuh]. The Prophet (PBUH) sat on the Safa and declared the pledge of the allegiance and Omar ibn Al-Khatib (وعمر بن الخطاب) who was standing below where the Prophet (PBUH) was sitting repeating the pledge in loud voice for people to hear it. The pledge of Allegiance included pledging full obedience in all areas they can afford.

The men came first and made the pledge and then came the women to follow the men's example. Hind bint 'Utbah (هند بنت عتبة), Abu Sufyan's wife, came in the trail of women disguised lest the Prophet [pbuh] should recognize her, having chewed the liver of Hamzah, his uncle.

When the Prophet took said: I take your pledge that you don't associate anything else with Allah (أبايعن على ألا تشركن بالله شيئاً), they immediately agreed.

Then the Prophet (PBUH) added: you should not steal ((ولا تسرقن)).

Here Hind said: But Abu Sufyan is tight-fisted; if I take from his money would that be stealing?

Her husband interrupted and said: She takes everything.

The Prophet [pbuh] laughed and recognized her and said: Are you Hind?
She said:

نعم، فاعف عما سلف يا نبي الله، عفا الله عنك

Yes. I seek you pardon of my past, O' prophet of Allah, may Allah pardon you.

The Prophet told her: **Embracing Islam erases all past sins.**

Then the Prophet (PBUH) continued taking the pledge, that they don't commit adultery (ولا يزني). Hind exclaimed: **How can a free woman commit adultery?**

The Prophet (PBUH) continued taking the pledge, that they don't kill their children.
Hind responded:

ربينا هم صغارا، وقتلناهم كبارا، فأنتم وهم أعلم

We raised them when they were young and we killed them when they became old, you and they know that. She was referring to her son Handalah ibn Abu Sufyan (حنظلة بن أبي سفيان) who was killed in Badr.

Omar could not hold his laugh of her responses and the Prophet (PBUH) was smiling.

The Prophet (PBUH) Continued with the pledge that they don't forge any falsehood (ولا يأتين بهتان)

: Hind replied

والله إن البهتان لأمر قبيح وما تأمرنا إلا بالرشد ومكارم الأخلاق

“By Allah, forging falsehood is a shameful deed and you haven’t ordered us except with wisdom and the best manners”.

The Prophet (PBUH) continued: and that they don’t disobey in good command.

ولا يعصين في معروف

Hind replied:

والله ما جلسنا مجلسنا هذا وفي أنفسنا أن نعصيك

“By Allah, we did not come to join you here and we have in our heart the least of intention to disobey you”.

After taking the pledge, Hind returned immediately to her home and broke her idol saying: **We were truly in delusion regarding you** (كنا منك في غرور)

Duration in Mecca

The Messenger of Allah [pbuh] stayed in Makkah for 19 days. During that period he used to define the way to Islam, guide people to the true path. He ordered Abu Usaid Al- Khuza’i (أبا أسيد الخزاعي) to restore the pillars of the Holy Sanctuary, sent missions to all quarters inviting them to adopt Islam and break down the idols in their homes. He used to repeat the call:

من كان يؤمن بالله واليوم الآخر فلا يدع في بيته صنما إلا كسره.

"Whoever believes in Allah and the Hereafter is supposed to scrap out the idols that should happen to be in his house."

Elimination of Idols outside Mecca

Shortly after the great conquest, the Prophet [pbuh] began to despatch platoons and errands aiming at eliminating the last symbols reminiscent of pre- Islamic practices.

In Ramadan 8 A.H., the Prophet (PBUH) sent Khalid bin Al-Waleed (خالد بن الوليد) on the head of thirty horsemen. to a spot called Nakhlah (نخلة) where there was a goddess called Al-‘Uzza (العزى) venerated by Quraish and Kinanah (بنو كنانة) tribes. It had custodians from Bani Shaiban (بنو شيبان). Khalid arrived at the spot and destroyed the idol. When he returned to the Prophet (PBUH), he told he that the idol has not been destroyed and that he should go back. When Khalid returned, he found that that was hidden in he found it and destroyed it. When he returned, the Prophet (PBUH) told him: نعم، تلك العزى، وقد أيسست أن تعبد في (بلادكم أبدا)

The Prophet (PBUH) sent Amr bin Al-‘As (عمرو بن العاص) to destroy another idol called Suwa (سواع) that is located a distance of three kilometres from Makkah and was

worshiped by Hudhail (لهذيل برهاط). When Amr arrived, the door-keeper of the building where the idol was placed asked him: **What are you here for?**

Amr replied: **I am here on the order of the Prophet [pbuh] to knock down the idol.**

The man said to Amr: **You will never be able to do it, he is too powerful.**

Amr asked: **why?** The man replied: **He is too powerful.**

Amr said: do you still believe in this falsehood?

He then approached the idol and destroyed it and broke the casket beside it but found nothing, then he asked the man: **What do you think now?**

The man said: **I testify that there is no God by Allah** and immediately embraced Islam.

Sa'd bin Zaid Al-Ashhali (سعد بن زيد بن الأشهلبي) was also sent in the same month and on the same mission to Al-Mashallal (المثلال) to destroy an idol, Manat (مناة). When he arrived there, the leaders of the tribe asked him regarding his mission. When he told them: They said: He is here for you if you can. Sa'd immediately went to the idol and destroyed it and broke its casket but found nothing in it.

After return from destroying Al-'Uzza (العزى), the Prophet (PBUH) sent Khalid bin Al-Waleed (خالد بن الوليد) at the head of 350 horsemen of Helpers, Emigrants and Bani Saleem (المهاجرين والأنصار وبني سليم) to the habitation of Bani Khuzaimah (بني جذيمة) bedouins to invite them to the fold of Islam. He was instructed to carry out his mission with peace and goodwill. There, the people were not articulate enough to communicate their intentions, so Khalid ordered his men to kill them and take the others as captives. He even had in mind to kill the captives but some of the Companions were opposed to his plan. News of bloodshed reached the Prophet [pbuh]. He was deeply grieved and raised his hands towards the heaven, uttering these words:

(اللهم إني أبرأ إليك مما صنع خالدًا)

"O Allah! I am innocent of what Khalid has done," twice.

The Prophet (PBUH) immediately sent Ali to make every possible reparation to the tribes who had been wronged. After a careful inquiry, Ali paid the blood-money to all those who suffered loss. The remaining portion was also distributed amongst the members of the tribe in order to alleviate their suffering. Khalid, due to his irrational behaviour, had a row with 'Abdur Rahman bin 'Awf (وعبد الرحمن بن عوف). Hearing this, the Prophet [pbuh] got angry, and ordered Khalid to stop that altercation adding:

(مهلا يا خالد، دع عنك أصحابي، فوالله لو كان أحد ذهباً، ثم أنفقته في سبيل الله ما أدركت غدوة رجل من أصحابي ولا روحته).

y Allah O' Khalid, if the mountain of Uhd was gold and I was to spend it for the sake of Allah, I would not have gained from it what I have gained from the efforts of one of my companions".

Conclusion

The conquest of Makkah was extremely important because it affected the course of events and consequently altered the Arabs' whole life. The reason is that the other tribes in the Arabian Peninsula were closely watching the final outcome of the bitter struggle between the Muslims and Meccans because they were convinced that the Holy Sanctuary would not fall but in the hands of the righteous party. This had been a conviction deeply established in their minds ever since the elephant army of Abraha Al-Ashram advanced from Yemen intending to destroy the Sacred House 50 years before. Also, Quraish, at that time, was in the eyes of many Arabs the defenders and helpers of Arabs. Therefore, the submission of Quraish is, therefore, estimated to be a final elimination of paganism in the Arabian Peninsula. The Muslims, who had feared to declare their Faith in public, began to appear and work passionately for this new approach of life.

Hunain (حُنَيْن) Campaign

After the fall of Makkah, the Prophet (PBUH) sent missions to the tribe of Thaquif (ثَقِيف) that resides in Taif and inviting them to accept Islam and to destroy their idol "al-Lat". They rejected the invitation and chose the warpath to protect their idol, boasting that they were not cowards like the Quraish of Makkah. They joined with the tribe of Hawazin (هُوَازِن) and the two tribes along with their allies, Nasr, Jashm and Sa'd bin Bakr and people of Bani Hilal (بَنِي هِلَال), mustered in considerable strength of 12,000 fighters who were led by the chief of Hawazin (هُوَازِن), Malik bin 'Awf (مَالِكُ بْنُ عَوْفٍ), a fiery commander of considerable skill.

Malik bin 'Awf (مَالِكُ بْنُ عَوْفٍ) ordered his people to take their wealth, women and children with them. His motive was to ensure that his men will fight to the death to protect their women, children and wealth and thus will never retreat. He marched with all the army and all the families and properties to Awtas (أَوْطَاس), which is a valley in Hawazin land where they camped at Awtas (أَوْطَاس) is quite near the valley of Hunain (حُنَيْن). Hunain is adjacent to Dhi- Al-Majaz (ذِي الْمَجَازِ) which is about ten miles from Makkah in 'Arafat's direction.

When they camped in Awtas, Duraid bin As-Simmah (دُرَيْدُ بْنُ الصِّمَّةِ) who was an old man with poor sight but well respected as wise and seasoned fighter asked the people around him: **"What valley are we in?"**

They replied: **We are in Awtas (أَوْطَاس).**"

Duraid said:

نعم مَجَالُ الخيل، لا حَزَنٌ ضَرَسٌ ، ولا سَهْلٌ دَهَسٌ، مَالِي أَسْمَعُ رُعَاءَ البعير، وَنُهَاقَ الحمير، وَبُكَاءَ الصبي، وَتَغَاءَ الشاء؟

"What a good course it is for horses! It is neither a sharp pointed height nor a loosed soiled plain. But why do I hear camels' growling, the donkeys' braying, the children's cries and the sheep bleating?"

The people responded: **"Malik bin 'Awf had made people bring their women, properties and children with them."**

Duraïd called Malik and asked him **what made him do such a thing.**

Malik said that his aim was to have everybody's family and properties around them so that they fight fiercely to protect them."

Duraïd said:

راعي ضأن والله، وهل يرد المنهزم شيء؟ إنها إن كانت لك لم ينفك إلا رجل بسيفه ورمحه، وإن كانت عليك فُضِحت في أهلك ومالك، ثم سأل عن بعض البطون والرؤساء، يا مالك، إنك لم تصنع بتقديم بيضة هوازن إلى نحر الخيل شيئاً، ارفعهم إلى ممتنع بلادهم وعلياء قومهم، ثم ألّق الصبابة على متون الخيل، فإن كانت لك لحق بك من وراءك، وإن كانت عليك أفاك ذلك وقد أحرزت أهلك ومالك.

"I swear by Allah that you are nothing but a shepherd. Do you believe that there is anything whatsoever, can stand in the way of a defeated one or stop him from fleeing? If you win the battle you avail nothing but a man with a sword and a spear; but if you lose you will bring disgrace on your people and properties. O Malik, thrusting the distinguished people of Hawazin into the battlefield will avail you nothing. Move them to where they can be safe. Then make the young men ride their horses and fight. If you win, those whom you tarried will follow you, but if you were the loser it would be a loss of a battle, but your kinsmen, people and properties would not be lost."

But Malik refused this suggestion and said:

والله لا أفعل، إنك قد كبرت وكبر عقلك، والله لتطيعني هوازن أو لأتكنن على هذا السيف حتى يخرج من ظهري

"By Allah, I will not do such a thing. You must have grown a senile. By Allah, Hawazin has to obey me, or I will lean my body against this sword until it penetrates through my back."

When his people heard this from Malik, they said: "We obey you."

Duraïd consequently said: "Today is a day that I have never witnessed and I it does not tempt me to witness. (هذا يوم لم أشهده ولم يفتني)"

The Messenger of Allah [pbuh] leaves Makkah for Hunain

The news about the hostile intentions of Hawazin and Thaqeef reached the Messenger of Allah [pbuh], so he sent out Aba Hudrad Al-Aslami (أَبَا حَذْرَدَ الْأَسْلَمِي) with orders to mix with people, stay with them so that he would be able to know their plans. Aba Hudrad Al-Aslami (أَبَا حَذْرَدَ الْأَسْلَمِي) returned to the Prophet and conveyed to him of their plans to attack the Muslims.

On the 6th of Shawwal, 8H, the Messenger of Allah [pbuh] left Makkah accompanied by twelve thousand (12,000) Muslims. The ten thousand were those who joined in the conquest of Makkah and the other two thousands of the Makkans who had recently embraced Islam.

That march was on the nineteenth day of his conquest to Makkah. The Prophet (PBUH) borrowed a hundred armors with their equipment from Safwan bin Omaiyah (صفوان بن أمية) who was not a Muslim yet. The Prophet (PBUH) appointed 'Itab bin Usaid (عَتَابُ بْنُ أُسَيْدٍ) as a governor over Makkah.

When it was evening time, a horseman came to the Messenger of Allah [pbuh] and said: "I have climbed up so and so mountains and came across Hawazin with their riding camels, livestock and sheep. Hawazin wholly were gathered together there."

The Messenger of Allah [pbuh] smiled then and said:

تلك غنيمة المسلمين غداً إن شاء الله

"They will all be Muslims' spoils tomorrow, if Allah will."

That night Anas bin Abi Murthid Al-Ghanawi (أَنَسُ بْنُ أَبِي مَرْثَدَةَ الْغَنَوِيِّ) volunteered to guard.

On their way to Hunain the Muslims army saw a great green Nabk (سِدْرَة) plant that was called Dhat-Anwat (ذَاتُ أَنْوَاطٍ) (the one with suspenders). The Arabs used to consider it a good omen to bring them victory. For gain its blessings, they used to hang their weapons on it, slaughter animals under it and pray at it. So some of army members asked the Messenger of Allah [pbuh] to make them a "Nabk with suspenders" as the one they had (اجعل لنا ذات أنواط، كما لهم ذات أنواط).

The Prophet (PBUH) said:

(الله أكبر، قلتم والذي نفس محمد بيده كما قال قوم موسى: اجعل لنا إلهاً كما لهم آلهة، قال: إنكم قوم تجهلون، إنها السنن، لتركن سنن من كان قبلكم).

"Allah is the Greatest of all, I swear by the One in Whose Hand is Muhammad's soul, that you have just said what the people of Moses said to him. They said

‘Make us a god as the one they have.’ Surely you are ignorant people. These are Sunnah, but you will follow and comply with the modes of life of those who preceded you."

Seeing how great in number the army was, some of them said: "We shall not be defeated (لَنْ نُغْلِبَ الْيَوْمَ)." Their statement sounded hard upon the Messenger of Allah [pbuh].

The Muslims' Army stunned by the Archers

On Wednesday night the tenth of Shawwal, the Muslim army arrived at Hunain unaware that Malik bin 'Awf (مالك بن عوف), had already entered the valley by night, gave orders to his army to hide inside the valley and hide on the sides of the mountains and wait for the Muslims to enter the narrow passes. He ordered his men to wait until the Muslims enter the narrow passes and shower them with stones and arrows and then make a one-man attack against them.

At early dawn the Messenger of Allah [pbuh] started mobilizing his army and distributing posts and flags to people and the Muslims started moving towards Hunain Valley to surprise Hawzin army whom they were expecting to be camping on the other side at Awtas (أوطاس). The Muslim army had to cross thru the passes of Hunain that were very narrow, leaving little room for the army to pass except in single line in each pass. Unaware of where Malik bin 'Awf placed his army, the Muslim army entered these narrow passes. But soon, they faced a rain of arrows fell on them by the Hawzin's archers who were hiding behind the steep rocks.

Taken unaware, the advance army panicked and started to flee creating major confusion with the camels, horses, and men running into one another to seek cover. Hawazin's army started a fierce attack against the Muslims forcing the advance Muslim army to retreat from the passes in haste creating complete disorder and utter confusion, the rest of the Muslims' army which had not entered the pass yet, fled in panic in various directions.

Obviously this situation gave a great opportunity to the hypocrites create more disorder and spread fear among the Muslims army. It was such a major defeat and that made some of them speak in a way illustrating their still held enmity towards the Muslims, even though they declared their Islam. Abu Sufyan bin Harb (أبو سفيان بن حرب), who had recently embraced Islam, said regarding the Muslims: **their flight will not stop until they got to the Red Sea** (لَا تَنْتَهِي هَزِيمَتُهُمْ دُونَ الْبَحْرِ). Jablah or Kildah bin Al-Junaid (جَبَلَةُ أَوْ كَيْلَاحُ بْنُ الْجُنَائِدِ) commented on that by saying: **"Surely sorcery is vain today (أَلَا بَطُلَ السِّحْرِ) (اليوم)".**

The Firm Stand of the Prophet (PBUH)

The Holy Prophet stood firm at the place where he was at some distance from the mouth of the pass. He turned calling the people:

(هَلُمُّوا إِلَىٰ أَيُّهَا النَّاسُ، أَنَا رَسُولُ اللَّهِ، أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ)

"Come on, people! I am the Messenger of Allah. I am Muhammad, the son of Abdullah."

But everyone was running away except only a dozen companions stood by the side of the Holy Prophet; all other men fled for safety. The men who stood around the Holy Prophet included Abu Bakr, Umar, and Ali, A-Abbas, al-Fadl ibn Al-Abbas, Abu Sufyan ibn Al-Haristh and his son, Rabia ibn Al-Haristh, Osama ibn Zayd and Ayman ibn Umm Ayman.

Abu Sufyan (أَبَا سُفْيَانَ بْنِ الْحَارِثِ), who was then holding the rein of the Prophet's mule, and Al-'Abbas (الْعَبَّاسُ), who was holding its stirrup; were endeavoring to make it halt. The Messenger of Allah [pbuh] dismounted and asked his Lord to render him help.

"O, Allah, send down Your Help!" (اللَّهُمَّ أَنْزِلْ نَصْرَكَ)

The messenger also took a hand full of dust and threw it at the attacking army saying: **"May your faces be shameful."** (شَاهَتِ الْوُجُوهُ) and the dust came in everyone eye and that caused confusion among their ranks and they began to retreat.

The Messenger of Allah [pbuh] ordered his uncle Al-Abbas — who was a sonorous voiced man — to call out on the followers. As loudly as he could:

"O Muslims, come to the Holy Prophet of Allah".

"Where are the people of the tree (allegiance under the tree)?" (أَيْنَ أَصْحَابُ الشَّجَرَةِ؟)

Upon hearing my voice calling them back, Muslims started turning round to the battlefield saying **"Here we are, at your service. Here we are."** (يَا لَيْبِكَ، يَا لَيْبِكَ)

Even attempts to return were not easy because it was difficult to stop their camels and reverse to the battle. Those who were not able to force his camel to turn back, they would take their armours, fling it round their necks, and hastily dismount his camel with their weapon in his hand letting his camel move freely and run towards the voice source. About a hundred of of the Muslims gathered around the Prophet.

Seeing that the Holy Prophet is tanding alone with few men and could have easily been overcome, the hostile tribesmen descended from the heights of the mountains and rushed towards the site where the Holy Prophet stood surrounded by the few Muslims.

But the Prophet stood his ground and fought with matchless bravery with the few around him. He went on and on in his attempts to make his mule stand fast in the face of the disbelievers while saying loudly:

أنا النبي لا كَذِبُ ** أنا ابن عبد المطلب)

"Truly saying, I am the Prophet I am the (grand) son of Abdul Muttalib."

Here with about 100 Muslims standing against twelve thousands of Hawazin and Thaqif fighters. The fight was fierce but a black wind came over the battle field and Hawazin started to retreat in a disorderly manner thru the narrow passes and the Muslims started raining at them arrows. As many as seventy men of the enemy were killed while passing through the narrow passes towards Awtas. By now more Muslims returned and the Prophet (PBUH) posted a contingent to guard the pass, and led the main army to Autas (أوطاس) on the other side of the valley in pursuit of the enemy. In the confrontation at Autas (أوطاس), the tribes could not withstand the onslaught of the Muslims. Finding the resistance useless, the tribes broke the camp and ran towards Taif leaving behind immense booty in the hands of the Muslims.

وكانت الغنائم: السبي ستة آلاف رأس، والإبل أربعة وعشرون ألفاً، والغنم أكثر من أربعين ألف شاة، وأربعة آلاف أوقية فضة

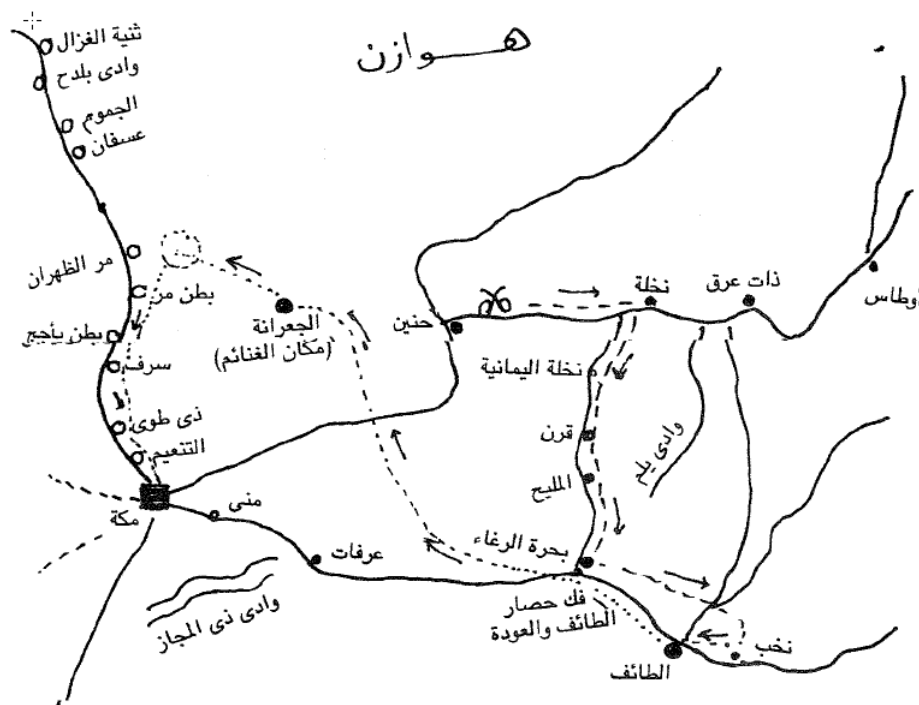
This included 6,000 captives, 24,000 camels, 40,000 sheep, and 4000 once of silver.

Allah, Glory is to Him, alluded to this sudden change in the Qur'an when He said:

{وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ} [التوبة: 25، 26]

"...and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then (Muhammad [pbuh]) and on the believers, and sent down forces (angels) which you did not see, and punished the disbelievers. Such is the recompense of disbelievers." [Al-Tuba 9:25-26]

While the Muslims did not see any thing other than the black wind, the army of Hawazin and Thaqif saw thousands of fighters on horses that were closing on them and this was the reason they escaped. This is the reason why Allah's revelation states that He send down forces that the Muslims did not see.



Map of Hunain Battle Field

The Muslims' Army Plan after the Victory

The Messenger of Allah [pbuh] gave orders that booty be moved and confined at Al-J'iranaḥ (الجِغْرَانَة) and appointed Mas'ud bin 'Amr Al- Ghifari (مسعود بن عمرو الغفاري) to be in charge of it and ordered the army to pursue the enemy who most of them headed for Ta'if (الطائف) and some went to Nakhlah (نَخْلَة)

Khalid ibn Al-Waleed was one of the hundarad who was able to joining the Prophet (PBUH) in the fight before the retreat of the enemy. After the battle, the Prophet (PBUH) asked about the whreout of Khalid and the Muslims wend looking for him and found that had many stab wounds and was bleeding heavilty that he became so weak to move. They carried him to the Prophet (PBUH) who blow on his hand and wiped over Khaild's cuts one by one and immediaty the cut was heladed. Upon the Prophet's completion, all the wounds were healed and Khalid regained his strength back. The Prophet (PBUH) ordered him to lead a group f the army and pursue those who were escaping to Taif.

The Prophet (PBUH) dispatched a group of Muslims headed by Abu 'Amir Al-Ash'ari (أبو عامر الأشعري) to chase the enemy, some skirmishes took place during which Abu 'Amir was killed.

Another battalion of horsemen pursued the idolaters who tried to retreat to Nakhlah (نخلة) and caught up with Duraid bin As-Simmah (دُرَيْدُ بْنُ الصَّمَّةِ), who was killed by Rabi'a bin Rafi (رَبِيعَةُ بْنُ رَفِيعٍ). Rabi caught the camel on which Duraid who was an old man was escaping. Originally Rabi's thought the camel was carrying a woman but he got the camel down he found an old man, Duraid bin As-Simmah. When Duraid got down he asked Rabi'a: What are you going to do with me. Rabi'a replied: I'll kill you.

Duraid asked: Who are you: Rabi'a replied: I am Rabi'a bin Rafi Al-Salmay (رَبِيعَةُ بْنُ رَفِيعٍ السَّلْمِي) and then hit Duraid with the sword on the shoulder but did not kill him. Duraid told him, you don't know how to kill, when I was young No one can stand against me, when you hit, hit on the neck, but when you see your mother tell her that you met Duraid bin As-Simmah. But the eagerness of the youth did not stop Rabi'a bin Rafi to think and he hit Duraid again on the neck and killed him. When Rabi'a saw his mother and told her about the man he killed, she was very angry from her son telling him that she was taken prisoners three times and Duraid was the one who freed her all the time.

The Messenger of Allah [pbuh] marched towards Ta'if where the greatest number of Hawazin (هَوَازِن) and Thaqif (ثَقِيف) fighters went there with their leader Malik bin 'Awf An-Nasri (مَالِكُ بْنُ عَوْفِ النَّصْرِيِّ) and fortified themselves within it. Therefore, Ta'if Campaign was in fact an extension of Hunain Ghazwah

Ta'if Campaign

Ta'if Campaign is in fact an extension of Hunain Ghazwah; that is because the majority of the defeated troops of Hawazin (هَوَازِن) and Thaqif (ثَقِيف) went into Ta'if (الطائف) with the general commander — Malik bin 'Awf An-Nasri (مَالِكُ بْنُ عَوْفِ النَّصْرِيِّ) — and fortified themselves within it.

أن معظم قلوب هَوَازِن وَثَقِيف دخلوا الطائف مع القائد العام - مالك بن عوف النصري - وتحصنوا بها،

So upon finishing with Hunain Invasion, he gathered the booty at Al- Ji'ranah and in the very month (i.e. Shawwal) and in the eighth year A.H. A vanguard battalion of a thousand men led by Khalid bin Al-Waleed marched towards At-Ta'if.

The Messenger of Allah [pbuh] proceeded passing through Nakhlah Al-Yamaniyah (نخلة) Qarn Al-Manazil (قَرْنِ الْمَنَازِل) through Laiyah (لَيْيَة) where there was a castle that belonged to Malik bin 'Awf (مَالِكُ بْنُ عَوْفِ), the Messenger of Allah [pbuh] gave orders to have it destroyed. Then, he resumed his march till he reached Ta'if. There he camped near its castle and laid siege to the castle inhabitants. The siege continued for about 15 days.

For as soon as the Muslims laid siege round the castle, its people started shooting arrows against them. The arrows were so intense and fierce that a number of Muslims were wounded and twelve were killed.

The Muslims were forced to move farther way to be far from the arrow-range; this placed in now called At-Ta'if Mosque. The Prophet [pbuh] set up a mangonel (a machine used for hurling stones) and shelled the castle. Eventually a gap was made in the castle wall, through which a number of Muslims managed to pass into the castle, sheltered by a wooden tank, with the purpose of setting fire into it. But the enemy was alert and poured on them molten hot iron that forced them to step out of the tank and that were again exposed them to arrow shooting and consequently some of them were killed.

To force the enemy to surrender, the Prophet [pbuh] asked the army to cut few trees and make a big fire making the enemy think that the Muslims are planning to cut and burn all their orchard. But, Instead of cutting few trees for a show, they started rapidly cutting and burning the trees. Seeing what is happening, the People of Thaqif sent messengers pleading with the Prophet [pbuh] to stop and have mercy on them for the sake of Allah and out of kinship motive and the Prophet (PBUH) agreed and ordered the Muslims to stop because his original intention was to scare them to surrender and not to cause major damage to their trees.

Comment: If this was not the Prophet (PBUH), he would not have agreed to stop an action that can bring his enemy to surrender but the Prophet (PBUH) asked the army to stop as mercy sign towards his enemy. This also indicates that Muslims sometimes went beyond the Prophet's orders drifting back to their original culture of revenge against the enemy. We have seen this in several actions such as the killing of Bani Khuzaimah (بنى جذيمة) by Khalid that we mentioned before. This is also reflected in the killing of Duraid bin As-Simmah (دُرَيْدُ بْنُ الصَّمَّةِ), the old man by Rabi'a bin Rafi (ربيعة بن رَفِيع).

The Prophet (PBUH) send a caller to call out unto people in the castle saying "**He whosoever descends and steps out of the castle is free.**" Twenty-three men came out. One of them tied himself to a wall and let himself down by means of a small wheel that would normally be used for drawing up water from a well. The way he let himself down made the Prophet gave him the nickname "Abu Bakrah", (أَبَا بَكْرَةَ) i.e. the man with the wheel. The Messenger of Allah (PBUH) set them all free and entrusted each one of them to a Muslim to care about their living affairs.

The Decision to Lift the Siege of Taif

Seeing that the siege lasted too long and that the castle was immune and could stand any siege for a long time because they had already stored a supply that suffices for over a year and that the Muslims were suffering — day by day — from arrow-shots and heated iron hooks, the Messenger of Allah [pbuh] consulted Nawfal bin Mu'âwiyah Ad-Daili (نَوْفَلُ بْنُ مَعَاوِيَةَ الدَّيْلِيِّ) about that. He said: "They are like a fox hiding inside its burrow. If you stood fast at it you would catch it, but if you parted with it, no harm would afflict you." (هم ثعلب في جحر، إن أقمت عليه أخذته وإن تركته لم يضرّك)

The Messenger of Allah [pbuh] decided to lift the siege and depart. 'Umar bin Al-Khattab (عمر بن الخطاب), who was ordered by the Prophet to notify people, said to them "If Allah will, we are leaving the castle and going back tomorrow." (إنا قائلون غداً إن شاء الله)

As it was too hard for the Muslims to go back and leave the castle unconquered they complained saying, "Should we go away while the castle is still unopened? We need to fight." The Prophet (PBUH) replied: "Then, start fighting in the morning."

In the morning they fought and were wounded. So when he repeated this statement: "If Allah will, we are leaving the castle and going back tomorrow", they were pleased and carried out the order submissively and started moving.

As soon as they mounted and started moving the Messenger [pbuh] asked them to chant:

أيُّوبُ تائبون عابدون، لربنا حامدون

"Say! Here we are returning, repenting, worshipping (Allah) and to our Lord we offer praise."

When the Messenger of Allah was asked to invoke Allah against Thaqif, he said: **"O Allâh, guide Thaqif and bring them to us as Muslims."** (اللهم اهد ثقيفاً، وائت بهم).

The Distribution of the Booty at Al-Ji'ranah

After lifting the siege of Ta'if, the Messenger of Allah [pbuh] went to Al- Ji'ranah (الجعرانة) where he left the booty and stayed there for ten days without starting the distribution of the booty.

While the Prophet (PBUH) was in Al- Ji'ranah (الجعرانة), one of the captives, As-Shaima, the daughter of Al-Harith As-Sa'diya (الشيما بنت الحارث السعدية) asked to meet the Prophet (PBUH). When she was brought to the Prophet (PBUH) and introduced her self, he recognized her to be his foster sister (sister by breast feeding). Upon recognizing her, he honored her, spread for her his garment and seated her on it. He then released her and made her turn back to her people.

The Prophet (PBUH) delayed the distribution of the spoils of war on the hope that a delegation from Hawazin (هوازن) might come and announce their repentance and consequently reclaim their loss. Seeing that none of them arrived, he started dividing the booty so as to calm down the tribes' chiefs and the celebrities of Makkah. The first to receive booty and the ones who obtained the greatest number of shares were the people who had recently embraced Islam.

Abu Sufyan bin Harb (أبا سفيان بن حرب) was given a hundred camels and forty (gold) ounces and yet he said, "What about my son, Yazeed's (يزيد) Share?" So he was given

the same quantity for his son as well. But yet he exclaimed: "And what about the share of my second son Mu'âwiyah (معاوية)?" So the Prophet [pbuh] gave Mu'âwiyah as much as he gave his father and brother.

Hakeem bin Hizam (حكيم بن حزام) was given a hundred camels and when he asked for more the Prophet (PBUH) gave him another hundred camels.

Safwan bin Omaiyah (صفوان بن أمية) was given a hundred camels but he kept asking for more until he was given three hundred camels.

The Prophet [pbuh] gave Al- Harith bin Harith bin Kilda (الحارث بن الحارث بن كَلْدَة) a hundred camels. He also gave some chiefs of Quraish and other clans a hundred camels; he gave others fifty and some others had forty.

Eventually it was spread among people that "Muhammad grants generously and fears not to grow poor." This made bedouins gather around him expecting to be given some wealth. They were so many that they forced the Prophet [pbuh] to seek refuge against a tree and they even took away his garment, The Prophet (PBUH) stood and said:

(أيها الناس، ردوا علي ردائي، فوالذي نفسي بيده لو كان عندي عدد شجر تهامة نعماً لقسمته عليكم، ثم ما ألفيتموني بخيلاً ولا جباناً ولا كذاباً).

"O people! Give me back my garment! For I swear by the One in Whose Hand is Muhammad's soul, that if I had as many numerous camels as the number of Tihama trees, I would distribute them among you. You know quite well that I am neither mean nor coward or a liar."

Then he stood on his camel he plucked out a hair of his camel's hump and held it between his two fingers, lifted it up and said:

(أيها الناس، والله مالي من فيئكم ولا هذه الوبرة إلا الخمس، والخمس مردود عليكم).

"O people, I swear by Allah that I get nothing of the booty except the one- fifth, and this very fifth goes back to you."

As soon as he had given the new converts, the Messenger of Allah [pbuh] ordered Zaid bin Thabit (زيد بن ثابت) to fetch the booty and summon people. Then he ordained shares to people. A footman's share was four camels and forty sheep, and a horseman would take twelve camels and a hundred and twenty sheep.

The Disappointments of the Helpers

The Helpers (Al-Ansar) were disturbed and upset with the allocations that the Messenger of Allah [pbuh] made in the distribution of the booty. Some sharp-tongued people started expressing their objections. The Helpers felt that they were deprived of Hunain gifts though they had been the ones who were the first to rush to fight with the

Messenger of Allah [pbuh] and standfast till the defeat turned into victory. Now here they are watching those who escaped from Quraish and the Arab tribes have been given large part of the booty and nothing is allotted to the Helpers. A group of the Helpers felt so uneasy about it and said: "The Messenger of Allah [pbuh] has now met his folksmen!"; implying that he is favouring them,.

When these statements started to spread among the Helpers (Ansar), Sa'd bin 'Ubadah (سعد بن عباد) who is the leader of the Helpers went to the Prophet [pbuh] and said to him:

يا رسول الله، إن هذا الحي من الأنصار قد وَجَدُوا عليك في أنفسهم لما صنعت في هذا الفيء الذي أصبت، قسمت في قومك، وأعطيت عطايا عظيماً في قبائل العرب، ولم يك في هذا الحي من الأنصار منها شيء

"O Messenger of Allah, this group of the Helpers feeling uneasy about what you did with the distribution of the booty that you had won. You have granted major allotments to your own kinsmen and gave a lot of gifts to the Arab tribes and the Helpers got nothing."

The Prophet [pbuh] asked Sa'd exclaiming: **"Sa'd, what do you think of all that?"**
(فأين أنت من ذلك يا سعد؟)

Sa'd replied: **"O Messenger of Allah. You know that I am nothing but a member of my people."** (يا رسول الله، ما أنا إلا من قومي)

The Prophet (PBUH) said to Sa'd: **"Call out on your people and bring them here."**
(فاجمع لي قومك في هذه الحظيرة)

So Sa'd went out and summoned them. Before the Helpers would arrive, some of the Emigrants came to sit with the Prophet (PBUH) but he allowed only few to stay and dismissed the others. When the Helpers were all gathered together, Sa'd informed the Prophet saying: **"This group of the Helpers have just arrived to meet you in compliance with your orders."**

The Messenger [pbuh] faced them and started by Thanking and praising Allah and then said asked:

(يا معشر الأنصار، ما قَالَهُ بلغتنني عنكم، وَجِدْتُمُوهَا على في أنفسكم؟ ألم آتكم ضللاً فهداكم الله؟ وعالة فأغناكم الله؟ وأعداء فألف الله بين قلوبكم؟)

" O Helpers I have been told that you are feeling uncomfortable with the way I made the distribution. Didn't I come to you when you were astray and Allah guided you? You were poor and Allah gave you wealth. Weren't you enemies and Allah united your hearts."

They said: **"Yes, Allah and His Messenger are better and more gracious."**

بلي، الله ورسوله أمّن وأفضل

The Prophet (PBUH) asked again:

(ألا تجيبوني يا معشر الأنصار؟)

" O Helpers, what is preventing you from answering me?"

They said,

بماذا نجيبك يا رسول الله؟ لله ورسوله المن والفضل

"With what do you want is to answer, O Messenger of Allah? To Allah and to his Messenger belong all benevolence and grace."

The Prophet [pbuh] then said:

(أما والله لو شئتم لقلتم، فصدقتم ولصدقتم: أتيتنا مكذباً فصدقناك، ومخذولاً فنصرناك، وطريداً فأويناك، وعائلاً فأسيناك).

(أوجدتم يا معشر الأنصار في أنفسكم في لعاعة من الدنيا تآلفت بها قوماً ليُسلموا، وكلتكم إلى إسلامكم؟ ألا ترضون يا معشر الأنصار أن يذهب الناس بالشاة والبعير، وترجعوا برسول الله صلى الله عليه وسلم إلى رحالكم؟ فوالذي نفس محمد بيده، لولا الهجرة لكنت امرأ من الأنصار، ولو سلك الناس شيعاً، وسلك الأنصار شيعاً لسلكت شعب الأنصار، اللهم ارحم الأنصار، وأبناء الأنصار، وأبناء أبناء الأنصار).

"But by Allah, you might have answered the following and if you did, it would be the truth and I would have conformed to its. You could have said: You came to us belied and rejected and we accepted you; you came to us as helpless and we helped you; you came to us a fugitive, and we took you in; you came poor and we comforted you'.

You Helpers, do you feel uneasy about the things of this world that I gave to people to incline them to the truth of the Faith in which you are firm in its belief? Are you not satisfied, O group of Helpers that the people go with sheep and camels while you go along with the Messenger of Allah (pbuh) to your dwellings.

By Him in Whose Hand is my soul, had there been no migration, I would have been one of the Helpers. If the people would go through a valley and passage, and the Helpers go through another valley and passage, I would go through the valley and passage of the Helpers. O' Allah, have mercy on the Helpers and their children and the children of their children."

You could see the Helpers started weeping while the Prophet (PBUH) was speaking and the tears rolling down their beards and as soon as he finished, they all shouted in one voice::

رضينا برسول الله صلى الله عليه وسلم قسماً وحظاً

"Yes, we are fully satisfied, with the Messenger of Allah ([pbuh]) as our lot and fortune."

Then the Prophet [pbuh] left the gathering and the people also dispersed.

Arrival of the Hawazin Delegation (قدوم وفد هوازن)

Just after the distribution of spoils, a delegation of fourteen (14) men from Hawazin arrived to see the Prophet (PBUH). They were headed by Zuhair bin Sard (زهير ابن صرد) and among them was Aby Burqan (أبو بُرْقَان), the Messenger's foster uncle (by breast feeding). They came to declare their Islam and give their allegiance to the Prophet (PBUH). Then they said:

"O' Messenger of Allah, among what you have taken are the mothers, the sisters and the aunts. Return to us what you have taken. Be merciful with the women by whom you were nursed." They are referring to the fact the Prophet (PBUH) was nursed by Halima who is a women from Bani Sa'd.

The Prophet [pbuh] said to them:

(إن معي من ترون، وإن أحب الحديث إلى أصدقته، فأبناؤكم ونساؤكم أحب إليكم أم أموالكم؟)

"You surely see who are with me. The most desirable speech to me is the most truthful. Which is dearer to you, your wealth or your women and children?"

They replied: **"Nothing whatsoever compares with kinship."** (ما كنا نعدل بالأحساب شيئاً)

The Prophet told them:

إذا صليت الغداة - أي صلاة الظهر - فقوموا فقولوا: إنا نستشفع برسول الله صلى الله عليه وسلم إلى المؤمنين، ونستشفع بالمؤمنين إلى رسول الله صلى الله عليه وسلم أن يرد إلينا سبينا)

" When I perform the noon prayer, stand up and say: "We intercede with the Messenger of Allah [pbuh] to exhort the believers, and we intercede with the believers to exhort the Messenger of Allah [pbuh] to forego the captives of our people fallen to their lot."

After the Messenger of Allah [pbuh] performed the noon prayer, they stood up and said what the Prophet (PBUH) told to say.

The Messenger [pbuh], then, said:

(أما ما كان لي ولبنّي عبد المطلب فهو لكم، وسأسأل لكم الناس)

"As for what belongs to me and to the children of Abdul Muttalib, they are yours. And I will ask the people to do the same on your behalf."

Upon hearing that the Emigrants and the Helpers said: **"Whatever belongs to us is now belonging to the Messenger of Allah [pbuh]."**

But Al-Aqra' bin Habis (الأقرع بن حابس) refused and said, **"I will grant none of what belongs to me and to Bani Tamim (بنو تميم)."**

Also, 'Uyaina bin Hisn (عُيَيْنَةُ بْنُ حِصْنٍ) said the same: **"As for me and Bani Fazarah (بنو فَزَارَةَ), I say 'No'."**

Also, Al-'Abbas bin Mirdas (العباس بن مِرْدَاس) refused and said: **"No" for Bani Saleem (بنو سُلَيْم) and I. But his people, Bani Saleem (بنو سُلَيْم) objected and said: "Whatever spoils belong to us we offer them to the Messenger of Allah ([pbuh].)"** Al-'Abbas bin Mirdas said: **"You can't do that you are undermining my position."**

Then the Messenger of Allah [pbuh] addressed the Muslims again and said:

(إِنْ هَؤُلَاءِ الْقَوْمُ قَدْ جَاءُوا مُسْلِمِينَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ سَبَبَهُمْ، وَقَدْ خَيْرْتَهُمْ فَلَمْ يَعْذِلُوا بِالْأَبْنَاءِ وَالنِّسَاءِ شَيْئاً، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَطَابَتْ نَفْسُهُ بِأَنْ يَرُدَّهُ فَسَبِيلَ ذَلِكَ، وَمَنْ أَحَبَّ أَنْ يَسْتَمْسِكَ بِحَقِّهِ فَلْيَرُدَّ عَلَيْهِمْ، وَلَهُ بِكُلِّ فَرِيضَةٍ سِتُّ فَرَائِضٍ مِنْ أَوَّلِ مَا يَفِيءُ اللَّهُ عَلَيْنَا)،

"These people have come to you as Muslims. In the hope that will happen, I have delayed the distribution of the booty. Besides, I have offered them options but they refused to have anything other than their women and children. Therefore he, who has some of theirs and will prefer willingly to give them back, let him do so. But those who favors to keep what he owns to himself, let them grant them back too, and he will be given as recompense six times as much from the first booty that Allah may provide us."

People then said: **"We will willingly offer them all for the sake of the Messenger of Allah."**

The Messenger of Allah [pbuh] said:

(إِنَّا لَا نَعْرِفُ مَنْ رَضِيَ مِنْكُمْ مِمَّنْ لَمْ يَرْضَ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ أَمْرَكُمْ)

"But in this way we are not able to find out who is content and who is not. So go back to your group and we will be waiting for your chiefs to convey to us your decisions."

.With the exception of Uyaina bin Hisn (عُيَيْنَةُ بْنُ حِصْنٍ), the chief of Bani Fazarah whose share was an old woman, all the Muslims gave back their captives and the Prophet (PBUH) released them and gave every captive a garment as a gift.. The only one who refused to comply with the Messenger's desire was He refused to let an old woman of theirs go back at first. Later Uyaina bin Hisn released his captive and let her go back. The Prophet asked the delegation of Hawazin about their chief Malik bin 'Awf (مالك بن عوف) and they told him that he is till hiding in the castel in Taiaf with Thaqif. He told them to tell him that if he came to me, I will grant him 200 camels. Then sent him amessage and we was able to leave the castle without being notices and came to the Prophet (PBUH) and declared his Islam. The Prophet (PBUH) granted him the camels and confirmed on him the appointment of the leader over Hawazin.

Comment:

This Prophet (PBUH) knows the different character of people. He knows that there are some people in this world who know the truth but do not follow it expect when the truth results for them in financial gains. The similitude of such people is as the guidance of an animal to its herd. While the animal knows the security with the herd but he can only be led to the herd by means of a bunch of plants held at a constant distance off its mouth. The animal would try all the time to catch until it would eventually go into the herd safely. This teaches us that there the way of Da'wa depends on the people and you have to develop different approach to attract people to familiarize themselves with Islam.

Lesser Pilgrimage (Al-'Umrah) (العمرة) to Makkah and leaving for Madinah

Having accomplished the distribution of the spoils at Al- Ji'ranah (الجعرانة) he left it while wearing Al-'Umrah clothes and proceeded to Makkah to perform Al-'Umrah. After performing the Ummrah, the Prophet (PBUH) appointed 'Itab bin Usaid (عَتَّابُ بْنُ أُسَيْدٍ) on Makkah as governor and returned back to Madinah. But Itab insisted on accompanying the Prophet (PBUH) in his trip to Madina. The Prophet (PBUH) arrived to Madinah on the 25th of Dhul-Qa'dah, in the year 8 A.H. The pilgrimage season was now approaching and the people from Madina who wanted to go for the Hajj were accompanied by Itab bin Usaid in his return to Mecca.

The 9th Year of Hijra

Missions and Campaigns after the Conquest

Upon returning from this long successful travel, the Messenger of Allah [pbuh] stayed in Madinah where he received delegates of tribe who came to embrace Islam and sent representative to invite people to Islam. The following are examples of the representatives who were sent by the Prophet (PBUH) to invite the tribes to Islam. Soon after, these tribes were completely converted into Islam which clearly demonstrates the great success that the Islamic Da'wah (Call) enjoyed after Al-Hudaibiyah Treaty:

1. 'Uyaina bin Hisn was sent to Bani Tamim (عُيَيْنَةُ بْنُ حِصْنٍ إِلَى بَنِي تَمِيم).
2. Yazeed bin Husain was sent to to Aslam and Ghifar (يَزِيدُ بْنُ الْحُصَيْنِ إِلَى أَسْلَمَ وَغِفَار).
3. 'Abbad bin Bishr Al-Ashhali was sent to Sulaim and Muzainah (عَبَّادُ بْنُ بَشِيرٍ الْأَشْهَلِيُّ إِلَى سُلَيْمٍ وَمُزَيْنَةَ).
4. Rafi' bin Mukaith to Juhainah. (رَافِعُ بْنُ مَكَيْثٍ إِلَى جُهَيْنَةَ).
5. 'Amr bin Al-'As to Bani Fazarah. (عَمْرُو بْنُ الْعَاصِ إِلَى بَنِي فَزَارَةَ).
6. Ad-Dahhak bin Sufyan to Bani Kilab. (الضَّحَّاكُ بْنُ سُفْيَانَ إِلَى بَنِي كِلَاب).
7. Basheer bin Sufyan to Bani Ka'b. (بَشِيرُ بْنُ سُفْيَانَ إِلَى بَنِي كَعْب).

8. Ibn Al-Lutabiyah Al-Azdi to Bani Dhubyan (ابن اللَّيْبَةِ الْأَزْدِي إِلَى بَنِي دُثْيَانَ).
9. Al-Muhajir bin Abi Omaiyah to Sana'a' (المهاجر بن أبي أمية إلى صنعاء), the Prophet also sent Al-Aswad Al-Ansi (الأسود العنسي) to join him
10. Ziyad bin Labid to Hadramout. (زياد بن لبيد إلى حضرموت)
11. 'Adi bin Hatim to Tai' and Bani Asad (عدي بن حاتم إلى طيء وبني أسد)
12. Malik bin Nuwairah to Bani Hanzalah. (مالك بن نويرة إلى بني حنظلة)
13. Az-Zabraqaan bin Badr to Bani Sa'd (a portion of them). (الزُّبْرَقَان بن بدر إلى بني سعد)
14. Qais bin 'Asim to Bani Sa'd (a portion of them). (قيس بن عاصم إلى بني سعد)
15. Al-'Alâ' bin Al-Hadrami to Al-Bahrain. (العلاء بن الحضرمي إلى البحرين)

The Platoons (السرايا)

While many tribes embraced Islam, there remains some trouble spots for people whose hearts were still full of prejudice against Islam. In order to stop the antagonism and the hostility of these remaining tribes, the Prophet (PBUH) dispatched platoons to suppress their aggressions.

1. A platoon led by **Uyaina bin Hisn Al-Fazari's platoon** (سرية عيينة بن حصن الفزاري) was sent to Bani Tamim (بني تميم) in Al-Muharram, the ninth year of Al-Hijra. The Platoon consisted of fifty horsemen; none of them was an Emigrant or a Helper. This expedition was dispatched because Bani Tamim had already urged other tribes not to pay tribute (Al-Jizya) and eventually stopped them from paying it.

In order to surprise Bani Tamin, Uyaina bin Hisn used to march by night and camp by day. When they attacked them, they fled. They captured several people as captives and took them back to Madinah where they housed in Ramlah bint Al-Harith's (رَمْلَةُ بِنْتُ الْحَارِث) residence. Ten leaders from Bani Tamim came to the Prophet's house and called him to come out and talk to them.

The Prophet (PBUH) came out and exchanged talk with them for while until the time of the noon-prayer came. After prayer the Prophet (PBUH) sat in the mosque-patio and the leaders joined him and stated their desire to show boasting and self-pride and they introduced their orator 'Utarid bin Hajib (عُطَارِد بن حاجب) who delivered his speech. The Messenger of Allah [pbuh] asked Thabit bin Qais bin Shammas (ثَابِت بن قَيْس بن شَمَّاس) — the Muslim orator — to respond and he did that.

Then they introduced their poet Az-Zabraqaan bin Badr (الزُّبْرَقَان بن بدر) who recited some boastful poetry. The Prophet (PBUH) asked Hassan bin (حسان بن ثابت), the poet of Islam, to respond to him. When talks and poetry came to an end, the leader of Bani Tamin, Al-Aqra' bin Habis (الْأَقْرَع بن حَابِس) addressed his group and said:

خطيبه أخطب من خطيبنا، وشاعره أشعر من شاعرنا، وأصواتهم أعلى من أصواتنا، وأقوالهم أعلى من أقوالنا

"Their orator is more eloquent than ours, and their poet is more poetically learned than ours. Their voices and sayings excel ours, as well." Then he declared his Islam and the rest of the group followed his example and embraced. Consequently, the Messenger of Allah [pbuh] awarded them well, and released to them their captives.

2. **‘Alqamah bin Mujazziz Al- Mudlaji (سرية علقمة بن مُجَزَّر المُدَلْجِي)** was sent with three hundred men in an expedition to Jeddah shores in Rabi‘Al-Akhir. This expedition was dispatched to fight pirates from (Al-Habasha) Abyssinia (Ethiopia), who gathered in an island near the shores of Jeddah and attacked the trade routes of the Makkans. Alqamah (علقمة) crossed the sea till he got to an island. But as soon as the pirates learnt of Muslims’ arrival, they fled.

3. The Prophet (PBUH) dispatched a platoon of one hundred and fifty men led by **‘Ali bin Abi Talib (علي بن أبي طالب)** to demolish Al-Qullus (الْقُلُس), which was an idol that belonged to Tai’ (لطيئ) tribe. That was in Rabi‘ Al-Awwal in the year 9 A.H. At dawn the Muslims raided Mahallat Hatim (محلة آل حاتم) and after severe fight, they were victorious and their leader Adi bin Hatim (عدي بن حاتم) fled to Ash-Sham (الشام) leaving behind his sister who were taken captive by the Muslims. The Muslims demolished the idol and took captives and spoils of camels and sheep. Upon arrival in Madinah, they took the captives to the Prophet (PBUH). Adi bin Hatim’s sister asked the Messenger of Allah [pbuh] for mercy and said:

يا رسول الله، غاب الوافد، وانقطع الوالد، وأنا عجوز كبيرة، ما بي من خدمة، فمَنْ علي، مَنْ الله عليك.

"O Messenger of Allah, the protector is absent and father is dead, and I am too old to render any service. Be beneficent to me so that Allah may be generous with you."

The Prophet (PBUH) said: **"Who is your protector?"**

She said: **"He is my brother ‘Adi bin Hatim (عدي بن حاتم)."**

The Prophet (PBUH) said: **"Is he not the one who fled from Allah and his Messenger?"**

Then, the Prophet (PBUH) left her. When the Prophet (PBUH) saw her the next day, she said the same thing and received the same answer.

On the third day, the same thing happened, but this time the Prophet (PBUH) told her she is free to leave whenever she wants and granted her an animal to ride on. She travelled to Ash-Sham where she met her brother and said to him:

لقد فعل فعلة ما كان أبوك يفعلها، انتّه راغباً أو راهباً

"The Messenger of Allah [pbuh] has done a noble deed that your father would never have done it. Therefore, whether you wanted it or hated it, you should go and see him."

Adi decided to travel to meet the Prophet (PBUH). When arrived to Madina and met the Prophet (PBUH), the Prophet [pbuh] took him home with him. As soon as he sat before him, the Messenger of Allah [pbuh] thanked Allah and praised him, then said:

ما يُفِرُّكَ؟ أَيْفِرُّكَ أَنْ تَقُولَ: (لَا إِلَهَ إِلَّا اللَّهُ؟ فَهَلْ تَعْلَمُ مِنْ إِلَهٍ سِوَى اللَّهِ؟)

"What makes you flee? Do you flee so you would not say there is no god but Allah? Do you know any other god but Allah?"

He said: "No"

The Prophet [pbuh] said: "Adi, shouldn't you embrace Islam and you shall be secure."
(يا عدي، أسلم تسلم)

Adi said: "But I am a man of religion."

The Prophet Said. "I know your religion better than you." (أنا أعلم بدينك منك)

Adi asked: "Do you know my religion better than me?"

The Prophet replied,

(إيه يا عدي بن حاتم، ألم تكن رَكُوسِيًّا؟)

"O 'Adi, aren't you "Rakousi" (branch of Christianity)?"

Adai Sayed: "Yes".

'The Prophet (PBUH) said:

(أَو لَمْ تَكُنْ تَسِيرُ فِي قَوْمِكَ بِالْمَرْبَاعِ؟ فَإِنْ ذَلِكَ لَمْ يَحِلْ لَكَ فِي دِينِكَ .

"Did you not share one quarter of your people's gains and this is not allowed for you in your religion?"

Adi said: "Yes, by Allah, that is true. This is something that even my people don't know of this in our religion.

The Prophet (PBUH) said: **"O 'Adi, have you ever been to Al-Hirah (a place in Iraq)?"**
(يا عدي، هل رأيت الحيرة؟)

Adi said: Yes

The Prophet (PBUH) said:

فإن طالت بك حياة فلترين الطعينة تترحل من الحيرة حتى تطوف بالكعبة، لا تخاف أحداً إلا الله، ولئن طالت بك حياة لتقتحن كنوز كسري، ولئن طالت بك حياة لترين الرجل يخرج ملء كفه من ذهب أو فضة، ويطلب من يقبله فلا يجد أحداً يقبله منه...

If you are predestined to live long life, you would be able to see a woman travelling by herself riding camel from Hirah from Al-Hirah till she circumambulates Al- Ka'bah fearing none but Allah; and if you were to live long enough you would open the treasures of Kisra. And if you were to live long you would be able to see man offering a hand full of gold or silver to others but none accepts to take it."

Adi: Declared his Islam. Amd later said: "I have seen a camel woman riding camel; travel from Al-Hirah till it circumambulates the Ka'bah fearing none but Allah, I have also been one of those who opened the treasures of Kisra bin Hurmuz (كسري بن هرمز). If you were to live long life you would witness what the Prophet, Abul Qasim (أبو القاسم), [pbuh] had already said about 'offering a handful of gold or silver to others but none accepts to take it.

The Campaign of Tabuk (غزوة تبوك)

Rajab, in the Year 9 A.H.

Not long after the battle of Hunayn, news of the growing power of the Muslims, as more and more of Arabia followed the Prophet (pbuh), reached Heraclius, Emperor of the Byzantine (Eastern Roman Empire). The Romans saw the uniting of the Arabs in Islam as a possible threat to their Empire. Also, the Byzantines and their allies the Ghassanide felt the need revenge their lack of success in destroying the Muslims army in Mu'tah (مؤتة). Though Muslim forces did not revenge the killing of Al-Harith bins 'Umair Al-Azdi (الحارث بن عمير الأزدي), the Prophet's messenger to the ruler of Busra (عظيم) (شَرْحِبِيل بن عمرو الغساني). But the conceited arrogant Byzantine felt that the confrontation itself had given a great credit to the Muslims all over Arabia.

The Emperor's advisors and generals felt that they could no longer disregard the uprising of the Muslims power because it is raising the hopes of the Arab tribes of getting free from the Byzantines influence, therefore, decided that the best thing to do would be to attack the Muslims from the north and east at the same time and destroy Islam once and for all. The decision was made to muster a huge army of the Byzantines and Ghassanide tribes to launch a decisive battle against the Muslims.

The news of the Byzantines plan arrived to Mdina and spread quickly creating fear propagated by the hypocrites of the imminent invasion. The concern became to obvious to the point that even companions such as Omar ibn Al-Khattab whenever he hears disturbance sound would think that Ghassanide and the Byzantine armies arrived. This illustrated by this account by Omar ibn Al-Khattab.

Omar ibn Al-Khattab used to live far from the Prophet's Masjid and thus he did not go everyday. He had a Helper friend who lived next to him and they agreed to take turns in going to the Masjid to hear from the Prophet (PBUH) and bring the information and any news to the other. One day when it was the friend's day, he returned at night and knocked heavily on Omar's door saying: "Open up! Open up!" Omar said: I got scared and ran to the door while asking: **Has the Ghassanide come?** He replied: **"No it is more serious than that. The Messenger of Allah [pbuh] has divorced his wives".**

Note: This was related to the situation when the Prophet (PBUH) got upset from his wives because they made a plot against him, so he decided to boycott them and the companions thought he divorced them. The plot was related to honey that was given to the Prophet's wife Umm Salamah Hind bint Abi Umayya who shared it with her husband. The Prophet (PBUH) was fond of sweets and stayed overlong with Umm Salamah Hind bint Abi Umayya; at least in the opinion of Aisha and her friend and also the wife of the Prophet (PBUH) Hafsa bint Omar. They both conspired to tell the Prophet (PBUH) that he had a bad breath from what he ate at Umm Salamah. When he heard this from two wives, he believed that it was true and swore that he would eat no

more of the honey. Soon afterwards, he discovered the plot, but the word spread in the small Muslim community that the Prophet's wives were taking advantage of him, speaking sharply to him and conspiring against him, and this how the rumor of divorce started.

Omar's alertness to the potential attack illustrates the seriousness of the situation. The seriousness of the situation was propagated by the hypocrites who never lost hope that one day an affliction willfall upon the Muslims and Islam. This hope kept lingering in their corrupted heart even though they have witnessed that the Messenger of Allah [pbuh] won all the battles he fought, and that no power on earth could make him terrified and that he had always proved to be able to overcome all the obstacles that stood in his way.

Because of their hope of the imminent destruction of Islam, they erected a mosque to be hotbed of conspiracy. They approached the Prophet [pbuh] with the request that he should come and pray in it. As he was at that time preparing leave Madina to face the Ghassanide and the Byzantine army, he deferred their request until he returns. Then, a divine Revelation came exposing their intentions and the masjid became known as Masjide- Darar (ضَرَارَ مَسْجِدَ) (the mosque of harm) and the Prophet [pbuh] sent a party to demolish it.

وَالَّذِينَ تَخَذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا وَتَفَرِّقًا بَيْنَ الْمُؤْمِنِينَ وَإِصْرًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١٠٧) لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَىٰ التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (١٠٨) أَفَمَنْ أُسِّسَ بُيُوتُهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُيُوتُهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَتَهَارِيَ فِيهِ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٠٩) لَا يَزَالُ بُدْيُنُهُمْ لَأَذَىٰ بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١١٠)

“And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: Our purpose was only to do good. Allah bears witness that they are liars. (107) Never stand (to pray) there. A place of worship which was founded on piety from the first day is more worthy that you should stand (to pray) therein, wherein are men who love to purify themselves. Allah loves the purifiers. (108) Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the hell fire? Allah does not guide the wrongdoers. (109) the building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise”. (110) (Al-Tuba 9: 107-110)

The news of the Byzantine and Ghassanide preparations for war was confirmed by the Nabateans (الأنباط) who brought oil from Ash-Sham (الشام) to Madinah. They carried news about Heraclius (هرقل) prepared an enormous army of over forty thousand (40,000)

fighters besides the fighters for the other Arab tribes allied to the Byzantines. They said that the army started moving and it had already reached Al-Balqâ (البلقاء) where it camped.

The Messenger of Allah [pbuh] assessed that he cannot wait and deal passively with the situation because this might enable the Byzantines to take over the Islamic controlled provinces and this can encourage the unbelievers and the hypocrites to conspire to resurrect the pre- Islamic beliefs and traditions (Al- Jahiliyah) when it is now on the verge of complete death after the conquest of Mecca and victory in Hunain. The Prophet (PBUH) also recognized that if the Muslims were to be defeated at Medinah, the city would be taken which would mean the end of Islam. The Prophet (PBUH) decided that it would be better to meet the Roman army in Tabuk, some 500 kilometers from Medinah on the route to Syria, than to await an attack on Medinah.

But this decision was a very hard decision because not only was Tabuk a very long way away and the route to it is difficult and the weather is very hot, but it was also harvest time and the Madina is suffering drought and the crops needing a lot of attention. Added to this was the fact that the enemy had an enormous army.

Recognizing the high risk if he waits, the Prophet (PBUH) decided, in spite of all the hardships that Muslims were facing, to meet the Byzantines army at their own border for a decisive battle to prevent them from approaching the land of Islam. After reaching this decision, the Prophet (PBUH) ordered his Companions to get ready for war and sent for the Makkans and the other Arab tribes asking for their assistance.

Contrary to his previous practice of concealing his real intention of past campaigns, the Prophet (PBUH) announced openly, this time, his intention of meeting the Byzantines and fighting them. This was intended to allow his people to be fully ready because the difficulties that they are expected to face. On this occasion a part of Surat Bara'a (سورة براءة) or Al-Tuba (Chapter 9 — The Repentance) was revealed urging the Muslims to steadfastness and sacrifice for the sake of Allah. The Prophet (PBUH) also encouraged them to spend the best of their fortunes in the way of Allah. Allah said:

إِنَّ اللَّهَ شَتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمْ لَجَنَّةٌ يُقَرَّبُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“Lo! Allah has bought from the believers their lives and their wealth in return for the Garden to be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfills His covenant better than Allah? Rejoice then in your bargain that you have made, for that is the supreme triumph.” (Al-Tuba 9: 111)

No sooner had the Muslims heard the Prophet [pbuh] calling them to fight the Byzantines than they rushed to comply with his orders and started getting ready for war. Muslims from tribes from all directions began pouring in Madinah.

To form and equip an army the Prophet (pbuh) needed a great deal of money and supplies. The Muslims raced to contribute money and resources to prepare the army for this campaign despite the discouragement of the hypocrites. Here are examples:

'Uthman ibn Affan (عثمان بن عفان): Uthman had already loaded two hundred, saddled camels to travel to Ash-Sham for trading, presented them all with two hundred ounces (of gold) as charity. He also brought thousand dinars and placed it into the lap of the Messenger of Allah [pbuh]. The Prophet (PBUH) said to him on this occasion:
(ما ضَرَّ عثمان ما عمل بعد اليوم) :

"From this day on nothing Othman does, will harm him." (I.e no sins will hurt Othman)

But Othman did not stop; he again and again gave till his contribution topped to nine hundred camels and a hundred horses, besides the money he paid.

Abdur Rahman bin 'Awf (عبد الرحمن بن عوف): He paid two hundred silver ounces. Al-'Abbas (العباس) gifted a lot of money. Talhah (طلحة), Sa'd bin 'Ubadah (وسعد بن عباد) and Muhammad bin Maslamah (ومحمد بن مسلمة), gave money for the support of the campaign. 'Asim bin 'Adi (عاصم بن عدي) offered ninety camel-burdens of dates.

On this occasion, Omar ibn al-Khatib decided to take half of all what he has to give to the Prophet with the thought that no one can match him now even Abu Bakr. He went to the Prophet (PBUH) and handed him half of his fortune and when the Prophet asked him what he had left for his family, he proudly said I left them the other half.

Soon, Abu Bakr came and gave to the Prophet 4000 dinars as his contribution. The Prophet (PBUH) asked him the same question regarding what he had left for his family. Abu Bakr replied: I left to them Allah and His messenger", meaning that he brought all his wealth. Omar said after this, that I'll never be able to compete with Abu Bakr.

Note: "Does this mean that one should contribute every thing he has as Abu-Bakr did. The answer may be no because the Prophet (PBUH) asked the question as he was expecting them to leave something for their family. Also note that Abu-Bakr did not say: I left them Allah since Allah is one controlling of all things but he also said I left them Allah and His messenger, to mean that the Prophet (PBUH) as the leader of the Muslims; community will take care of them. This is a clear understanding of Abu Bakr about the difference between reliance in Allah and fatalistic attitude."

People raced to pay little and much charities alike. One of them gave the only half bushel (or the only bushel) he owned. Women shared in this competition by giving the

things they owned; such as musk, anklets, ear-rings and rings. No one abstained from spending out money, or to give anything except the hypocrites who not only did not spend but they also started mocking those who gave, Allah records this situation as He says: :

{الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ} [التوبة: 79].

"Those who defame such of the believers who give charity (in Allah's cause) voluntarily, and those who could not find to give charity (in Allah's cause) except what is available to them, so they mock at them (believers)." [Al- Tuba 9:79]

Almost all the Muslims responded positively. Even the needy and the poor who could not afford a ride came to the Messenger of Allah [pbuh] asking for a ride so that they would be able to go with him to fight against the Byzantines and they were extremely disappointed with tears in their eyes when the Prophet (PBUH) told them that they cannot go because he has nothing for them to ride on. The revelation documents this situation, as Allah says:

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ (٩١) وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ (٩٢) [التوبة].

"Not unto the weak nor unto the sick nor unto those who can not find to spend is any fault (to stay at home) if they are true to Allah and His messenger. Not unto the generous is there any blame. Allah is Forgiving, Merciful. Nor unto those whom, when they came to you (asking) that you should mount them, you told them: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend (for Jihad)." [Al-Tuba 9:91-92]

People who had weakness at their hearts favored to stay behind and came with excuses to the Prophet (PBUH) to justify their stay. Any one who came with an excuse to stay, the Prophet (PBUH) accepted his excuse without any question. Some of these excuses were foolish. As an example, Al-Gad ibn Qays came to the Prophet (PBUH) and told him that he love women and he will not be able to resist the Byzantine women and this will put him in great temptation. The Quran documents this excuse in Surah Al-Tuba (التوبة):

وَمِنْهُمْ مَنْ يَقُولُ إِذْنَ لِي وَلَا تَفْتِنِّي أَلَا فِي تَفْتِنَةٍ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

"Of them is he who says: Grant me leave (to stay at home) and do not tempt me. Surely it is into temptation that they (thus) have fallen. Lo! hell verily is all around the disbelievers" (Al-Tuba 9:49)

In addition to the hypocrites, three Muslims whose sincerity is not questioned stayed behind. These were Ka'b bin Malik (كعب بن مالك), Murara bin Ar-Rabi' (مُرَارَةَ بن الربيع), and Hilal bin Omayyah (هلال بن أمية).

The Muslim Army is leaving for Tabuk

Upon accomplishing the equipment of the army, the Messenger of Allah [pbuh] appointed Muhammad bin Maslamah Al-Ansari (محمد بن مسلمة الأنصاري) to be the leader over Madinah in his absence. He also ordered Ali bin Abu Talib (علي بن أبي طالب) to stay behind and take care of his family's safety and affairs. This move gave excuse to the hypocrites to attack Ali suggesting that the Prophet (PBUH) thinks little of his ability to fight. So after the Prophet (PBUH) and the army already left Madina, Ali followed them and caught up with the Messenger of Allah [pbuh]. But the Prophet (PBUH) made him turn back to Madinah after saying:

(ألا ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي).

"Would it not suffice you to be my successor in the way that Aaron (Harun) was to Moses'? But no Prophet succeeds me."

The Messenger of Allah [pbuh] marched northwards to Tabuk, leading an army of thirty thousand (30,000) fighters, a number that have never been assembled to the Muslims in previous campaigns.

Despite all the gifts of wealth and mounts the army was not perfectly equipped. The shortage of provisions and mounts was so serious that eighteen men mounted one camel alternatively. As for provisions, members of the army at times had to eat the leaves of trees till their lips got swollen. Some others had to slaughter camels — though they were so dear — so that they could drink the water of their stomach; that is why that army was called "The army of distress" (جيش العُسرة).

As it happened the heat was so intense and the journey so difficult that several Muslims did turn back. The Prophet (pbuh) and most of the others, however, continued until they finally ran out of water. The expedition now seemed hopeless as the men grew thirstier and thirstier. The Prophet (pbuh) prayed to Allah for help and, as he finished his prayer, the first drops of rain came splashing down. The rain continued to fall until all the Muslims had drunk their fill. That night they slept soundly for the first time in days, refreshed by the water and confident that Bilal would wake them as usual for the dawn prayer. But Bilal slept so deeply that he did not wake up. It was the first time that the Muslims had missed a prayer and they were very upset. The Prophet (pbuh), however, was not angry with Bilal and told the Muslims that they need not be upset because they had not intentionally missed the prayer.

On their way to Tabuk, the army of Islam passed by Al-Hijr (الحجر) — which was the native land of Thamud who cut out (huge) rocks in the valley; that is "Al-Qura Valley" (وادي القرى) of today. They watered from its well but later the Messenger of Allah [pbuh] told them:

(لا تشربوا من مائها ولا تتوضأوا منه للصلاة، وما كان من عجين عجنتموه فاعلفوه الإبل، ولا تأكلوا منه شيئاً)،

“Do not to drink of that water, nor perform the ablution with it. The dough they made, he asked them to feed their camels with”. He forbade them to eat anything whatsoever of it.

As an alternative he told them to water from that well which Prophet Salih's she-camel used to water from. On the authority of Ibn 'Umar: "Upon passing by Al-Hijr the Prophet [pbuh] said:

(لا تدخلوا مساكن الذين ظلموا أنفسهم أن يصيبكم ما أصابهم إلا أن تكونوا باكين)،

"Do not enter the houses of those who erred themselves lest what had happened to them would afflict you, but if you had to do such a thing let it be associated with weeping." Then he raised his head up and accelerated his strides till he passed the valley."

Shortage of water and the army's need to it made them complain to the Messenger of Allâh [pbuh] about that. So he supplicated Allah, who sent a rainfull cloud. It rained and so all people drank and supplied themselves with their need of water.

When they drew near Tabuk, the Prophet said:

: (إنكم ستأتون غداً إن شاء الله تعالى عين تبوك، وإنكم لن تأتوها حتى يَضْحَى النهار، فمن جاءها فلا يمس من مائها شيئاً حتى آتي)،

"If Allah will, tomorrow you will arrive at Tabuk spring. You will not get there before daytime. So whoever reaches it should not touch its water; but wait till I come."

When The Muslim army reached the spring, they found that it only has small amount of water to satisfy the army. There, there were two men who had already preceded the prophet (PBUH) to it.

The Messenger of Allah [pbuh] asked them: 'Have you touched its water?'

They replied: 'Yes'.

He said what Allah inspired him to say, then he scooped up the little water of that spring, thin stream which gathered together, he washed his face and hand with it and poured it back into it; consequently plenty of water spouted out of it so people watered.

Then the Messenger of Allah (PBUH) said to Mouad (معاذ) his companions:

(يوشك يا معاذ، إن طالت بك حياة أن تري ماها هنا قد ملئ جناناً).

'if you were doomed to live long life you will see in here fields full of gardens.'

On the way to Tabuk, or as soon as they reached Tabuk, the Messenger of Allâh [pbuh] said:

(تهب عليكم الليلة ريح شديدة، فلا يقيم أحد منكم، فمن كان له بغير فليشد عقاله)،

'Severe wind will blow tonight, so none of you should stand up. Whoever has a camel should tie it up.' Later on when the strong wind blew, one of the men stood up and the wind carried him away to Tai' (طيئ) Mountain and was killed.

During the whole trip, the Messenger of Allâh [pbuh] was intent on the performance of the combined prayer of noon and the afternoon; and so did he with sunset and evening prayers. His prayers for both were either pre-time or post-time prayers.

The Muslims' Army at Tabuk

Arriving at Tabuk and camping there, the Muslim army was ready to face the enemy. There, the Messenger of Allah [pbuh] delivered an eloquent speech that included the most inclusive words. In that speech he urged the Muslims to seek the welfare of this world and the world to come. He warned and cherished them and gave them good tidings. By doing that he cherished those who were broken in spirits, and blocked up the gap of shortage and mess they were suffering from due to lack of supplies, food and other substances.

Upon learning of the Muslims' march, the Byzantines and their allies were so terrified that none of them dared set out to fight. On the contrary they scattered inside their territory. So, when the Prophet (pbuh) and the Muslims' army arrived at Tabuk, they were surprised to find that the Roman army had retreated in fear on hearing of the miraculous crossing of the desert by the Muslims.

This victory brought, in itself, a good credit to the Muslim forces. That had gained military reputation in the mid and remote lands of Arabian Peninsula. The great and serious political profits that the Muslim forces had obtained were far better than the ones they could have acquired if the two armies had been engaged in military confrontation.

The Head of Ailah (أَيْلَة), Yahna bin Rawbah (يُحْنَةُ بْنُ رُوْبَةَ) came to the Messenger of Allâh [pbuh], made peace with him and paid him the tribute (Al- Jizya). Both of Jarba' and Adhruh people paid him tribute, as well. So the Messenger of Allâh [pbuh] gave each a guarantee letter, similar to Yahna's, in which he says: "In the Name of Allah, the Most Beneficent, the Most Merciful.

: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هذه أمانة من الله ومحمد النبي رسول الله ليحنة بن روبة وأهل أيلة، سفنهم وسياراتهم في البر والبحر لهم ذمة الله وذمة محمد النبي، ومن كان معه من أهل الشام وأهل البحر، فمن أحدث منهم حدثاً، فإنه لا يحول ماله دون نفسه، وإنه طيب لمن أخذه من الناس، وأنه لا يحل أن يمنعوا ماء يردونه، ولا طريقاً يريده من بر أو بحر).

This is a guarantee of protection from Allâh and Muhammad the Prophet, the Messenger of Allah, to Yahna bin Rawbah and the people of Ailah; their ships, their caravans on land and sea shall have the custody of Allâh and the Prophet

Muhammad, he and whosoever are with him of Ash-Sham people and those of the sea. Whosoever contravenes this treaty, his wealth shall not save him; it shall be the fair prize of him that takes it. Now it should not be lawful to hinder the men from any springs which they have been in the habit of frequenting, nor from any journeys they desire to make, whether by sea or by land."

The Messenger of Allâh [pbuh] dispatched Khalid bin Al-Waleed at the head of four hundred and fifty horsemen to 'Ukaidir Dumat Al-Jandal (أَكَيْدِرُ دُومَةَ الْجَنْدَلِ) and said to him: "You will see him hunting oryxes." (إِنَّكَ سَتَجِدُهُ يَصِيدُ الْبَقْرَ)

So when Khalid drew near his castle and was as far as an eye-sight range, he saw the oryxes coming out rubbing their horns against the castle gate. As it was a moony night Khalid could see Ukaidir come out to hunt them, so he captured him — though he was surrounded by his men — and brought him back to the Messenger of Allâh [pbuh], who spared his life and made peace with him for the payment of two thousand camels, eight hundred heads of cattle, four hundred armours and four hundred lances. He obliged him to recognize the duty of paying tribute and charged him with collecting it from Dumat, Tabuk, Ailah and Taima'. (مَعَ يُحَنَّةَ عَلَى قَضِيَّةِ دُومَةَ وَتَبُوكَ وَأَيْلَةَ وَتَيْمَاءَ)

The tribes, who used to ally the Byzantines, became quite certain that their dependence on their former masters came to an end. Therefore they turned into being pro-Muslims. The Islamic state had therefore enlarged its borders to an extent that it, touched the Byzantines' and their agents' borders.

Returning to Madinah

The Prophet (pbuh) waited at Tabuk for 20 days but when it became apparent that the Romans were not going to fight, he gave the order to return home. The Prophet (PBUH) did not pursue the enemy because he only fought when attacked. The Muslims' army leaved Tabuk victoriously thought they have not faced the enemy because Allah had sufficed them the evils of fight.

The plot to kill the Prophet (PBUH)

The long march to Tabuk had been a test of faith for the Muslims. Even so, there were still some among those who made that heroic journey who were hypocrites, pretending to be sincere while being enemies of Islam in their hearts. No one could have suspected that anyone who had made that journey across the desert with the Prophet (pbuh) would be an enemy of his. The hypocrites also knew that no one is now suspicious of them. So, twelve (12) of them plotted to kill the Prophet (pbuh) by pushing him off the top of a high, rocky passage that ran between the mountains of 'Aqabah.

Before the army reached this rocky passage, however, Allah revealed to the Prophet (pbuh) about this wicked plan. The Prophet (pbuh), therefore, ordered the entire army to travel through the valley while he went by way of the cliff. The Prophet (PBUH) took with him Ammar (عمار) who was holding the rein of his she-camel and Hudhaifa bin Al-Yaman (حذيفة ابن اليمان) was driving it. .

As the Messenger of Allah [pbuh] and his two companions were moving along, they heard thrusts of people coming towards him from behind with their faces veiled. The Prophet (PBUH) knew who they are and what they are coming for, he asked Hudhaifa, to go back to see who is there and scare them. Hudhaifa went and when he approached them, he started swinging a crook (مِخْن) striking the faces of their mounts. They became afraid that they will fall and fled away taking cover with the rest of the army in the valley. .

When Hudhaifa came back, the Prophet (PBUH) asked whether he recognized them, Hudhaifa said no. The Prophet (PBUH) named them informed him of their intentions. Hudhaifa was the Prophet's confidant and he was the only one to whom the Prophet (PBUH) used to tell him about the hypocrites and this is why he is called the "The Confidant of the Messenger of Allah [pbuh] (صاحب سر رسول الله)"

Later, the Prophet (pbuh) gathered his followers around him and told them what had happened. He asked Hudhaifa to go and pick out the men who had plotted against him. When Hudhaifa brought them, they obviously denied but the Prophet (PBUH) told them the exact words they had spoken to each other. Some of the Prophet's companions said that these men should be killed, but the Prophet (pbuh) forgave them. About this event Allah says:

يَجْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةً ۖ لَّكُفْرٍ وَكَفَرُوا بِعَدِ إِسْلَامِهِمْ وَهُمْ أَوْ بِمَا لَمْ يَنَالُوا [التوبة: 74].

"They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and became disbelievers after their Islam. And they acted upon their plot (to kill the Prophet) but they were unable to carry it out. ." [Al-Tuba 9:74]

The Muslims' army reached Madina

When the Prophet (PBUH) reached the mountain of Uhud and Madinah began to loom at the horizon, the Prophet [pbuh] said:

(هذه طابئة، وهذا أُحُدٌ، جبل يحبنا ونحبه)،

"This is a cheerful sight. This is Uhud, a mountain that loves us and we love it."

Note: Because of the bad experience that the Muslims have in the Battle of Uhud, many of them hated that location. The Prophet's statement was intended to remove this type of superstition.

As the Prophet (PBUH) approached Madinah, he said:

(إن بالمدينة رجالاً ما سرتهم مَسِيرًا، ولا قطعتم وادياً إلا كانوا معكم، حبسهم العذرُ)

"Inside Madinah, there are men, who walked with you on every road and crossed with you every valley; but serious hardship inhibited them."

The companions wondered **"Do you mean that they have done that while they are still in Madinah?"**

The Prophet (PBUH) replied: **"Yes though they are in Madinah."**

On their regard, Allah revealed the following:

{لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ} [التوبة: 91].

"There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere (in duty) to Allah and His Messenger." [Al-Tubah 9:91]

When the people of Madina learnt of their arrival they came out to meet the army. Women, youths, youngsters and small children went out of town to celebrate their home-return wholeheartedly singing:

طلع البدر علينا ** من ثنيات الوداع
وجب الشكر علينا ** ما دعا للعدا

"The full moon shined upon us, through the traits of Al-Wada' Mountain. Thanks is due to us, as long as a supplicator invokes to Allah."

The Messenger of Allah [pbuh] arrived to Madina in Ramadan. He marched from Madina to Tabuk on Rajab, 9H and returned to Madina in Ramadan, spending in this campaign, Ghazwah, (الغزوة) fifty days, twenty days of which were spent in Tabuk and the others on the way to and fro. The Campaign of Tabuk was the last one made by the Prophet [pbuh].

The people who lagged behind

Due to its particular circumstances, this campaign was a peculiar severe trial provided by Allah only to try the believers' Faith and sort them out of others. This is Allah's permanent Will in such circumstances. In this respect He says:

{مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ} [آل عمران: 179].

"Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good." [Al-Imran 3:179]

Lagging and hanging back from full participation in that invasion amounted to the degree of hypocrisy. Whenever the Messenger of Allâh [pbuh] was informed of a man's lingering, he would say:

(دعوه، فإن يكن فيه خير فسيلحقه الله بكم، وإن يكن غير ذلك فقد أراحكم منه)

"Leave him alone! If Allah knows him to be good He will enable him to follow you; but if he were not so, Allah would relieve us of him."

Nobody stayed behind except those who were either hindered by a serious excuse or the hypocrites who told lies as an excuse and just did not show up and did not even bithered to ask for permission to stay behind. Of those who stayed behind without permission were three people whose sincerity is not questioned. These were Ka'b bin Malik (كعب بن مالك), Murara bin Ar- Rabi' (مُرَارَةَ بن الربيع), and Hilal bin Omaiyah (هلال بن أمية).

As soon as the Messenger of Allah [pbuh] entered Madinah, he went to the Masjid where he prayed two Rak'a and then sat to receive his people who stayed behind

without asking for permission, came to see the Prophet (PBUH) to apologize and give their excuses.

The hypocrites who were about eighty men came and offered various kinds of excuses and swore to the truth of what they are saying. The Prophet (PBUH) did not reprimand them or question the truthfulness of their claims. He accepted their excuses and invoked Allah's forgiveness for them but he entrusted their inner thoughts and Faith to Allah.

As for the three faithful believers — Ka'b bin Malik (كعب بن مالك), Murara bin Ar- Rabi' (مُرَارَةَ بن الربيع), and Hilal bin Omaiya (هلال بن أمية) — who saw what the Prophet (PBUH) did by accepting the excuses of everyone came to him and prayed for their forgiveness, the thought of telling false excuses came to their mind but they decided that they will compound their mistakes and decided that they will tell the truth which was that they had no excuse to stay behind.

Ka'b bin Malik (كعب بن مالك)

Before he became Muslim, Ka'b ibn Malik was considered to be one of the five greatest poets in Medina. He was among those who hastened to embrace Islam in Madinah. He was among the forty who gathered for Friday prayer for the first time, before even the Prophet (PBUH) made Hijrah. He was also among the seventy-three men who traveled from Madinah to Makkah to pledge allegiance to the Prophet (PBUH).

Ka'b participated in all the battles with the Prophet except two. The first was the battle of Badr. He was not alone in staying behind for many did not anticipate any fighting, because the original purpose of the expedition was to get back the goods that the pagan Makkans had confiscated from the Muslims. But his failure to join in the second battle, the battle of Tabuk, was another story.

Ka'b was planning to join the Prophet (PBUH) in Tabuk. He was young, strong, and wealthy, and had the mount and the equipment and he said to himself: "I can get ready in a wink." Therefore, he went on to his usual business and kept procrastinating until the Prophet (PBUH) was ready to leave to Tabuk. He convinced himself that he can still catch the Muslims' army by tomorrow. Then, he kept hesitating and then realized that there he can no longer reach them in time, and so he stayed back in Madinah.

When Ka'b went to the Prophet (PBUH) and greeted him, the Prophet (PBUH) smiled an angry smile, and said: 'Come!'

Ka' sat before him and the Prophet (PBUH) asked him: **'What kept you behind?'**

Ka'b said: **'If I were talking to other than you I would be saved from his wrath by giving an excuse and I am an eloquent convincing man, but if I were to tell you a thing that will make you content with me, I surely know that Allah will make you soon angry at me, and I hope by telling you the truth that Allah will forgive me. By Allah I have no excuse! And by Allah I was never stronger nor wealthier than when I stayed back.'**

The Prophet (PBUH) look to the people around him and said: **As for this man, he has told the truth.** Then he turned to Ka'b and said: **'Get up and await Allah's decree'.**

The Prophet (PBUH) did the same with Murara bin Ar- Rabi' (مُرَارَةَ بْنِ الرَّبِيع), and Hilal bin Omaiyah (هَلَالُ بْنُ أُمَيَّة). The Messenger of Allah [pbuh] ordered his Companions not to talk to them until Allah sends revelation regarding their forgiveness. Consequently they were subject to a severe boycott and were excluded from the life of the community. Everybody turned their back.

On one day when Ka'b was wandering in the market streets and everyone is ignoring him, he heard a merchant from ash-Sham asking people about him. They pointed to his direction, and so the man came to me and handed me a letter. I opened it. It was from the king of the Ghassanids. It says: **'We got news that your friend has deserted you. Allah did not intend for you to be humiliated, so join us, we will comfort you.'**

When Ka'b read the letter, he became more stressed and said to myself: **'This is a test from Allah, even the enemies of Allah and His messenger now think that I can betray him.'** He tore the letter and threw it into the fire and watched it burn."

These boycott continued for four days and the three companions felt as if the whole land had become constrained to them and they felt awkward and uneasy. But after the forty days, the situation became worst when they were ordered to forsake their wives. After fifty days of this boycott Allah accepted their repentance and declared that these three men were forgiven. Allah said:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ تَبِعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ (١١٧) وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ [التوبة:-117-118]

"Allah granted mercy to the Prophet and to the immigrants (Muhajirin) and the Helpers (Ansar) who followed him in the hour of hardship. After the hearts of some of them had almost swerved aside, then He turned unto them in mercy. Lo! He is full of Pity, Merciful for them. And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was restricted for them, and their own souls were constrained for them till they understood that there is no refuge from Allah except toward Him. Then He turned unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the one Who accepts repentance, the Merciful." (Al-Tubah 9:117-118)

As soon as the revelation came, great joy for the Muslims engulfed all the Muslims because they we feel hurt for boycotting their friends. But, obviopusly, the joy of the three, Ka'b bin Malik (كعب بن مالك), Murara bin Ar- Rabi' (مُرَارَةَ بْنِ الرَّبِيع), and Hilal bin Omaiyah (هَلَالُ بْنُ أُمَيَّة), was unmeasurable in aim and degree. It was the happiest day in their lives.

Ka'b went the Prophet (PBUH) and said: "O Messenger of Allah, I would like to give all my wealth as a proof of my repentance and my gratitude to Allah."

The Prophet (PBUH) replied: "It is better that you keep your wealth."

Ka'b said: Then I will only keep my part of booty from the battle of Khaybar," "Verily Allah has saved me because of my truthfulness, so I will make it part of my repentance to speak only the truth as long as I live."

Ka'b later said: "Since that day I never willfully said a lie, and I hope that Allah will guard me from doing it until I die."

The Ramifications of the Campaign of Tabuk

The effect of this campaign was great as regards to extending and confirming the Muslims' influence and domination on the Arabian Peninsula.

1. It became obvious to everybody that no power but the power of Islam would live among the Arabs.
2. The hypocrites and those who were still supporters of the Jahiliyin system, who used to conspire steadily against the Muslims and were relying on Byzantine power, lost their hopes of ever reclaiming their past influence and gave up their attempts.
3. From that time on, hypocrites were no longer required to treat them leniently. Allah not only ordered Muslims to treat them severely but He also forbade them to take their charities or perform prayer on their dead, or ask Allah's forgiveness for them or even visit their tombs.
4. The great impact that this campaign can be measured by the great number of delegations who came from across Arabia to meet the Messenger of Allah [pbuh] and pledge their allegiance. Although, delegations came previously particularly after Makkah Conquest but they were not as many as these nor were they as frequent as they were in the wake of Tabuk event.

The Qur'anic Verses Related to this campaign

Many verses of Bara'a (Tauba) Chapter were revealed focusing on the events surrounding the Tabuk campaign. Some verses were revealed before the march to Tabuk, some were revealed during the Campaign, and some verses were revealed after the Prophet (PBUH) arrived to Madinah. All these verses covered the incidents related to this campaign: the immanent circumstances of the battle, exposure of the hypocrites, the prerogatives and special rank earmarked for the strivers in the cause of Allah, acceptance of the repentance of the truthful believers who slackened and those who hung back, etc.

The death of Umm Kulthum

Like the return from Badr when the Prophet's daughter Ruqya who was married to Utham Ibn Afan, died in his absence, the return from Tabuk was filled with sadness; another Daughter, Umm Kulthum (أم كلثوم) who was also married to Utham ibn Afan had died during his absence and this time her husband also had been absent. The Prophet felt extremely sad at her death and said to 'Uthman "Had I got a third daughter, I would let you marry her." (لو كانت عندي ثالثة لزوجتكها) ..

Thaqif (ثقيف) Delegation

Shortly after the Prophet (PBUH) arrived from Tabuk, a delegation of Thaqif arrived in Ramadan from Taif. You recall that in 8th H year, after the battle of Hunain, the Prophet put a siege on Taif and then he decided to leave and in his way he prayed to Allah to guide Thaqif. When the Prophet was on his way back to Madina, Urwah bin Mas'ud Ath-Thaqafi (عروة بن مسعود الثقفي) who was the chief of Thaqif caught with the Prophet (PBUH) in Dhul-Qa'dah in the year 8 A.H and declared his Islam. He asked the Prophet (PBUH) to give him permission to return to his people to invite them to Islam. The Prophet (PBUH) warned him that his people have the arrogance and zeal of Al-Jahiliyah and they may kill him. But Urwah was optimistic and told the Prophet (PBUH) that my people never disobeyed me and they love me even more than their first son.

When Urwah (عروة) returned to his people and announced that he embraced Islam and called them to Islam, they started shooting arrows at him from everywhere until he was killed. After few months, they started discussing the situation among themselves after realizing that they were incapable of fighting the neighbouring tribes who gave their allegiance to the Prophet [pbuh] and converted to Islam. At this time, they decided to dispatch a group of six to meet the Prophet (PBUH). The group was led by Abd Yalail bin 'Amr (عبد ياليل بن عمرو) and included in the group was Uthman bin Abi Al-'As Ath-Thaqafi (عثمان بن أبي العاص الثقفي) who was the youngest among them all.

When they arrived, they were hospitably received and a tent was pitched up in a corner of the mosque so that they might listen to the Qur'an and see people at prayer. They had several meetings with the Prophet (PBUH) who kept patiently on calling them to embrace Islam. They agreed but said that will enter on condition that the Prophet (PBUH) allows them to commit fornication, drink wine, deal with usury and that he does not destroy their idol "Al-Lat" (اللات). The Prophet (PBUH) rejected to all their conditions. They came back agreeing on all the conditions and asked that the Prophet (PBUH) leave for the Al-Lat for only 3 years. The Prophet (PBUH) refused. They started negotiating the time until they asked for only one month. But the Prophet (PBUH) rejected this condition.

Then they asked that The Prophet (PBUH) relieve them from the obligation of perform the prayer. The Prophet (PBUH) refused and told them: **There is no good in a religion that does not have a prayer.**

Finally they agreed enter in Islam but insisted on one condition that the Prophet (PBUH) does not force them to demolish their idol Al-Lat" (اللات) themselves and that he should someone else to do it. Messenger of Allah [pbuh] agreed. They also asked they would not be forced to join in the Jihad and that no one from outside be appointed on them as their chief. The Prophet (PBUH) agreed and said: **when they become Muslims, they will willingly join in Jihad.** They declared their Islam and took a pledge from them.

During their stay, whenever they would come to meet the Prophet (PBUH) they would leave the youngest in the group, Uthman bin Abi Al-'As was (عثمان بن أبي العاص) to guard their camels. But when they return, Uthman would leave them and go the Prophet (PBUH) to learn the Qur'an and inquire about religious matters. If it happened that the

Messenger of Allah [pbuh] was asleep, he would then go to Abu Bakr for the same purpose. He became the most knowledgeable in the group in Qur'an and jurisprudence. After the group declared their Islam and gave their allegiance, the Prophet (PBUH) appointed 'Uthman bin Abi Al-'As was (عثمان بن أبي العاص) to be the leader of his people. The Prophet (PBUH) told him when he was leaving: **"Utham be light in prayers and judge the people by their weakest, take into consideration that among them the old and the young and the one who have special needs"**.

The delegation left Madina and went back to Taif. But, fearing that their people would kill them if they know what they have done, the group decided to conceal from their people the truth for a while. When they arrived, they told their people to expect fight at any moment and pretended to be grieved and depressed. They claimed that the Messenger of Allah [pbuh] demanded that they should embrace Islam and abandon adultery, drinking wine and dealing with usury and some other things, or else he would fight them. Seized by the arrogance and zeal of Al-Jahiliyah, Thaqif remained intent on fighting for few days. Then Allah opened their hearts in such a way that they gave up fighting and ordered the delegation to go back to the Prophet (PBUH) and announce their approval for all the conditions. Only then, the group of delegates told them the truth and revealed the items of their allegiance to the Prophet, consequently Thaqif embraced Islam.

The Messenger of Allah [pbuh] sent a group of men under the command of Khalid bin Al-Waleed (خالد بن الوليد) to demolish the idol "Al-Lat". Al-Mugheerah bin Shu'bah (المغيرة ابن شعبة) who was one of Khalid's group stood to his feet, held the ax and said the group next to him: "By Allah, I will make you laugh at Thaqif."

While the people of Thaqif were watching, he struck the idol and pretended to fall down while running and shaking. The people of Thaqif trembled at that sight and said: "May Allah dismay Al-Mugheerah off. The goddess has killed him." (أبعد الله المغيرة، قتلتها الربّة)

Hearing that Al-Mugheerah leapt up to his feet and said: "May Allah bring shame on you. Al-Lat is nothing but a mass of dirt and stones." (قبحكم الله، إنما هي لكأع حجارة ومدر)

Then, he struck the door and broke it. He mounted its highest wall, and so did the other men. They knocked Al-Lat down till they levelled it with the ground. Then they dug up its foundation and brought out its jewels and garments; to the great astonishment of Thaqif. Khalid bin Al-Waleed and his group returned back to Madina carrying Al-Lat's jewels and garments and handed to the Prophet (PBUH) who distributed them and thanked Allah for helping his Prophet and solidifying his religion.

The death of 'Abdullah bin Abi Salool (عبد الله بن أبي سُلُول)

On Shawal, 9H, Abdullah bin Abi Salool who was the head of hypocrites and the one who gave the Prophet (PBUH) the most trouble by his plots that never stopped, got sick. He remained sick for 20 days and the Prophet (PBUH) used to visit him. When he died, his son Abdullah (عبد الله) asked the Prophet (PBUH) to be wrapped his father with the Prophet's cloak (shawl), and I want the Prophet (PBUH) to lead the funeral prayer and to ask Allah for his forgiveness. The Prophet (PBUH) handed his cloak to Abdullah bin Abi Salool's son to wrap his father with it after he has been washed. When the body was

brought to the Masjid to perform the funeral prayer, the Prophet (PBUH) stood to lead the prayer but Omar ibn Al-Khatib kept trying to prevent the Prophet from praying on him saying that how can you lead the prayer on this hypocrite. But the Prophet (PBUH) rejected Omar's argument and led the funeral prayer and prayed for his forgiveness. Later revelations came to support Omar's viewpoint, as Allah said:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ (٨٤)

“And never (O Muhammad) pray for one of them who dies, nor stand by his grave. They disbelieved in Allah and His messenger, and they died while they were evil-doers. (Al-Tuba 9: 84)

Allah also revealed that the Prophet's prayer on them will have no benefit for them:

سَتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٨٥)

“Whether you ask forgiveness for them (O Muhammad), or do not ask forgiveness for them; even if you ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah does not guide the wrongdoing folk”. (Al-Tuba 9: 80)

In spite of all what Abdullah bin Abi Salool did to the Prophet (PBUH), the Prophet (PBUH) said if I know Allah will forgive him if I asked for forgiveness more than 70 times, I would have done it. This is the merciful heart of our Prophet (PBUH), truly he is as Ahhal have said about him:

”وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ“ (الأنبياء 107)

We have not sent you, but as a mercy for all creatures. (Al-Anbi'a 21:107)

The Death of Negus (King of Ethiopia)

Negus Ashama النجاشي أَسْحَمَة; the king of Abyssinia (Ethiopia), died so the Prophet [pbuh] performed prayer in absentia for him.

Abu Bakr [R] performs the Pilgrimage

In the month Dhul-Qa'dah or in Dhul-Hijjah of the very year (the ninth of Al-Hijra), the Messenger of Allah [pbuh] appointed Abu Bakr [R] to lead the people of Madina for Al-Hajj (pilgrimage).

Soon after the departure of the Muslims, there came a Revelation from Allah: the opening passages of the Chapter 9 entitled 'Repentance' (Surah Tauba or Bara'a) in which freedom from obligation is proclaimed from Allah in regard to those idolatrous tribes who had shown no respect for the treaties which they had entered into with the Prophet [pbuh]. Even in this case, Allah has asked the Prophet (PBUH) to give them

respite for 4 months to prepare for the break of the treaty. But for the idolatops who are fulfilling the term of their treaty, Allah commanded the Prophet (PBUH) to complete the term of the treaty.

The command also came from Allah that the idolators can no longer have any control over the sacred Mosque.

The Prophet (PBUH) sent Ali bin Abi Talib (علي بن أبي طالب) to catch ABbu Baker and to make theses declarations. He reached Abu Bakr at Al- 'Arj (العَرْج). Abu Bakr inquired whether the Prophet [pbuh] had put him in command or he had just been commissioned to make the announcement. "I have been deputed to make the proclamation only" replied 'Ali.

The two Companions then proceeded with the pilgrimage process. Towards the close of the rituals, on the day of the ritual sacrifice, 'Ali stood at Al-Jamrah (a spot at which stones are pelted) (الجمرة) and read aloud to the multitudes the declaration of quittance from covenants with idolaters and giving them four months' respite to reconsider their position. As for the other idolaters with whom the believers had a treaty and had honored the terms of the treaty, the terms of the treaty would run valid until the end of its term. Abu Bakr then sent some Muslims to declare publicly that:

ألا لا يحج بعد هذا العام مشرك، ولا يطوف بالبيت عُرْيَان

"No disbeliever would after that year perform pilgrimage, nor would anyone be allowed to make the Tawaf (going round) of the Sacred House while naked".

With these proclamations all aspects of paganism were veoted out of Arabia and that all those pre-Islam practices were no longer in operation.

People embrace the Religion of Allah in Large Crowds

After the conquest of Makkah, the victory of Hunaina nd Tabuk, the tribes raced to embrace Islam. Over severy delegations came to see the Prophet (PBUH) and embarce Islam. The following are some examples of these delegations.

Bali Delegation (وفد بلي)

Bali delegation arrived in Rabi' Al-Awwal (ربيع الأول), the ninth year of Al-Hijra and embraced Islam. They stayed in Madinah for three days. Their chief Abu Ad-Dabeeb (أبو الضُّبَيْب) asked the Prophet (PBUH) whether hospitality is rewarded by Allah. The Messenger of Allah [pbuh] said:

(نعم، وكل معروف صنعتة إلى غني أو فقير فهو صدقة)

"Yes, and so is any favor yo do a poor or rich person is Sadaqah (charity)."

Ad-Dabeeb (أبو الضُّبَيْب) also inquired about the time allotted to hospitality.

The Prophet (PBUH) said: **"Three days,"**

Then he asked: "What about the stray sheep?"

The Prophet said: **"It is either for you or your brother or it goes to the wolf."** (هي لك) (أو لأخيك أو للذئب)

He further inquired about the stray camel.

The Prophet (PBUH) said: **"It is not of your business. Leave it alone! Its owner will try to find it."** (مالك وله؟ دعه حتى يجده صاحبه) .

Najran's Delegation (وفد نجران)

Najran is rather a big area of land, it is located southwards of Makkah towards Yemen. It included seventy three villages that followed Christianity. The Prophet (PBUH) sent two different invitations to Najran with Khaled ibn al-Walid and Ali ibn Abi Talib. At that time the Najran Christians had a highly organized religious life.

Few of the Najran Christians converted to Islam; the majority of them did not change their religion after these invitations. Prophet Muhammad sent a representative to them, Mughira ibn Shu'ba, who was sent to explain the invitations and the religion of Islam. After discussions with Mughira, the Christians of Najran decided to send a group of people to visit the Prophet. The delegation was made up of about 60 well-educated Christians. Among them were three highly ranked members of the community. Al-'Aqib (العاقب) was in charge of the principality and government affairs and his name was 'Abdul Maseeh (عبد المسيح). The second was As-Saiyid (السيد) (the Master) under whose supervision were the educational and political affairs and his name was Al-Aiham or Sharhabeel (الأيهم أو شرحبيل). The third was the bishop (الأسقف) and he was in charge of all religious and spiritual affairs, and his name was Abu Haritha bin 'Alqamah (أبو حارثة بن علقمة)

When the Najran delegation reached Madina, The Prophet (PBUH) warmly welcomed them and provided them with a place to stay in Madina, in a secure place close to his mosque. He also allowed them to pray in the mosque.

The Najran delegates met the Prophet [pbuh] and exchanged inquiries with him; but when he called them to Islam and recited the Qur'an to them, they refused. They asked him what he thought about 'Isa (i.e. Jesus), [عيسى عليه السلام]. The Prophet [pbuh] did not answer for a whole day until the following Qur'anic reply was revealed to him:

{إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ} [آل عمران: 59: 61].

"Verily, the likeness of Jesus before Allah is the likeness of Adam. He created him from dust, then (He) said to him: 'Be!' — and he was. (This is) the truth from your Lord, so be not of those who doubt. Then whoever disputes with you concerning him (Jesus) after (all this) knowledge that has come to you, say: (O Muhammad [pbuh]) 'Come, let us call our sons and your sons, our women and your women,

ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allah upon those who lie." [Al-Imran 3:59-61]

When it was morning, the Messenger of Allah [pbuh] told them what 'Isa (Jesus) was in the light of the recently revealed verses. He left them a whole day to consult and think it over. So when it was next morning and they still showed disapproval to admit Allah's Words about 'Isa or to embrace Islam, the Prophet suggested Al-Mubahala (المباهلة) that is each party should bring his family and supplicate to Allah to send His Curse upon him or them if they were telling lies.

After that suggestion of his, the Prophet [pbuh] came forward wrapping Al-Hasan and Al-Husain under his garment whereas Fatimah was walking at his back. Seeing that the Prophet [pbuh] was serious and prepared to face them firmly, they went aside and started consulting. Al-'Aqib (العاقب) and As-Saiyid (السيد) (i.e. the Master) said to each other: **"We shall not supplicate. For, I swear by Allah, if he is really a Prophet and exchanges curses with us, we will never prosper nor will the descendants of ours. Consequently neither we nor our animals will survive it."**

The delegation asked that the Prophet (PBUH) that they do not want to do Al-Mubahala (المباهلة) and asked that he leaves them as they are and they are willing to accept all his demands.

The Messenger of Allah [pbuh] ordered them to pay Al-Jizya (i.e. tribute) and he made peace with them for the provision of two thousand garments, and to provide him with weapons in provide him with 30 armors, 30 camels and 30 horses. In return they will have the covenant of Allah and His Messenger to protect their lives, property, and religion and to grant them the right to practicing their religious affairs freely.

One of the articles in the agreement reads:

"The lives of the people of Najran and its surrounding area, their religion, their land, property, cattle and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of His Prophet."

They asked the Prophet [pbuh] to appoint a trustworthy man to receive the money agreed on for peace, so he sent them Abu 'Ubaidah bin Al- Jarrah (أبا عبيدة بن الجراح) to receive the amounts of money agreed on in the peace treaty.

But shortly after the delegation arrive to Najran, Al-Aqib and As-Saiyid (السيد والعاقب) and they were followed by many people who embraced Islam. The Prophet (PBUH) used to send Ali both the Jizia from the Christians and the zakat from the Muslims who lived there.

Bani Haneefa Delegation (وفد بني حنيفة)

We may recall that we mentioned the story of Thumamah bin Uthal Al-Hanafi (ثُمَامَةُ بْنُ أَثَالٍ) (الحنفي), who was one the chiefs of Bani Hanifa (بني حنيفة) and how he became a Muslim when he was instigated by Musailima bin Thumamah bin Kabeer bin Habeeb bin

AHarith of Bani Haneefa (مُسَيْلِمَةُ بْنُ ثُمَامَةَ بْنِ كَبِيرٍ بْنِ حَبِيبِ بْنِ الْحَارِثِ مِنْ بَنِي حَنِيفَةَ) to kill the Prophet (PBUH). He went on calling his people to Islam and some did and others rejected the message. On the 9th year of Hijra, a delegation of 17 came led by Musailima bin Thumamah bin Kabeer bin Habeeb bin AHarith (مُسَيْلِمَةُ بْنُ ثُمَامَةَ بْنِ كَبِيرِ بْنِ حَبِيبِ بْنِ الْحَارِثِ) to see the Prophet (PBUH). The delegates met the Prophet [pbuh] and declared their Islam, but Musailima showed signs of disapproval and arrogance and desires for leadership. The Prophet [pbuh] dealt with him nicely and charitably but that did not change his attitude which made the Prophet (PBUH) perceive something evil in him.

The Prophet (PBUH) became suspicious of Musailima because he has seen a dream that he have been accessed the treasures of earth but his hand fell upon two golden bracelets, which distressed and worried him a lot. He was inspired to blow them off which he did and they were gone off. The Prophet (PBUH) interpreted the dream that two liars will rise among the Muslims (treasures of earth) who would turn up after his death. So when Musailima acted that way and showed disapproval, he realized that he could be one of the two liars. However Musailima used to say, "If Muhammad appointed me a successor of his, I would be a true Muslim.

The Messenger of Allah [pbuh] came with a piece of palm leaf in his hand, and in the company of his orator, Thabit bin Qais bin Shammas (ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ) to see Musailima while he is within his group. The Prophet [pbuh] talked to him but Musailima addressed him saying:

إِنْ شِئْتُ خَلِينَا بَيْنَكَ وَبَيْنَ الْأَمْرِ، ثُمَّ جَعَلْتَهُ لَنَا بَعْدَكَ

"If you wish we will not stand against this matter (rule over Arabia) if we grant us the leadership after you."

The Messenger of Allah [pbuh] replied:

(لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أُعْطَيْتُكَهَا، وَلَنْ تَعْدُو أَمْرَ اللَّهِ فِيكَ، وَلَنْ أُدْبِرْتَ لِيَعْقُرَنَّكَ اللَّهُ، وَاللَّهُ إِنِّي لَأُرَاكَ الَّذِي أُرِيْتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتٌ يَجِيبُكَ عَنِّي)،

"If you asked me to give you this (i.e. a piece of a palm leaf), I would not grant it to you. You will not go beyond what Allah has destined for you and if you reject it, Allah will eliminate you. By Allah, I see you now in the very state that has been shown to me. Here is Thabit to answer you on my behalf." Then The Prophet (PBUH) left the meeting.

Finally, the Prophet's predictions of Musailima came true; for when Musailima returned to Yamama, he kept on thinking about the Prophet [pbuh] and how he would be his partner. His dreams and thoughts went so far as to claim that he himself was a prophet in the 10th year of Hijra. To confirm his prophecy he started uttering rhymed statements. In order to appease his people, he said that it has been revealed to him that drinking wine and committing adultery are lawful. He, however, never denied that Prophet Mohammad (PBUH) is not a true Messenger of Allah [pbuh].

His people, who were excited by what he allowed them to do, followed him and made bargains with him. He grew so prominent among them that they called him the

beneficent of Al-Yamama (رحمان اليمامة) but its Allah's well that he became known as Musailamah the Liar (مسيلمة الكذاب). He wrote to the Messenger of Allah [pbuh] saying:

إني أشركت في الأمر معك، وإن لنا نصف الأمر، ولقريش نصف الأمر

"From Musialamah to the Messenger of Allah. Peace be on you. I have been chosen to be your partner in this matter, so I will have half and Quraish will have the other half of this matter (rule over Arabia), but Quraish is transgressing."

The Messenger of Allah's reply was a letter saying that:

(إن الأرض لله يورثها من يشاء من عباده، والعاقبة للمتقين).

"In the name of Allah the beneficent the Merciful. From Mohhamd, the Messenger of Allah) to Musialamah the liar. Peace be on those who follow the guidance. Verily, the earth is Allah's. He gives it as an inheritance to whom He will of His slaves, and the (blessed) end is for the Muttaqûn (pious)." [Al-Qur'an 7:128]

Musailima was killed in battle of Al-Yamama (حرب اليمامة) during Abu Bakr As-Siddeeq (أبي بكر الصديق) era, in Rabi' Al-Awwal, in the twelfth year of Al- Hijra. He was killed by Wahshi (وَحْشِي), the killer of Hamzah. Wahshi (وَحْشِي) used to say: **I killed the best man in the Jahyiah time and I killed the worst man in the Islam time**

The second person who claimed to be a prophet was Al-Aswad Al-'Ansi (الأسود العنسي) who was in Yemen. He was killed by Fairuz (فَيْرُوز) a day and a night (24 hrs) before the Prophet's death. The Prophet (PBUH) received the revelation regarding his death and he informed his companions. The news about his death of Al-Aswad Al-'Ansi (الأسود العنسي) reached Abu Bakr [R] from Yemen after the Prophet's death..

Conclusion on the Delegations

The succession of the delegations to give their alligance to the Prophet (PBUH) indicated the great degree of acceptance of Islam. Al-Madinah had become the capital of all Arabia; so it was impossible to avoid it. In addition to the Arabs (عَرَبٌ) who are settlers of specific areas and have some level civil society and who Allah has started that some one them are hypocrates, many Bedouins (الأعراب) who are nomads with no permanent place to settle in and no civil society to govern their behaviour also entered Islam because their chiefs embraced it but their heart sremained wavering and the teachings of Islam had not crystallized their souls well yet. Allah gives an account of those people and points out the disbelievers and the hypocrates of them are worst than than the Arabs:

{الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ} [التوبة: 97، 98]

"The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the ordained limits (Allah's Commandments and His legal laws, etc.) which Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise. And among the Bedouins are those who regard what they spend (in Allah's

cause) as a burdensome penalty and thus they wait hoping that misfortunes to befall you (so they don't pay the zakat). On them the evil misfortune will befall them. And Allah is All- Hearer, All-Knower." [Al-Tuba 9:97-98]

The Qur'an praised others saying:

{وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} [التوبة:99].

"And of the bedouins there are some who believe in Allah and the Last Day, and regard what they spend in Allah's cause as good offering to gain nearness to Allah, and prayers of blessings from the Messenger of Allah. Surely they will gain nearness to Allah with it and He will admit them to His Mercy. Certainly Allah is Oft- Forgiving, Most Merciful." [Al-Tuba 9:99]

To illustrate the roughness of the Bedouins, one tribe sent a man called Dimam, who was large and strong. On arriving in Medinah, he went straight to the mosque, where the Messenger of Allah (pbuh) was sitting with some of his companions, and stood over the Prophet (pbuh). In a loud, rough voice he asked, 'Which of you is the son of 'Abd al-Muttalib?' When the Prophet (pbuh) answered him Dimam went on, 'I am going to ask you a hard question, so do not misunderstand me. I ask you to swear by Allah, your Allah, the Allah of those before you and the Allah of those who will come after you, has He sent you to us as a messenger?' 'Yes, He has', replied the Prophet (pbuh). 'Has Allah instructed you to order us to serve Him; to pray these five prayers; to pay alms; to fast; to make the pilgrimage and to follow the other laws of Islam)?' continued Dimam. When the Prophet (pbuh) answered that Allah had indeed instructed him in this way, Dimam became a Muslim and, as he left, added, 'Then I will do the things we are told to do and avoid the things we are forbidden-no more and no less.' As Dimam mounted his camel to leave, the Prophet (pbuh) told the people around him, 'If this man is sincere, he will go to Paradise.' When Dimam reached his people they all thought he had gone mad but by nightfall, after he had finished speaking, there was not among them that had not accepted Islam.

Events in the 10th H year

The death of Ibrahim

Ibrahim, the Prophet's only son, was born in 8H year from Maria the Egyptian and when he was 1 year and 3month get got severely sick and died. He was greatly saddened by his son's death and said on this occasion:

إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

"O' Ibrahim, if it was not the this is a matter of fact and a promise of truth and the follower will follow the former, our sandiness would have been more severe and

O'Ibrahim we are truly saddened but the tears fill the eye and the heart get filled with grieve but we don't utter anything that bring the wrath of our Lord".

The Prophet (PBUH) wrapped his son in the burial shroud and buried him. After the burial, the people witnessed the eclipse of the sun. The people said that the sun has been eclipsed for the death of Ibrahim. The Prophet said to them:

"The sun and the moon are signs from Allah and do not eclipse because the birth or death of anyone".

Nu'adh assignment to Yeman

After the idols in the Ka'bah had been destroyed, Quraysh had become Muslim, and most of the other tribes of Arabia came to declare their Islam. The Prophet (pbuh) had now become the most powerful leader in the whole of Arabia. As each tribe joined Islam, the Prophet (pbuh) sent his companions to teach them about their new religion. Many people also came to Medinah to question the Prophet (pbuh) himself. A new society on the basis of 'There is no god but Allah,' has now been established. The Prophet (PBUH) started feeling that his mission on earth is coming to an end and his heart began telling him that his stay in the Lower World was about to terminate. That was clear in his talk to Mu'adh (معاذ) whom he had dispatched to Yemen in the tenth year of Al-Hijra:

(يا معاذ، إنك عسي ألا تلاقاني بعد عامي هذا، ولعلك أن تمر بمسجدي هذا وقبري)،

"O, Mu'adh! You may not see me after this current year. You may even pass by this very Mosque of mine and my tomb."

Upon hearing that Mu'adh cried for fear that he would part with the Messenger of Allah [pbuh]. The Prophet (PBUH) told him: "Muadh, crying has its time and this is not the time". They he asked him: "Why would you do when you face an issue to judge? Mua'dh said: I jusge according to the book of Allah. The Prophet (PBUH) asked: What if you don't find it in the book of Allah. He replied: I follow the Sunnah of His meessenger. The Prophet (PBUH) asked: What of ot is not there? He replied: I judge best on my best opinion. The Prophet (PBUH) put his hand on Mu'adh chest and siadL Praise be ti Allah who guided te meessneger f the Messenger fo Allah.

The Farewell Pilgrimage (حجة الوداع)

.When the time came for the yearly pilgrimage, the Messenger of Allah [pbuh] announced his intention to proceed with this blessed pilgrimage journey himself. The Muslims flocked to Medinah from all over Arabia to join him on his journey to the

Ka'bah. As the tribes arrived they camped around the city until they finally numbered more than thirty thousand.

On a Saturday of the last four days of Dhul-Qa'dah, the Prophet [pbuh] started the departure preparations procedure. He (PBUH) was joined by all his wives. He combed his hair, applied some perfume, wore his garment, saddled his camel and set off in the afternoon. He arrived at Dhul-Hulaifa (ذو الحليفة) before the afternoon prayer. He performed two Rak'a and spent the night there. When it was morning, he said to his Companions:

(أتاني الليلة أت من ربي فقال: صَلِّ في هذا الوادي المبارك وقل: عمرة في حجة).

"A comer, sent by my Lord, has called on me tonight and said: 'Pray in this blessed valley and say: I intend 'Umrah combined with pilgrimage ('Umrah into Al- Hajj

Before performing the noon prayer, he bathed for Ihram (ritual consecration) (لإحرامه) , and 'Aishah [R] perfumed him on both his body and head with her hand with a Dharira (بَذْرِيْرَة) (a plant) and with a perfume containing musk (مِسْك). The thick sticky layer of perfume (وَبَيْضُ الطيب) could be seen among his parts of hair and beard. He left it unwashed, wore his loincloth and garment (إزاره ورداءه). He performed the noon prayer shortened, two Rak'a. He proclaimed pilgrimage procedure associated with 'Umrah at his prayer-place. He, then mounted his she-camel 'Al-Qaswa' (القَصْوَاء), and started the talbiyah which has been part of the Hajj ritual ever since. It is in answer to the call Abraham was commanded to make when he and Ishmael finished building the Ka'bah.

Labaik Allahumma labaik, labaik la sharika laka labaik in al-hamd wa al-ni'amatul laka wal-mulk, la sharika laka. Here I am, O Allah, at Thy service. Here I am, Thou art without partner, here I am. All Praise and blessings are thine, and Dominion! Thou art without partner!

He proceeded with his journey till he approached Makkah. He spent the night at Dhi Tuwa (بَذِي طُوِي) and entered Makkah after performing the dawn prayer. He had a bath on Sunday morning, the fourth of Dhul- Hijjah the tenth year of Al-Hijra. He spent eight days on the way. As soon as he entered Al-Haram Mosque he circumambulated Al-Ka'bah and walked to and fro (Sa'i) between As-Safa and Al-Marwah. He did not finish the Ihram (ritual consecration) (لَمْ يَحِلَّ) because he was Qarin (قَارِنًا) (i.e. intending 'Umrah and Al-Hajj associated). He then took Al-Hadi (الِهْدِي) (i.e. the sacrificial animals) in order to slaughter them. He camped on a high place of Makkah — Al-Hajun (الْحُجُون) and stayed there and did not return except to perform circumambulation that of Al-Hajj (pilgrimage circumambulation) (طَوَافُ الْحَجِّ).

Those of his Companions who had no Hadi with them to sacrifice, were ordered to observe Ihram (i.e. the state of ritual consecration) into 'Umrah (i.e. lesser pilgrimage), and circumambulate Al-Ka'bah and stride ritually to and fro between As- Safa and Al-Marwah. After that they could relieve themselves from Ihram. They, however, showed reluctance to do what they had been told. Thereupon, the Messenger of Allah [pbuh] said:

(لو استقبلت من أمري ما استدبرت ما أهديت، ولولا أن معي الهدي لأحللت)

"Had I known beforehand what I knew afterward, I would not bring Hadi, and if I did not have Hadi, I would break Ihram.

On hearing these words, his Companions obeyed the orders to the latter.

As soon as the Prophet [pbuh] delivered the speech, the following Qur'anic verse was revealed to him:

{ لَيَوْمَ يَبْسَ □ لَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ □ وَ □ حَشَوْنِ □ لَيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ □ الْإِسْلَامَ دِينًا □ } [المائدة: 3]،

" "... This day those who disbelieve are in despair of (ever harming) your religion; so do not fear them, but fear Me! This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion."
[Al-Maeda 5:3]

Upon hearing this verse 'Umar cried.

The Prophet (PBUH) asked him:. What makes you cry?"

Omar replied::

أبكاني أنا كنا في زيادة من ديننا، فأما إذا كمل فإنه لم يكمل شيء قط إلا نقص

What made cry is that we have always in the process of perfecting our religion but when the perfection is now complete and nothing succeeds perfection but imperfection.

The Prophet said: That is the truth (صدق).

Bilal called for prayer after the speech, and then made the second call. The Prophet [pbuh] performed both of the noon and the afternoon prayers following it, with no prayers in between.

He then mounted his she-camel Al-Qaswa', approached the location of the vigil (الموقف), directed his face towards Al-Qiblah, kept on standing till sunset when the sky yellow colour vanished a bit and the disc of the sun disappeared.

Prophet [pbuh] moved onward to Muzdalifa (المُزْدَلِفَة) where he observed the sunset and the evening prayers with one 'First call' and two 'second calls' (بأذان واحد وإقامتين). Then he went to sleep till it was dawn prayer time. He performed it with one first call and one second call (بأذان وإقامة) at almost daybreak time. Mounting on his Al-Qaswa', he moved towards Al-Mash'ar Al-Haram (المَشْعَر الحرام). He faced Al-Qiblah (القبلة) and started supplicating: "Allâh is the Greatest. There is no god but Allah." (فدعاه، وكبره، وهللّه، ووحدّه)

He remained there till it was clear morning and before the sun rose high (قبل أن تطلع الشمس) he made his way to Mina (مني). He walked a little and threaded the mid-road leading to the big Jamrah (الجمرة الكبرى) where he stopped and pelted seven pebbles at it saying "Allâh is the Greatest" each time. They were like small pebbles hurled from the bottom of the valley.

Then he set off to the sacrificial place, where he sacrificed sixty-three (63) camels with his hands, and asked 'Ali to slaughter the others, thirty seven to complete a hundred. He made 'Ali share him in Al-Hadi. A piece of meat from each slaughtered animal was ordered to be cooked in a pot and from which both men ate, and drank the soup.

Then the Messenger of Allâh [pbuh] mounted his she-camel and returned to the House where he observed the noon prayer at Makkah and there he came upon the children of 'Abdul Muttalib were supplying drinking water to people at Zamzam Well.

(انزعوا بني عبد المطلب، فلولاً أن يغلبكم الناس على سقايتكم لنزعت معكم)،

"Draw up water, children of 'Abdul Muttalib, I would draw up with you if I were not afraid that people would appropriate this honour after me." They handed him a pail (دلواً) of water and he drank from it.

At the daytime of the tenth of Dhul-Hijjah on the Slaughtering Day (Yaum An-Nahr) The Prophet [pbuh] delivered another speech. That was at high time morning, while he was mounting a grey mule. 'Ali conveyed his statements to the people, who were standing or sitting. [Abu Da'ud 1/270] He repeated some of the statements that he had previously said the day before. The Prophet [pbuh] made a speech on Yaum An-Nahr (day of slaughtering) and said:

(إن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض، السنة اثنا عشر شهراً، منها أربعة حرم، ثلاث متواليات، ذو القعدة وذو الحجة والمحرم، ورجب مُضَر الذي بين جمادي وشعبان).

وقال: (أي شهر هذا؟) قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: (أليس ذا الحجة؟) قلنا: بلي؟ قال: (أي بلد هذا؟) قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: (أليست البلدة؟) قلنا: بلي. قال: (فأي يوم هذا؟) قلنا: الله ورسوله أعلم. فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: (أليس يوم النحر؟) قلنا: بلي. قال: (فإن دماءكم وأموالكم وأعراضكم عليكم حرام كحرمة يومكم هذا، في بلدكم هذا، في شهركم هذا).

(وستلقون ربكم، فيسألكم عن أعمالكم، ألا فلا ترجعوا بعدي ضللاً يضرب بعضكم رقاب بعض).

(ألا هل بلغت؟) قالوا: نعم، قال: (اللهم اشهد، فليبلغ الشاهد الغائب، فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ).

وفي رواية أنه قال في تلك الخطبة: (ألا لا يجني جَانٍ إلا على نفسه، ألا لا يجني جان على ولده، ولا مولود على والده، ألا إن الشيطان قد يئس أن يُعبد في بلدكم هذا أبداً، ولكن ستكون له طاعة فيما تحتقرون من أعمالكم، فسيرضى به).

"Time has grown similar in form and state to the time when Allâh created the heavens and the earth. A year is twelve months. Four of which are Sacred Months (Hurum). Three of the four months are successive. They are Dhul-Qa'dah, Dhul-Hijjah, and Al-Muharram. The fourth Month is Rajab Mudar, which comes between Jumada and Sha'ban."

"What month is this month?"

The People responded: "Allah and His Messenger know best of all."

The Prophet (PBUH) kept silent for a while till the people thought he would name it by a different name.

The Prophet (PBUH) said: **"Is it not Dhul- Hijjah?"**

The People said: "Yes. It is."

Then the Prophet (PBUH) asked: **"What is this town called?"**

The People replied: **"Allah and His Messenger know best of all."**

The Prophet (PBUH) remained silent for a while till the people thought he would give it a different name.

Then he inquired: **"Is it not Al-Baldah? (i.e. the town)"**

They replied: "Yes. It is."

The Prophet (PBUH) asked again, **"What day is it today?"**

The People replied: "Allah and His Messenger know best of all."

The Prophet (PBUH) kept silent for a while and said wondering: **"Is it not 'An-Nahr' (i.e. slaughtering) Day?"**

They said: "Yes. It is."

Then he (PBUH) said:

"Your blood, your property and your honor are as scared as the sacredness of this day, this city and this month. You will return to your Lord and He will ask you about your deeds. So do not turn misguided after me by kill one another.

He whoever commits injustice against other will certainly aggrieve himself. So let no one of you inflict an evil upon his children or a son upon his parents. Verily Satan has given up of being worshipped in this country of yours; but for him to be obeyed, he will tempt you to belittle the impact of your actions and Satan will be contented with such things."

The Prophet (PBUH) then said: **"Have I not delivered the Message (of my Lord)?"**

The people replied: "Yes you have."

He (PBUH) Said: **"O Allah! Bear witness! Let him who is present infrom those who are not present. Perchance, to whom this Message is conveyed be more mindful of it than those who have listened to it.**

The Messenger of Allah [pbuh] spent At-Tashreeq Days (11th, 12th and 13th of Dhul-Hijjah) in Mina performing the ritual teachings of Islam, remembering Allâh (praying), following the ways of guidance of Ibrahim, wiping out all traces and features or polytheism. On some days of At-Tashreeq he delivered some speeches as well.

His speech that day was similar to that of An-Nahr Day's. It was made after the revelation of Surat An-Nasr (سُورَةُ النَّصْرِ).

إِذَا جَاءَ نَصْرُ اللَّهِ وَافْتَتِحَ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا (٣)

"When Allah's help and triumph comes And you see mankind entering the religion of Allah in troops, Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy". (Al-Nasr 110:1-3)

On the second day of An-Nafr (i.e. Departure) — on the thirteenth of Dhul- Hijjah, the Prophet [pbuh] proceeded with An-Nafr to Mina and stayed at a high place of a

mountain side at Bani Kinanah from Al-Abtah. He spent the rest of that day and night there — where he performed the noon, the afternoon, the sunset and the evening prayers.

Then he slept for a short while and mounted leaving for the Ka'bah. He performed the Farewell Circumambulation (Tawaf Al-Wada'), after ordering his Companions to do the same thing.

Upon the accomplishment of his religious rituals he got ready to return to Madinah. Before leaving Mecca, the Prophet (pbuh) made one final visit to the grave of his devoted wife, Khadijah, who had been the first person to believe in Allah's Revelation through him. The Prophet (pbuh) knew that this may be the last time he would see the grave, or Mecca.

The Last Expeditions

The pride of the Byzantine State made resentful for the success of the Prophet (PBUH) in unifying Arabia. The Byzantine arrogance made them even kill those agents of theirs, who embraced Islam. Killing Farwah bin 'Amr Al-Judhami (فَرْوَة بن عمرو الجُدَّامِي), who was their agent on Mu'an (مَعَان), was an evidence of their arrogance.

Due to that arrogance and presumptuousness of the Byzantines, the Messenger of Allâh [pbuh] started to mobilize a great army in Safar in the eleventh year of Al-Hijra and made it under the command of Osamah bin Zaid bin Haritha (أَسَامَةُ بن زيد بن حارثة) with orders to have the horses of Muslims tread on the lands bordering Al-Balqa' and Ad-Darum (البلقاء والداروم) of Palestine. His aim was to terrorize Byzantines and to implant confidence into the hearts of Arabs who were settled at the borders of the Byzantines.

His other purpose was to deliver a message to everybody there, so that no one may dare say that the attack on Muslims can go without punishment and that Islamization is not synonymous with fear and vulnerability. The leadership of Osamah was subject to criticism. Because he was still too young, people tarried at joining his expedition. The Messenger of Allâh [pbuh] addressed people saying:

(إن تطعنوا في إمارته، فقد كنتم تطعنون في إمارة أبيه من قبل، وإيم الله، إن كان لخليفاً للإمارة، وإن كان من أحب الناس إلي، و إن هذا من أحب الناس إلى بعده).

"No wonder now you contest his leadership, for you have already contested the leadership of his father before. Yes, by Allâh, his father was very qualified for leadership and he was one of the most beloved people to me; and this son is very qualified for leadership and he is one of the most beloved individuals to me after his father."

So people started tending towards Osamah and joined his army. The number of volunteers in his army was so enormous that they formed such a long queue that they had to descend the escarpment — which was a parasang off Madinah (الجُرْف، على فَرْسَخٍ من المدينة).

The anxiety-provoking news about the Messenger of Allâh's sickness, however, made the expedition tarry again in order to know what Allah had willed as regards His Messenger [pbuh].

It was Allah's Will that Osamah's expedition would be the first one dispatched during the caliphate of the veracious Abu Bakr.

The Journey to Allah, the Sublime

Symptoms of Farewell

On the early days of Safar in the eleventh year of Al-Hijra, the Prophet [pbuh] went out to Uhud and observed a farewell prayer to the martyrs. Then he went to the Masjid and ascended the pulpit and addressed the people by saying:

: (إني فرط لكم، وأنا شهيد عليكم، وإني والله لأنظر إلى حوضي الآن، وإني أعطيت مفاتيح خزائن الأرض، أو مفاتيح الأرض، وإني والله ما أخاف عليكم أن تشركوا بعدي، ولكني أخاف عليكم أن تنافسوا فيها).

"I may precede you and I have been made witness upon you. By Allah, you will meet me at the basin very soon. I have been given the keys of worldly treasures. By Allah, I do not fear for you that you will turn polytheists after me. But I do fear that you will compete in the acquisition of worldly riches (enticing you to fight each other)." [Sahih Al-Bukhari 2/585]

One day, at midnight he went to Al-Baqee' cemetery and said:

(السلام عليكم يا أهل المقابر، لِيَهْنَ لَكُمْ ما أصبحتم فيه بما أصبح الناس فيه، أقبلت الفتن كقطع الليل المظلم، يتبع آخرها أولها، والآخرة شر من الأولى)

"Peace be upon you the tomb-dwellers! May that morning that dawns upon you be more relieving than that which dawn upon the living. Afflictions are approaching them like cloudy lumps of a dark night — the last of which follows the first. The last one is bearing more evil than the first."

He comforted them saying: **"We will follow you."** (إنا بكم للاحقون).

The Start of the Disease

On Monday the twenty-ninth of Safar in the eleventh year of Al- Hijra, the Prophet (PBUH) participated in funeral rites in Al-Baqee'. On the way back he suffered a headache and his temperature rose so high that the heat effect could be felt over his headband. He (PBUH) led the Muslims in prayer for eleven days though he was sick.

The Last Week

When his sickness became more severe he (PBUH) asked his wives: "Where shall I stay tomorrow?" They understood what he (PBUH) wanted. So they allowed him to stay wherever he wished. He moved to 'Aisha's room with the help of Al- Fadl ibn Al-'Abbas and 'Ali ibn Abi Talib. During this period, Sayeda 'Aisha used to recite Al-Mu'awwidhat (Chapters 113 and 114 of the Qur'an) and other supplications that she learnt from the Prophet (PBUH).

Five days before death

On Wednesday, the 7th of Rabi Al-Awal the Prophet's temperature rose so high signaling the severity of his disease. He asked that they pour on him seven Qirab (water skin pots) of water to bring the temperature down to allow him to talk to the people." When this was done, he (PBUH) felt well enough to enter the Mosque and sat on the pulpit with the people gathering around him. He (PBUH) said:

(لعنة الله على اليهود والنصارى، اتخذوا قبور أنبيائهم مساجد) (لا تتخذوا قبوري وثناً يعبد).

"The curse of Allah befalls upon the Jews and Christians for they have made their Prophets' tombs places of worship, do not make my tomb a worshipped idol."

Then he offered himself and invited the people to repay any injuries he might have inflicted on them, saying:

(من كنت جلدت له ظهراً فهذا ظهري فليستقد منه، ومن كنت شتمت له عرضاً فهذا عرضي فليستقد منه).

"He whom I have ever lashed his back, I offer him my back so that he may avenge himself on me. He whom I have him, here I am offering myself that he may avenge himself."

He, then, descended, and performed the noon prayer. Again he returned to the pulpit and sat on it. A man then said: "You owe me three Dirhams." The Prophet (PBUH) said: **"Al-Fadl (the son of his uncle Al-Abbas), pay him the money."**

The Prophet (PBUH) went on saying:

(أوصيكم بالأنصار، فإنهم كِرْشِي وَعَيْبَتِي، وقد قضوا الذي عليهم وبقي الذي لهم، فاقبلوا من مُحْسِنِهِمْ، وتجاوزوا عن مسيئتهم)،

"I advise you to be good to Al-Ansar (the Helpers). They are my family and with them I found shelter. They have fully fulfilled what they owe and remain what is owed to them. You should fully acknowledge and appreciate the favor that they have shown, and you should overlook their faults."

And said:

(إن عبداً خيرهُ الله بين أن يؤتِيهِ من زهرة الدنيا ما شاء، وبين ما عنده، فاختر ما عنده)

"Allah has given a slave the opportunity to make a choice between whatever he desires of this world provisions, and what Allah He has with Him. He chose what is with Allah."

Upon hearing what the Prophet (PBUH) said, Abu Bakr started weeping and shouted:

فديناك بآبائنا وأمهاتنا

'We sacrifice our fathers and mothers for your sake.'

People wondered why Abu Bakr got very emotional since the Messenger of Allah (PBUH) was only talking about a slave of Allah who was granted the right to choose between the best fortunes of this world and the bounty of Allah in the Hereafter.

The Messenger of Allah [PBUH] continued:

(إن من أَمَنَ الناسَ على في صحبتِهِ وماله أبو بكر، ولو كنت متخذاً خليلاً غير ربي لا تأخذت أبا بكر خليلاً، ولكن أخوة الإسلام ومودته، لا يبقين في المسجد باب إلا سد، إلا باب أبي بكر).

"The fellow I feel most secure in his company is Abu Bakr. If I was take a special friend other than Allah I would have taken Abu Bakr as my special friend. For him I feel affection and brotherhood of Islam. Every door open to the Masjid shall be shut except for the door of Abu Bakr."

Four days before his death

In spite of the strain from the disease and the pain that the Prophet (PBUH) was suffering, he continued to lead the prayers until Thursday, the 8th of Rabi Al-Awal. On that day the Prophet (PBUH) led the Maghrib prayer and commanded three things:

1. Other than Islam, no other religion should remain in Arabia.

2. The delegations should be honored and entertained, in a way similar to the one he used to do.

3. The mobilization of Osama's army should continue.

The Prophet (PBUH) returned to his room and laid down with severe pain. When he became alert, he [PBUH] asked: "Have the people performed the Isha prayer yet?" Sayeda Aisha said: "No. They haven't. They are waiting for you."

The Prophet (PBUH) said: "Put some water in the washing pot."

Sayeda Aisha said: We did what he ordered and he did the ablution and tried to stand up, but he fainted. When he became alert, he asked again "Have the people prayed?" Then the same sequence of events took place for the second and the third times from the time he washed to the time he fainted after his attempts to stand up. He asked Aisha to ask Abu Bakr to lead the prayer. Three or four times 'Aisha tried to argue that the Prophet [PBUH] asks Omar instead of Abu Bakr to lead the prayer, given the excuse that Abu Bakr cries when he prays. The Prophet (PBUH) insisted to have Abu Bakr leads the prayer and said:

إنكن لأنتنن صواحب يوسف، مروا أبا بكر فليصل بالناس

"You (women) are like the women of Joseph (Yusuf). Order Abu Bakr to lead the prayer."

Abu Bakr then led the prayer during those days. He led seventeen prayers in the lifetime of Muhammad [pbuh].

Two days prior to Death

On Saturday, the 10th day of Rabi Al-Awal, the Prophet [PBUH] felt that he was well enough to perform the prayer; so he went out leaning on two men in order to perform the Dhuhr (noon) prayer. Abu Bakr, who was then about to lead the prayer withdrew when he saw him coming; but the Prophet [PBUH] made a gesture to him to stay where he was standing and said: " (أجلساني إلى جنبه) Seat me next to him."

They seated him on the left of Abu Bakr and the Prophet [PBUH] led the prayer, and Abu Bakr followed him and raised his voice at every 'Allah Akbar' (i.e. Allah is the Greatest) the Prophet [pbuh] said, so that the people may hear clearly.

A Day before his Death

On Sunday, the 11th day of Rabi Al Awal, the Prophet [pbuh] asked Sayeda Aisha how much money he has and she said seven Dinars. He asked her to give them as charity and also to give his weapons as present to the Muslims.

The Last Day Alive

While the Muslims were performing the Fajr (dawn) prayer on Monday, the 12th day of Rabi Al awl, led by Abu Bakr, they were surprised to see the Messenger of Allah [pbuh] raising the curtain of 'Aisha's room. He looked at them while they were praying aligned properly and smiled cheerfully. Seeing him, Abu Bakr withdrew to join the lines and give way to him to lead the prayer; thinking that the Prophet [pbuh] will come out and pray and those who were praying were so excited, but the Messenger of Allah [pbuh] made them a gesture to continue their prayer and drew down the curtain.

The Messenger of Allah [pbuh] did not live for the next prayer time. When it was daytime, the Prophet [pbuh] called Fatimah and told her something in a secret voice that made her cry. Then he whispered to her something else which made her laugh.

Witnessing the great pain that afflicted her father, Fatimah said: "What a great pain my father is in!" (وا كرب أباه). To these words, the Prophet [PBUH] remarked: **"Your father will no longer suffer beyond this day."** [(ليس على أبيك كرب بعد اليوم)]

He asked that Al-Hasan and Al-Husain be brought to him. He kissed them and recommended that they be looked after. He asked to see his wives. They came to him.

Pain grew so much severe, but the Prophet (PBUH) was able to remove the cover over his face and said several times:

(الصلاة، الصلاة، وما ملكت أيمانكم)،

"Hold steadfast on prayers, hold steadfast on prayers and be attentive to those who under your responsibility".

'Abdur Rahman — the son of Abu Bakr — came to see the Prophet (PBUH) and had a Siwak (i.e. the root of a desert plant used for brushing teeth) in his hand. Sayeda Aisha noticed that he was looking at the Siwak, so I asked him "Would you like me to take it for you?" He nodded in agreement. She took it and gave it to him. As it was too hard for him, she asked him "Shall I soften it for you?" He nodded in agreement. So she softened it with her teeth and passed it to him and he brushed (Istanna) his teeth. There was a water container next to him; he (PBUH) put his hand in it and wiped his face with it and said:

"There is no god but Allah. Death is full of agonies.

مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

"With those on whom You have bestowed Your Grace with the Prophets and the Truthful ones (As-Siddeeqeen), the martyrs and the good doers.

O Allah, forgive me and have mercy upon me."

He pointed to everyone to leave to the room and pointed to Sayeda Aisha to come close and she held his head over her chest and he raised his hand and said:

(بل الرفيق الأعلي، بل الرفيق الأعلي)

"But the companion of the High, but the companion of the High".

Sayada Aisha said: I knew that he is being given the choice to stay or to go to be with Allah and He is choosing Allah. And after this his hand fell and his head became heavy on my chest and I realized that he died. I did not know what to do except to open the door opening to the Masjid and said: The Messenger of Allah (PBUH) died (مات رسول الله).

Upon hearing this, the men in the Masjid started weeping. Ali Ibn Abi Talib fainted and Othman ibn Afan sat in shock and Omar ibn Al-Kahatab raised his sword and said whoever says that he dies, I'll cut his head; he went to see his Lord as Moses did and will be back.

But Abu Bakr was the only one who was steady; he entered the room and hugged the Prophet saying:

وآآ خليلاه ، وآآأصفياه ، وآآآ حبيباه ، وآآآ نبياه . وقبل النبي وقال: طبت حيا وطبت ميتا يا رسول الله

O' my companion, O my friend, O, my most beloved, O my Prophet, in goodness you lived and in goodness you die the Messenger of Allah.

Then he left and entered the Masjid and stood and said:

من كان يعبد محمد فإن محمدا قد مات ، ومن كان يعبد الله فإن الله حي لا يموت .

"Whoever worshipped Mohammad died and whoever worshipped Allah, Allah is alive and never dies"; and started reciting:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ □ نَقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ □ اللَّهُ شَيْئًا وَسَيَجْزِي □ اللَّهُ □ الشَّاكِرِينَ

Muhammad ([pbuh]) is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful."

[Al-Imran 3:144]

Ibn 'Abbas said: "By Allah, it sounded as if people had never heard such a verse till Abu Bakr recited it as a reminder. People started reciting it till there was no man who did not recite it."

'Umar said: "By a, as soon as I heard Abu Bakr say it, I fell down to the ground. I felt as if my legs had been unable to carry me so I collapsed when I heard him say it. Only then did I realize that Muhammad [PBUH] had really died."

This event took place at high morning time on Monday, the twelfth of Rabi' Al-Awwal, in the eleventh year of Al-Hijrah. He was sixty-three years and four days old when he died.

Later, 'Aisha inquired from her after the Prophet's death, as to this weeping and laughing to which Fatimah replied: "The first time he disclosed to me that he would not recover from his illness and I wept. Then he told me that I would be the first of his family to join him, so I laughed."

The Companions' concern over the Prophet's Death

The great (loss) news was soon known by everybody in Madinah. Dark grief spread on all areas and horizons of Madinah. Anas said:

"I have never witnessed a day better or brighter than that day on which the Messenger of Allâh [pbuh] came to us; and I have never witnessed a more awful or darker day than that one on which the Messenger of Allâh [pbuh] died on." [Mishkat-ul-Masabih 2/547]

When he died, Fatimah said: "O Father, whom his Lord responded to his supplication! O Father, whose abode is Paradise. O Father, whom I announce his death to Gabriel." [Sahih Al-Bukhari 2/641]

'Umar's Attitude

'Umar, who was so stunned that he almost lost consciousness and stood before people addressing them: "Some of the hypocrites claim that the Messenger of Allâh [pbuh] died. The Messenger of Allâh [pbuh] did not die, but went to his Lord in the same way as Moses bin 'Imran did. He stayed away for forty nights, but finally came back though they said he had been dead. By Allâh, the Messenger of Allâh [pbuh] will come back and he will cut off the hands and legs of those who claim his death."

Abu Bakr's Attitude

Abu Bakr left his house at As-Sunh and came forth to the Mosque on a mare-back. At the Mosque, he dismounted and entered. He talked to nobody but went on till he entered 'Aishah's abode, and went directly to where the Messenger of Allâh [pbuh] was. The Prophet [pbuh] was covered with a Yemeni mantle. He uncovered his face and tended down, kissed him and cried. Then he said: "I sacrifice my father and mother for

your sake. Allâh, verily, will not cause you to die twice. You have just experienced the death that Allâh had ordained."

Then he went out and found 'Umar talking to people. He said: "'Umar, be seated." 'Umar refused to do so. People parted 'Umar and came towards Abu Bakr, who started a speech saying:

"And now, he who worships Muhammad [pbuh]. Muhammad is dead now. But he who worships Allâh, He is Ever Living and He never dies. Allâh says:

'Muhammad ([pbuh]) 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 Allâh, and Allâh will give reward to those who are grateful.'" [Al-Qur'an 3:144]

Ibn 'Abbas said: "By Allâh, it sounded as if people had never heard such a Qur'ânic verse till Abu Bakr recited it as a reminder. So people started reciting it till there was no man who did not recite it."

Ibn Al-Musaiyab said that 'Umar had said: "By Allâh, as soon as I heard Abu Bakr say it, I fell down to the ground. I felt as if my legs had been unable to carry me so I collapsed when I heard him say it. Only then did I realize that Muhammad [pbuh] had really died." [Sahih Al-Bukhari 2/640,641]

Burial and Farewell Preparations to his Honourable Body

Dispute about who would succeed him [pbuh] broke out even before having the Messenger of Allâh's body prepared for burial. Lots of arguments, discussions, dialogues took place between the Helpers and Emigrants in the roofed passage (portico) of Bani Sa'ida. Finally they acknowledged Abu Bakr [R]e as a caliph. They spent the whole Monday there till it was night. People were so busy with their arguments that it was late night — just about dawn of Tuesday — yet his blessed body was still lying on his bed covered with an inked-garment. He was locked in the room.

On Tuesday, his body was washed with his clothes on. He was washed by Al-'Abbas, 'Ali, Al-Fadl and Qathm — the two sons of Al-'Abbas, as well as Shaqran — the Messenger's freed slave, Osamah bin Zaid and Aws bin Khauli. Al-'Abbas, Al-Fadl and Qathm turned his body round, whereas Osamah and Shaqran poured out water. 'Ali washed him and Aws leant him against his chest. They shrouded him in three white Sahooli cotton cloth which had neither a headcloth [Sahih Al-Bukhari 1/169; Sahih Muslim 1/306] nor a casing and inserted him in.

A sort of disagreement arose with regard to a burial place. Abu Bakr said: "I heard the Messenger of Allâh [pbuh] say: 'A dead Prophet is buried where he dies.' So Abu Talhah lifted the bed on which he died, dug underneath and cut the ground to make the tomb.

People entered the room ten by ten. They prayed for the Prophet [pbuh]. The first to pray for him were people of his clan. Then the Emigrants, then the Helpers. Women prayed for him after men. The young were the last to pray.

This process took Tuesday long and Wednesday night (i.e. the night which precedes Wednesday morning). 'Aishah said: "We did not know that the Prophet [pbuh] was being buried till we heard the sound of tools digging the ground at the depth of Wednesday night." [Mukhtasar Seerat Ar-Rasool p.471; Ibn Hisham 2/649-665; Talqeeh Fuhood Ahl Al-Athar p.38, 39; Rahmat-ul-lil'alameen 1/277-286]

The Prophet Household

1. Khadijah Bint Khuwailid: In Makkah — prior to Hijra — the Prophet's household comprised him [pbuh] and his wife Khadijah bint Khuwailid. He was twenty-five and she was forty when they got married. She was the first woman he married. She was the only wife he had till she died. He had sons and daughters with her. None of their sons lived long. They all died. Their daughters were Zainab, Ruqaiya, Umm Kulthum and Fatimah. Zainab was married to her maternal cousin Abu Al- 'As bin Al-Rabi' and that was before Al-Hijra. Ruqaiya and Umm Kulthum were both married to 'Uthman bin 'Affan ÑÖi Çááá Úåå successively (i.e. he married one after the death of her sister). Fatimah was married to 'Ali bin Abi Talib; and that was in the period between Badr and Uhud battles. The sons and daughters that Fatimah and 'Ali had were Al-Hasan, Al-Husain, Zainab and Umm Kulthum.

It is well-known that the Prophet [pbuh] was exceptionally authorized to have more than four wives for various reasons. The wives he married were thirteen. Nine of them outlived him. Two died in his lifetime: Khadijah and the Mother of the poor (Umm Al-Masakeen) — Zainab bint Khuzaima, besides two others with whom he did not consummate his marriage.

2. Sawdah bint Zam'a: He married her in Shawwal, in the tenth year of Prophethood, a few days after the death of Khadijah. Prior to that, she was married to a paternal cousin of hers called As-Sakran bin 'Amr.

3. 'Aishah bint Abu Bakr: He married her in the eleventh year of Prophethood, a year after his marriage to Sawdah, and two years and five months before Al-Hijra. She was six years old when he married her. However, he did not consummate the marriage with

her till Shawwal seven months after Al-Hijra, and that was in Madinah. She was nine then. She was the only virgin he married, and the most beloved creature to him. As a woman she was the most learned woman in jurisprudence.

4. Hafsa bint 'Umar bin Al-Khattab: She was Aiyim (i.e. husbandless). Her ex-husband was Khunais bin Hudhafa As-Sahmi in the period between Badr and Uhud battles. The Messenger of Allâh [pbuh] married her in the third year of Al- Hijra.

5. Zainab bint Khuzaimah: She was from Bani Hilal bin 'Amir bin Sa'sa'a. Was nicknamed Umm Al-Masakeen, because of her kindness and care towards them. She used to be the wife of 'Abdullah bin Jahsh, who was martyred at Uhud, was married to the Prophet [pbuh] in the fourth year of Al- Hijra, but she died two or three months after her marriage to the Messenger of Allâh [pbuh].

6. Umm Salamah Hind bint Abi Omaiyah: She used to be the wife of Abu Salamah, who died in Jumada Al- Akhir, in the fourth year of Al- Hijra. The Messenger of Allâh [pbuh] married her in Shawwal of the same year.

7. Zainab bint Jahsh bin Riyab: She was from Bani Asad bin Khuzaimah and was the Messenger's paternal cousin. She was married to Zaid bin Haritha — who was then considered son of the Prophet [pbuh] . However, Zaid divorced her. Allâh sent down some Qur'ânic verses with this respect: "So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage." [Al-Qur'an 33:37]

About her, Allâh has sent down some verses of Al-Ahzab Chapter that discussed the adoption of children in detail — anyway we will discuss this later. The Messenger of Allâh [pbuh] married her in Dhul- Qa'dah, the fifth year of Al- Hijra.

8. Juwairiyah bint Al-Harith: Al-Harith was the head of Bani Al- Mustaliq of Khuza'ah. Juwairiyah was among the booty that fell to the Muslims from Bani Al-Mustaliq. She was a portion of Thabit bin Qais bin Shammas' share. He made her a covenant to set her free at a certain time. The Messenger of Allâh [pbuh] accomplished the covenant and married her in Sha'ban in the sixth year of Al- Hijra.

9. Umm Habibah: Ramlah, the daughter of Abu Sufyan. She was married to 'Ubaidullah bin Jahsh. She migrated with him to Abyssinia (Ethiopia). When 'Ubaidullah apostatized and became a Christian, she stoodfast to her religion and refused to convert. However 'Ubaidullah died there in Abyssinia (Ethiopia). The Messenger of Allâh [pbuh] dispatched 'Amr bin Omaiyah Ad-Damri with a letter to Negus, the king, asking him for Umm Habibah's hand —that was in Muharram, in the seventh year of Al-Hijra. Negus agreed and sent her to the Prophet [pbuh] in the company of Sharhabeel bin Hasnah.

10. Safiyah bint Huyai bin Akhtab: From the Children of Israel, she was among the booty taken at Khaibar battle. The Messenger of Allâh [pbuh] took her for himself. He set her free and married her after that conquest in the seventh year of Al- Hijra.

11. Maimunah bint Al- Harith: The daughter of Al- Harith, and the sister of Umm Al-Fadl Lubabah bint Al-Harith. The Prophet [pbuh] married her after the Compensatory 'Umrah (Lesser Pilgrimage). That was in Dhul-Qa'dah in the seventh year of Al- Hijra.

Those were the eleven women that the Messenger of Allâh [pbuh] had married and consummated marriage with them. He outlived two of them — Khadijah and Zainab, the Umm Al-Masakeen. Whereas the other nine wives outlived him.

The two wives that he did not consummate marriage with were, one from Bani Kilab and the other from Kindah and this was the one called Al-Jauniyah. Besides these, he had two concubines. The first was Mariyah, the Coptic (an Egyptian Christian), a present gift from Al-Muqauqis, vicegerent of Egypt — she gave birth to his son Ibrâhim, who died in Madinah while still a little child, on the 28th or 29th of Shawwal in the year 10 A.H., i.e. 27th January, 632 A.D. The second one was Raihanah bint Zaid An-Nadriyah or Quraziyah, a captive from Bani Quraiza.

Some people say she was one of his wives. However, Ibn Al-Qaiyim gives more weight to the first version. Abu 'Ubaidah spoke of two more concubines, Jameelah, a captive, and another one, a bondwoman granted to him by Zainab bint Jahsh. [Za'd Al- Ma'ad 1/29]

Whosoever meditates on the life of the Messenger of Allâh [pbuh], will conceive that his marriage to this great number of women in the late years of his lifetime, after he had almost spent thirty years of his best days of youth sufficing himself to one old wife — Khadijah and later on to Sawdah, was in no way an overwhelming lustful desire to be satisfied through such a number of wives. These marriages were in fact motivated by aims and purposes much more glorious and greater than what normal marriages usually aim at.

The tendency of the Messenger of Allâh [pbuh] towards establishing a relationship by marriage with both Abu Bakr and 'Umar and his marriage to 'Aishah and Hafsa — and getting his daughter Fatimah married to 'Ali bin Abi Talib, and the marriage of his two daughters, Ruqaiyah and Umm Kulthum to 'Uthman — indicate clearly that he aimed at confirming the relationship among the four men — whose sacrifices and great achievements in the cause of Islam are well-known.

Besides this, there was that tradition of the Arabs to honour the in- law relations. For them a son or a daughter- in-law was a means by which they sought the consolidation

of relationship and affection with various phratries. Hostility and fights against alliances and affinities would bring an unforgettable shame, disgrace and degradation to them.

By marrying the Mothers of believers, the Prophet [pbuh] wanted to demolish or break down the Arab tribes' enmity to Islam and extinguish their intense hatred. Umm Salamah was from Bani Makhzum — the clan of Abu Jahl and Khalid bin Al-Waleed. Her marriage to the Messenger of Allâh [pbuh] produced good results.

Khalid's deliberately undecisive attitude at Uhud — for instance — was due to the Messenger's marriage to Umm Salamah. Khalid went even further than that, in a short time he willingly became a keen obedient Muslim.

After the Messenger of Allâh's marriage to Umm Habibah, Abu Sufyan, her father, did not encounter him with any sort of hostility. Similarly his marriage to Juwairiyah and Safiyah made the two tribes stop all sorts of provocation, aggression or hostility against Islam. Better still, Juwairiyah, herself, was one of the greatest sources of blessing to her own people. On the occasion of her marriage to the Prophet [pbuh], his Companions set a hundred families of her people free. They said: "It is for their affinity with the Messenger of Allâh [pbuh]." No need to say what great good impression this gratitude had on everybody's soul. One of the greatest motives of all is Allâh's bidding his Prophet to educate and purify the souls of people who had known nothing whatsoever about courtesy, education and culture. He had to teach them to comply with the necessities of civilization and to contribute to the solidification and the establishment of a new Islamic society.

An essential fundamental rule of the Muslim society is to prohibit mixing of men and women. Providing direct education for women, though highly compelling, is impossible in the light of this Islamic norm. Therefore, the Prophet [pbuh] had to select some women of different ages and talents, and indoctrinate them systematically in order to educate she-bedouins and townswomen, old and young, and thus furnish them with the instruments of propagating the true faith. The Mothers of believers (i.e. wives of the Prophet [pbuh]) were in such a convenient position that they could convey the state of the Prophet [pbuh] and his affairs to people (men and women). Being educated and taught the teachings and rules of Islam, his wives, especially those who outlived him, played a very important role in conveying Prophetic traditions Ahadith to the Muslims. 'Aishah, for instance, related a large number of the Prophet's deeds and statements.

His marriage to his paternal cousin Zainab bint Jahsh was a peculiar case which aimed at eradicating a deeply rooted pre- Islamic tradition — i.e. the adoption of children. In Al-Jahiliyah the Arabs used to consider an adopted person exactly like a real son or daughter as far as rights and sanctities are concerned. That Jahiliyah tradition had been

so deeply rooted in their hearts that it was not easy to remove or uproot it. This tradition in fact affronts the basic principles of Islam; especially those concerned with marriage, divorce and inheritance and some other cases, and brought about lots of corruptions and indecencies. Naturally Islam stands against such deeds, and attempts to remove them from the Islamic society.

For the eradication of this tradition, Allâh, the Exalted, bid His Messenger [pbuh] to marry his cousin Zainab bint Jahsh, who was an ex-wife to Zaid. She was at variance with Zaid to an extent that he intended to divorce her — that was at the time when the Confederates (Al-Ahzab) were making an evil alliance against the Messenger of

Allâh [pbuh] and against the Muslims. The Messenger of Allâh [pbuh] feared that the hypocrites, the idolaters, and the Jews would make a propaganda out of it and try to influence some Muslims of weak hearts. That was why he urged Zaid not to divorce her, in order not to get involved into that trial.

Undoubtedly this hesitation and partiality were alien to the character of the Prophet [pbuh] . They did not apply to the power of determination and will with which he had been sent. Allâh, the Exalted, blamed him for that by saying:

"And (remember) when you said to him (Zaid bin Haritha—the freed slave of the Prophet [pbuh]) on whom Allâh has bestowed grace (by guiding him to Islam) and you (O Muhammad [pbuh] too) have done favour (by manumitting him), 'Keep your wife to yourself, and fear Allâh.'

But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e. Muhammad [pbuh] married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear him." [Al-Qur'an 33:37]

Finally Zaid divorced Zainab and the Messenger of Allâh [pbuh] married her at the time he laid siege to Bani Quraiza. That was after she had finished her Iddat (i.e. period during which a widow or a divorcee may not remarry). Allâh Himself had already ordained it, and so gave him no other alternative. Allâh had even started the marriage Himself by saying:

"So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them)." [Al-Qur'an 33:37]

And that was in order to break down the tradition of child adoption in practice after He had done it in words:

"Call them (adopted sons) by (the names of) their fathers, that is more just near Allâh." [Al-Qur'an 33:5]

"Muhammad ([pbuh]) is not the father of any man among you, but he is the Messenger of Allâh, and the last (end) of the Prophets." [Al-Qur'an 33:40]

Lots of deeply-rooted traditions cannot be uprooted or demolished or even adjusted by mere words. They must be matched and associated with the action of the advocate of the Message himself.

This could be perceived through the deeds practised by the Muslims at Al-Hudaibiyah 'Umrah (Lesser Pilgrimage) during which 'Urwah bin Mas'ud Al-Thaqafi saw certain Muslims tend to pick up any excretion that fell down from the Prophet [pbuh]. He also saw them race to the water of his ablution and they almost quarrelled for it. There were others who competed to pledge allegiance to death and some others pledged not to flee from (the battlefield). Among those people, were eminent Companions like 'Umar and Abu Bakr, who although dedicated all their lives to the Prophet [pbuh] and to the cause of Islam, but refused to carry out the Messenger's orders with respect to slaughtering sacrificial animals after the ratification of Al-Hudaibiyah Peace Treaty, the thing that perturbed and caused the Prophet [pbuh] to feel anxious. However, when Umm Salamah [R] advised that he take the initiative and sacrifice his animals, his followers raced to follow his example; a clear evidence in support of the saying: Actions speak louder than words, in the process of exterminating a deeply- established tradition.

Hypocrites aroused a lot of suspicions and made a broad false propaganda against that marriage. Their acts and talks about that marriage had ill-effects on those Muslims whose Faith was still weak, particularly that Zainab was the fifth wife — and

the Noble Qur'ân limited the number up to four only; Zaid was traditionally his son, and so a father marrying his son's divorcee was a heinous sin in the eyes of the Arabians.

Al-Ahzab Surah was revealed to shed full light on the two issues, i.e. Islam does not recognize adoption of children, and the Prophet [pbuh] is given (by Allâh) more freedom as regards the number of wives he can hold than other Muslims in order to achieve noble and honourable purposes.

However, the treatment of the Messenger of Allâh [pbuh] to his wives was of honourable, noble, and superb nature. His wives were on tops in respect of honour, satisfaction, patience, modesty, and service (that is to say the performance of housework and marriage duties). Although the Messenger's house-life was hard and unbearable, none of his wives complained. Anas said about the Prophet's life:

"According to my knowledge, the Messenger of Allâh [pbuh] has never tasted a thin flattened loaf in all his lifetime, nor has he ever seen with his own eyes roasted mutton." [Sahih Al-Bukhari 2/956]

'Aishah said: "Over two months have elapsed — during which we have seen three crescents — and yet no fire has been kindled in the houses of the Messenger of Allâh [pbuh] (i.e. they did not cook food)." "What did you eat to sustain yourselves?"

'Urwah asked. She said "The two blacks: dates and water" [ibid 2/956]. Lots of information about the hard life of the Prophet [pbuh] were told.

In spite of these hardships, straits and adversity of life in the house of the Prophet [pbuh], none of his wives uttered a word of complaint worthy of reproach — but once. This exception was required by human instinctive inclinations. However, it was

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not so important and consequently it did not require the decree of a legislative rule.

Allâh has given them an opportunity to choose between two things, as clearly stated in the following verses:

"O Prophet (Muhammad [pbuh])! Say to your wives: 'If you desire the life of this world, and its glitter, — then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for Al-Muhsinat (good doers) amongst you an enormous reward.'" [Al-Qur'an 33:28,29]

They were so noble and honest that none of them preferred 'the life of this world and its glitter' to the abode in the Hereafter.

Although they were many in number, nothing of the dispute occurrences that normally happen among co-wives, took place in their houses. Very few cases could be the only exception; but they were quite normal. Allâh reproached them for that, so they ceased to do such a thing. This incident is mentioned in At-Tahreem Chapter:

"O Prophet! Why do you ban (for yourself) that which Allâh has made lawful to you ..." [Al-Qur'an 66:1] (to the end of the fifth verse).

Discussing polygamy — in my opinion — is not a necessity; since a person who is familiar with the Europeans, and indecent practices, sufferings, wickedness, their sorrows and distresses, the horrible crimes they commit in this respect as well as the trials, the disasters that they are involved in, and which emanate directly from their disregard of the principle of polygamy form a good reason (to justify the soundness

of polygamy). The distorted picture of life in Europe with the ill- practices featuring it, could truthfully justify the existence and practice of polygamy. In this, there are Divine signs for all people possessed of lucid mind.

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The Prophet [pbuh], Attributes and Manners

The Prophet [pbuh] combined both perfection of creation and perfection of manners. This impression on people can be deduced by the bliss that overwhelmed their hearts and filled them with dignity. Men's dignity, devotion and estimation of the Messenger of Allâh [pbuh] were unique and matchless. No other man in the whole world has been so honoured and beloved. Those who knew him well, were fascinated and enchanted by him. They were ready to sacrifice their lives for the sake of saving a nail of his from hurt or injury. Being privileged by lots of prerogatives of perfection that no one else had been endowed with, his Companions found that he was peerless and so they loved him.

Here we list a brief summary of the versions about his beauty and perfection. To encompass all which is, admittedly, beyond our power.

Beauty of Creation

Describing the Messenger of Allâh [pbuh], 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 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, 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 he 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 rosary of beads.

His stature was neither too high nor too small to look repulsive. He was a twig amongst the two, singularly

bright and fresh. He was always surrounded by his Companions. Whenever he uttered something, the

listeners would hear him with rapt attention 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."[Za'd Al-Ma'ad 2/45]

Ali bin Abi Talib describing him said: "The Messenger of Allâh [pbuh] was neither excessively tall nor

extremely short. He was medium height among his friends. His hair was neither curly nor wavy. It was in

between. It was not too curly nor was it plain straight. It was both curly and wavy combined. His face was

not swollen or meaty-compact. It was fairly round. His mouth was white. He had black and large eyes with

long haired eyelids. His joints (limbs) and shoulder joints were rather big. He had a rod-like little hair

extending from his chest down to his navel, but the rest of his body was almost hairless. He had thick hand

palms and thick fingers and toes. At walking, he lifted his feet off the ground as if he had been walking in a

muddy remainder of water. When he turned, he turned all. The Prophethood Seal was between his

shoulders. He is the Seal of Prophets, the most generous and the bravest of all.

His speech was the most reliable. He was the keenest and the most attentive to people's trust and was very

careful to pay people's due in full. The Prophet [pbuh] was the most tractable and the most yielding

companion, seeing him unexpectedly you fear him and venerate him. He who has acquaintance with him

will like him. He who describes him says:

'I have never seen such a person neither before nor after seeing him.' " [Ibn Hisham 1/401; Jami' At-Tirmidhi

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Jabir bin Samurah reported that Allâh's Messenger [pbuh] had a broad face with reddish (wide) eyes and

lean heels. [Sahih Al-Muslim 2/258]

Abu At-Tufail said: "He was white, good-looking. He was neither fat nor thin; neither tall nor short."

Anas bin Malik said: "He had unfolded hands and was pink-coloured. He was neither white nor brown. He

was rather whitish. In both his head and beard there were as many as twenty grey hairs, besides some grey

hairs at his temples." In another version: "and some scattered white hairs in his head." [Sahih Al-Bukhari 1/502]

Abu Juhaifa said: "I have seen some grey colour under his lower lip." Al-Bara' said: "He was of medium

height, broad-shouldered, his hair went up to his earlobes. I saw him dressed in a red garment and I (assure

you) I have never seen someone more handsome. At first he used to let his hair loose so as to be in

compliance with the people of the Book; but later on he used to part it." [ibid 1/503]

Al-Bara' also said: "He had the most handsome face and the best character." When he was asked: "Was the

Messenger's face sword-like?" "No," he said: "it was moon-like." But in another version: he said, "His face

was round." Ar-Rabi' bint Muawwidh said: "Had you seen him, you would have felt that the sun was

shining." Jabir bin Samurah said, "I saw him at one full-moony night. I looked at him. He was dressed in a

red garment. I compared him with the moon and found that — for me — he was better than the moon."

[Mishkat Al-Masabeeh 2/518]

Abu Huraira said: "I have never seen a thing nicer than the Messenger of Allâh [pbuh]. It seems as if the

sunlight were moving within his face. I have never seen one who is faster in pace than the Messenger of

Allâh [pbuh]. It seemed as if the earth had folded itself up to shorten the distance for him. For we used to

wear ourselves out while he was at full ease." [ibid 2/518]

Ka'b bin Malik said: "When he was pleased, his face would shine with so bright light that you would

believe that it was a moon-piece." [Sahih Al-Bukhari 1/502] Once he sweated hot at 'Aishah's, and the

features of his face twinkled; so I recited a poem by Abu Kabeer Al-Hudhali:

"If you watch his face-features, you will see them twinkling like the lightning of an approaching rain."

[Rahmat-ul-lil'alameen 2/72]

Whenever Abu Bakr saw him he would say:

"He is faithful, chosen (by Allâh), and calls for forgiveness. He shines like a full-moon light when it is far

from dark (clouds)." [Khulasa As-Siyar p.20]

‘Umar used to recite verses by Zuhair describing Haram bin Sinan:

"Were you other than a human being, you would be a lighted moon at a full-moon night."

Then he would add: "Thus was the Messenger of Allâh [pbuh]. [ibid]

When he got angry his face would go so red that you would think it were "an inflected red skin-spot with pomegranate grains on both cheeks." [Mishkat Al-Masabeeh 1/22]

Jabir bin Samurah said: "His legs were gentle, delicate and in conformity. His laughter is no more than smiling. Looking at him will make you say 'He is black-eyed though he is not so.'" [Jami' At-Tirmidhi 4/306]

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Ibn Al-'Abbas said: "His two front teeth were splitted so whenever he speaks, light goes through them. His neck was as pure and silvery as a neck of doll. His eyelids were long haired but his beard was thick. His forehead was broad; but his eyebrows were like the metal piece attached to a lance, but they were unhorned. His nose was high-tipped, middle-cambered with narrow nostrils. His cheeks were plain, but he had (little hair) running down like a rod from his throat to his navel. He had hair

neither on his abdomen nor on his chest except some on his arms and shoulders. His chest was broad and flatted. He had long forearms with expansive palms of the hand. His legs were plain straight and stretching down. His other limbs were straight too. The two hollows of his soles hardly touch the ground. When he walks away he vanishes soon; but he walks at ease (when he is not in a hurry). The way he walks seems similar to one who is leaning forwards and is about to fall down." [Khulasa As-Siyar

p.19,20]

Anas said: "I have never touched silk or a silky garment softer than the palm of the Prophet's [pbuh]; nor have I smelt a perfume or any scent nicer than his." In another version, "I have never smelt ambergris nor musk nor any other thing sweeter than the scent and the smell of the Messenger of Allâh [pbuh]."

Abu Juhaifa said: "I took his hand and put it on my head and I found that it was colder than ice and better scented than the musk perfume." [Sahih Al-Bukhari 1/503]

Jabir bin Samurah — who was a little child then — said: "When he wiped my cheek, I felt it was cold and scented as if it had been taken out of a shop of a perfume workshop." [Sahih Muslim 2/256]

Anas said, "His sweat was pearl-like." Umm Sulaim said: "His sweat smelt nicer than the nicest perfume."

Jabir said: "Whoever pursues a road that has been trodden by the Messenger of Allâh [pbuh], will certainly scent his smell and will be quite sure that the Messenger of Allâh [pbuh] has already passed it." The Seal of Prophethood, which was similar in size to a pigeon's egg, was between his shoulders on the left side having spots on it like moles. [ibid 2/259]

The Perfection of Soul and Nobility

The Prophet [pbuh] was noted for superb eloquence and fluency in Arabic. He was remarkable in position and rank. He was an accurate, unpretending straightforward speaker. He was well-versed in Arabic and quite familiar with the dialects and accents of every tribe. He spoke with his entertainers using their own accents and dialects. He mastered and was quite eloquent at both bedouin and town speech. So he had the strength and eloquence of bedouin language as well as the clarity and the decorated splendid speech of town. Above all, there was the assistance of Allâh embodied in the revealed verses of the Qur'ân.

His stamina, endurance and forgiveness — out of a commanding position — his patience and standing what he detested — these were all talents, attributes and qualities Allâh Himself had brought him on. Even wise men have their flaws, but the Messenger of Allâh [pbuh], unlike everybody, the more he was hurt or injured, the more clement and patient he became. The more insolence an ignorant anybody exercised against him the more enduring he became.

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‘Aishah said:

"The Messenger of Allâh [pbuh], whenever he is given the opportunity to choose between two affairs, he always chooses the easiest and the most convenient. But if he is certain that it is sinful, he will be as far as he could from it. He has never avenged himself; but when the sanctity of Allâh is violated he would. That would be for Allâh's not for himself. He is the last one to get angry and the first to be satisfied. His hospitality and generosity were matchless. His gifts and endowments manifest a man who does not

fear poverty." [Sahih Al-Bukhari 1/503]

Ibn'Abbas said: "The Prophet [pbuh] was the most generous. He is usually most generous of all times in Ramadan, the times at which the angel Gabriel [AWS] comes to see him. Gabriel used to visit him every night of Ramadan and review the Qur'ân with him. Verily the Messenger of Allâh [pbuh] is more generous at giving bounty or charity than the blowing wind."

Jabir said:

"The Prophet [pbuh] would never deny anything he was asked for." [Sahih Al-Bukhari 1/503]

His courage, his succour and his might are distinguishable. He was the most courageous. He witnessed awkward and difficult times and stoodfast at them. More than once brave men and daring ones fled away leaving him alone; yet he stood with full composure facing the enemy without turning his back. All brave men must have experienced fleeing once or have been driven off the battlefield at a round at a time except the Prophet [pbuh]. 'Ali said: "Whenever the fight grew fierce and the eyes of fighters went red, we used to resort to the Prophet [pbuh] for succour. He was always the closest to the enemy." [As-Shifa 1/89]

Anas said: "One night the people of Madinah felt alarmed. People went out hurriedly towards the source of sound, but the Prophet [pbuh] had already gone ahead of them. He was on the horseback of Abu Talhah which had no saddle over it, and a sword was slung round his neck, and said to them: 'There was nothing to be afraid for.'" [Sahih Al-Bukhari 1/407; Sahih Muslim 2/252]

He was the most modest and the first one to cast his eyes down. Abu Sa'îd Al-Khudri said: "He was shier than a virgin in her boudoir. When he hates a thing we read it on

his face. [Sahih Al-Bukhari 1/504] He does not stare at anybody's face. He always casts his eyes down. He looks at the ground more than he looks sky-wards. His utmost looks at people are glances. He is willingly and modestly obeyed by everybody. He would never name a person whom he had heard ill-news about — which he hated. Instead he would say: 'Why do certain people do so....'"

Al-Farazdaq verse of poem fits him very much and the best one to be said of:

"He casts his eyes modestly but the eyes of others are cast down due to his solemnity, and words issue out of his mouth only while he is smiling."

The Prophet [pbuh] is the most just, the most decent, the most truthful at speech, and the honestest of all. Those who have exchanged speech with him, and even his

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enemies, acknowledge his noble qualities. Even before the Prophethood he was nicknamed Al-Ameen (i.e. the truthful, the trustworthy). Even then — in Al- Jahiliyah — they used to turn to him for judgement and consultation. In a version by At-Tirmidhi, he says that 'Ali had said that he had been told by Abu Jahl that he (Abu Jahl) said to the Messenger of Allâh [pbuh]: "We do not call you a liar; but we do not have faith in what you have brought." [Mishkat Al-Masabeeh 2/521] In His Book, Allâh, the

Exalted, said about them:

"It is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zalimûn (polytheists and wrong-doers) deny." [Al-Qur'an 6:33]

Even when Heraclius asked Abu Sufyan: "Have you ever accused him of lying before the ministry of Prophethood?" Abu Sufyan said: "No."

He was most modest and far from being arrogant or proud. He forbade people to

stand up at his presence as other people usually do for their kings.

Visiting the poor, the needy and entertaining them are some of his habits. If a slave invited him, he would accept the invitation. He always sat among his friends as if he were an ordinary person of them. 'Aishah said that he used to repair his shoes, sew or mend his dress and to do what ordinary men did in their houses. After all, he was a human being like others. He used to check his dress (lest it has some insects on). Milking the she-sheep and catering for himself were some of his normal jobs. [ibid 2/520] The Prophet [pbuh] was the most truthful to his pledges, and it is one of his qualities to establish good and steady relationship with his relatives — 'Silat-Ar-Rahim'. He is the most merciful, gentle and amiable to all people. His way of living is the simplest one. Ill-manners and indecency are two qualities completely alien to him. He was decent, and did not call anybody names. He was not the sort of person who cursed or made noise in the streets. He did not exchange offences with others. He pushed back an offence or an error by forgiveness and overlooking. Nobody was allowed to walk behind him (i.e. as a bodyguard). He did not feel himself superior to others not even to his slaves (men or women) as far as food or clothes were concerned.

Whoever served him should be served by him too. 'Ugh' (an utterance of complaint) is a word that had never been said by him to his servant; nor was his servant blamed for doing a thing or leaving it undone. Loving the poor and the needy and entertaining them or participating in their funerals were things the Prophet [pbuh] always observed. He never contempered or disgraced a poor man for his poverty. Once he was travelling with his Companions and when it was time to have food prepared, he asked them to slaughter a she-sheep. A man said: I will slaughter it,

another one said: I will skin it out. A third said: I will cook it. So the Messenger of Allâh [pbuh] said: I will collect wood for fire. They said: "No. We will suffice you that work." "I know that you can do it for me, but I hate to be privileged. Allâh hates to see a slave of his privileged to others." So he went and collected fire-wood. [Khulasa As-

Siyar p.22]

Let us have some of the description of Hind bin Abi Halah: "The Messenger of Allâh [pbuh] was continually sad, thinking perpetually. He had no rest (i.e. for long). He only spoke when it was necessary. He would remain silent for a long time and whenever he spoke, he would end his talk with his jawbone but not out of the corners of his mouth, i.e. (snobbishly). His speech was inclusive. He spoke

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inclusively and decisively. It was not excessive nor was it short of meaning. It was amiable. It was in no way hard discoroning. He glorified the bounty of Allâh; even if it were little. If he had no liking for someone's food, he would neither praise nor criticize.

He was always in full control of his temper and he would never get seemed angry unless it was necessary. He never got angry for himself nor did he avenge himself. It was for Allâh's sanctity and religion that he always seemed angry.

When he pointed at a thing he would do so with his full hand-palm, and he would turn it round to show surprise. If he were angry he would turn both his body and face aside. When he was pleased, he cast his eyes down. His laughter was mostly smiling. It was then that his teeth which were like hail-stones were revealed.

He never spoke unless it was something closely relevant to him. He confirmed the

brotherhood relationship among his Companions; and thus he made them intimate and did not separate them or implant enmity among them. Those who were honourable with their peoples, were honoured and respected by him and were assigned rulers over their own peoples. His cheerfulness was never withdrawn at anyone's face; even at those whom he warned his people from or those whom he himself was on the alert of. He visited friends and inquired about people's affairs. He confirmed what was right and criticized the awful and tried to undermine it. He was moderate in all affairs. He was equal to others and was not privileged. He would never act heedlessly, lest the others should get heedless. Each situation was dealt with in its proper due.

Righteousness was his target; so he was never short of it nor indifferent to it. People who sat next to him were the best of their people and the best of them all were — for him — those who provided common consultations. For him, the greatest ones and the highest in ranks were the best at providing comfort and co-ordination and succour. Remembrance (of Allâh) was a thing he aimed at and established whenever he sat down or stands up. No certain position was assigned for him to sit on. He sits at the end of the group, seated next to the last sitter in the place. He ordered people to do the same. He entertained his participants in social gatherings alike so that the one addressed would think that there was no one honoured by the Prophet [pbuh] but himself. He whoever sat next to him or interrupted him in order to ask for his advice about an affair of his, would be the first to start the talk and the one to end it. The Prophet [pbuh] would listen to him patiently till he ended his speech. He never denied a request to anyone, if unapproachable, then few gratifying words would work, instead.

His magnanimity, broad mindedness his tolerance could embrace all people and entitled him to be regarded as father for them all. In justice, all of them were almost equal. Nobody was better than another except on the criterion of Allâh fearing. A favoured one, to him, was the most Allâh fearing. His assembly was a meeting of clemency, timidity, patience and honesty. Voices were not raised in rows or riots. Inviolable things were never violable. Fearing Allâh and worship were their means to sympathy and compassion. They used to esteem the old and have mercy on the young. They assisted the needy and entertained strangers.

The Messenger of Allâh [pbuh] was always cheerful, easy, pleasant-tempered and lenient. He was never rude or rough nor clamorous or indecent. He was neither a

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reproacher nor a praiser. He overlooked what he did not desire, yet you would never despair of him. Three qualities he disposed of: hypocrisy, excessiveness, and what was none of his concern. People did not fear him in three areas: — for they were not qualities or habits of his —: He never disparaged, or reproached nor did he seek the defects or shortages of others. He only spoke things whose reward was Divinely desirable. When he spoke, his listeners would attentively listen casting down their heads. They only spoke when he was silent. They did not have disputes or arguments about who was to talk. He who talked in his presence would be listened to by everybody till he finished his talk. Their talk would be about the topic discussed or delivered by their first speaker. The Messenger of Allâh [pbuh] used to laugh at what they laughed at and admired what they used to admire. He would always show patience with a stranger's harshness at talk. He used to say:

"When you see a person seeking an object earnestly, assist him to get his need. And never ask for a reward except from the reward- Giver, i.e. Allâh."

[Ash-Shifa 1/126]

Kharijah bin Zaid said: "The Prophet [pbuh] was the most honoured among the people with whom he sat. His limbs could hardly be seen. He was often silent and rarely talked when speech was not a necessity. He turned away from those whose speech was rude or impolite. His laughter was no more than a smile. His speech, which was decisive, it was neither excessive nor incomplete. Out of reverence and esteem and following the example of their Prophet [pbuh], the Companions' laughter at his presence — was smiling, as well." [As-Shifa 1/107]

On the whole the Prophet [pbuh] was ornamented with peerless attributes of perfection. No wonder to be like that for he was brought up, educated and taught (the Qur'ân) by Allâh. He was even praised by Allâh:

"And verily, you (O Muhammad [pbuh]) are on an exalted standard of character." [Al-Qur'an 68:4]

Those were the attributes and qualities that the Prophet [pbuh] enjoyed which made the hearts of souls of the people close to him, draw near to him and love him. Those traits made him so popular that the restraint and enmity of his people grew less and they started to embrace Islam in large crowds.

This description is in fact no more than a rapid review or rather short brief lines of Muhammad's [pbuh] aspects of full perfection. Trying to encompass the whole perfect picture of the Prophet [pbuh]. No one can ever claim to be possessed of full knowledge or complete mastery of the great attributes of the greatest man in this universe. No one can ever give this man, the top of perfection, his due description.

He was a man who always sought Allâh's light, to such an extent that he was wholly imbued with the Qur'ânic approach.

O Allâh! send your blessings (and the Holy Words of Yours) upon Muhammad and the family of Muhammad, as You have send blessings upon Ibrâhim and the family of Ibrâhim. You are worthy of all praise, All Glorious.

O Allâh! bless Muhammad and the family of Muhammad as You have already blessed Ibrâhim and the family of Ibrâhim. You are worthy of all praise, All Glorious.

Death Of The Prophet But Staying His Message Addition

Date:1-4-2008

It was during that last pilgrimage that the surah entitled "Succor" was revealed, which he received as an announcement of approaching death. Soon after his return to Al-Madinah he fell ill. The tidings of his illness caused dismay throughout Arabia and anguish to the folk of Al-Madinah, Makkah and Ta'if, the hometowns. At early dawn on the last day of his earthly life he came out from his room beside the mosque at Al-Madinah and joined the public prayer, which Abu Bakr had been leading since his illness. And there was great relief among the people, who supposed him well again.

"For him who worshipped Muhammad, Muhammad is dead. But as for him who worships Allah, Allah is alive and dieth not."

When, later in the day, the rumor grew that he was dead. Omar threatened those who spread the rumor with dire punishment, declaring it a crime to think that the Messenger of God could die. He was storming at the people in that strain when Abu Bakr came into the mosque and overheard him. Abu Bakr went to the chamber of his daughter Ayesah, where the Prophet lay. Having ascertained the fact, and kissed the dead-man's forehead, he went back into the mosque. The people were still listening to Omar, who was saying that the rumor was a wicked lie, that the Prophet who was all in all to them could not be dead. Abu Bakr went up to Omar and tried to stop him by a whispered word. Then, finding he would pay no heed, Abu Bakr called to the people, who, recognizing his voice, left Omar and came crowding round him. He first gave praise to Allah, and then said: "O people! Lo! As for him who worshipped Muhammad, Muhammad is dead. But as for him who worships Allah, Allah is Alive and dieth not." He then recited the verse of the Qur'an:

(And Muhammad is but a messenger, messengers the like of whom have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful.)

The Qur'an has been very carefully preserved

“And,” says the narrator: an eye-witness, “it was as if the people had not known that such a verse had been revealed till Abu Bakr recited it.” And another witness tells how Omar used to say: “Directly I heard Abu Bakr recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah’s messenger was dead, May Allah bless and keep him!”

All the surahs of the Qur'an had been recorded in writing before the Prophet's death, and many Muslims had committed the whole Qur'an to memory. But the written surahs were dispersed among the people; and when, in a battle which took place during the Caliphate of Abu Bakr – that is to say, within two years of the Prophet's death – a large number of those who knew the whole Qur'an by heart were killed, a collection of the whole Qur'an was made and put in writing. In the Caliphate of Othman, all existing copies of surahs were called in, and an authoritative version, based on Abu Bakr's collection and the testimony of those who had the whole Qur'an by heart, was compiled exactly in the present form and order, which is regarded as traditional and as the arrangement of the Prophet himself, the Caliph Othman and his helpers being Comrades of the Prophet and the most devout students of the Revelation. The Qur'an has thus been very carefully preserved.

A Meditation on the Ghazawat

Meditation on the Prophet's Ghazawat, missions, and the battalions he formed and dispatched, will certainly give us and everybody a true and clear impression that the Prophet [pbuh] was the greatest military leader in the whole world as well as the most righteous, the most insightful and the most alert one. He was not a man of superior genius for this concern but he was also the Master and the greatest of all Messengers as far as Prophethood and Heavenly Message are concerned. Besides, all the battles that he had fought were standard in their application to the requirements of strictness, bravery, and good arrangements that fitted the terms and conditions of war. None of the battles he fought was lost as a consequence of shortage of wisdom or due to any other technical error in army mobilization or a location in a wrong strategical position. The loss of any of his battle was not due to misjudgement about occupying the best and the most appropriate sites of battles, nor was it due to a mischoice of leaders of the fight, for he had proved himself to be a peculiar sort of leader that differs from any of those leaders that our world had known and experienced. As regards Uhud and Hunain events, there were consequences of weakness in some military elements in Hunain; and

disobedience to orders in Uhud. Their non-compliance with wisdom and the plan of the battle played a passive role in the course of those two invasions.

His genius was clearly shown in these two battles when the Muslims were defeated; for he stood fast facing the enemy and managed, by his super wisdom, to thwart the enemy's aim as was the case in Uhud. Similarly he managed to change the Muslims' defeat in Hunain into a victory. Notwithstanding the fact that serious grave developments in military operations usually leave the worst impression on the military leaders and entice them to flee for their lives.

We have, so far, discussed the mere aspects of military leadership of the invasions. On the other hand, through these invasions he was able to impose security, institute peace, diffuse dissension and destroy the military might of the enemies through relentless struggle between Islam and paganism.

The Prophet had also profound insight and could differentiate the faithful from the hypocrites and plotters.

Great was the group of military leaders who fought and excelled the Persians and the Byzantines in the battlefields of Ash-Sham and Iraq with respect to war strategy and leading the fight procedures. The very leaders, who succeeded Muhammad [pbuh], managed to drive off the enemies of Islam, from their lands and countries, their gardens and springs, and their farms. They drove them off their honourable residence and from the grace and provisions they owned and enjoyed. Those Muslim leaders were all Muhammad's men. They were imbued with the spirit of Islam at the hand of the Prophet [pbuh].

Thanks to these battles, the Messenger of Allâh [pbuh] managed accommodation, secured land and provided chances of work for all Muslims. He, even, made a lot of inquiries about the refugee problems who (then) had no houses or fortunes. He equipped the army with weapons, horses and expenditures. He had all that realized without exercising a particle weight of injustice. The Prophet [pbuh] has altered the standards and aims of pre-Islamic wars. Their war was no more than robbing, killing, plundering, tyranny and aggression-oriented wars. Those wars focused on winning victory, oppressing the weakling and demolishing their houses and constructions. For them, war was a means by which they can rape or unveil women, practise cruelty against the weakling, the babies and small children, spoil tillage and race, and spread corruption on the earth. Islamic wars are different from pre-Islamic wars. A "war" in Islam is a Jihad. That is to say it is a noble sacred fight in the way of Allâh for the verification of a Muslim society that seeks to free man from oppression, tyranny and aggression. It is a society that everyone everywhere and at all times should be proud of. Pre-Islamic thoughts and traditions of Al-Jahiliyah period have been turned upside down by Islam. These were so hard upon the weakling that they had to invoke Allâh to enable them to get away from that pre-Islamic environment by saying:

"Our Lord, rescue us from this town whose people are oppressors, and raise for us from You one who will protect, and raise for us from You one who will help."

The war of corruption, slaying and robbing that used to prevail has now turned into a sacred one, Al-Jihad. One of the greatest aims of Al-Jihad is to free man from the aggression, the oppression and the tyranny of men of power. A man of power, in Islam, is a weakling till after the right of the poor is taken from him. War, in Islam, is a Jihad for the purification of the land of Allâh from deception, treachery, sinful deeds and aggression. It is a sacred war that aims at spreading security, safety, mercy and compassion as well as observing the rights and magnanimity. The Messenger of Allâh [pbuh] had issued honourable strict rules about war and bade his soldiers and leaders to comply with them. They were forbidden to break those rules under any circumstances. In reference to Sulaiman bin Buraidah's version, who said that his father had told him that whenever the Messenger of Allâh [pbuh] appointed a leader on an army or on a battalion, he used to recommend him to fear Allâh, the Great and All-Mighty, when dealing with those who were closest to him and to be good with all Muslims. Then the Prophet [pbuh] would say to him:

"Let your invasion be in the Name of Allâh and for His sake. Fight those who disbelieve in Allâh. Invade but do not exaggerate nor commit treachery.

Never deform the corpse of a dead person or kill an infant child."

The Messenger of Allâh [pbuh] asked people to facilitate but he forbade them to beardown hard on others or constrain. "Pacify", he said, "and do not disincline". [Sahih Muslim 2/82,83] When it happened that he arrived at the battlefield by night, he would never invade the enemy till it was morning. He utterly forbade burning (i.e. torturing people) in fire, killing children and women or even beating them. He also forbade theft and robbery and proceeded so far as to say gains acquired through plundering are not less forbidden than the flesh of a corpse. Corruption of tillage and race and cutting down of trees were all forbidden unless they were badly needed and there was no other substitute:

"Do not kill a wounded person nor run after a fleeing one or kill a captive."

He decreed that envoys cannot be killed. He also stressed on not killing those who made covenants. He even said:

"He whoever kills one who is under pledge to a covenant shall not smell Paradise, though its smell could be experienced at a forty- year distance from it."

There were some other noble rules which purified wars from their Al-Jahiliyah (pre-Islamic) filthiness and turned them into sacred wars.

"So he (the disbeliever) neither believed (in this Qur'an, in the Message of Muhammad [pbuh]) nor prayed!" [Al-Qur'an 75:31]

Following Surah al-Qadr, Surah Al-Shams was revealed. The Surah starts with 7 oaths, the first 6 refers to the universe and its laws and the 7th is an oath about the human Nafs. This is why scholars say that Allah has two revelations, a readable revelation which is documented in the Quran and an observable revelation that is documented in the universe and it is the

responsibility of Muslims to study both because they both leads to the ultimate knowledge of Allah. Then the Surah ends with an example of people who ruins their nafas and they were destroyed.

Altawakul (trust) and Al-Tawakul (Complacency, dependancy) (التوكل و التواكل):

Here, I must point out a paradox in the meaning of the word trust, and the word complacency,

Atawakul (reliance on Allah) is a function of the heart but does not extend to the limbs, i.e foot and hand, tongue, etc. Al-Tawak requires that the person to recognize that every limb (جراحة) is important. Every limb has a function that involves action and doing what Allah has sanctioned. When the tongue speaks, it should only speak what is proper and when the ear hears, it should only seek to hear what is righteous, but the heart function is belief and trust and reliance on Allah. You should never allow the function of heart to expand to the function of the limbs and thus don't act. If you ignore the means and the resources that available to you, you are my relying on Allah but you are Mutawakel.

Altawakul: rely on Allah without using your limbs

Elements of trust (درجات التوكل) - Ibn al-Qayyim in the runways of the righteous: (ابن القيم في مدارج السالكين)

1 – Full knowledge of Allah's attributes and His ability and the certainty that He is in full control and nothing happens without His knowledge and sanction.

معرفة الرب وصفاته من قدرته وكفايته وقيوميته وانتهاء الأمور إلى علمه وصدورها عن مشيئته وقدرته واليقين بكفاية وكيله وأن غيره لا يقوم مقامه في ذلك.

2 – Recognizing, appreciating and taking full advantage of all the resources He created and made available to us.

إثبات الأسباب ورعايتها والأخذ بها

3 – The entrenchment of the heart with the principle of Tawheed (رسوخ القلب في مقام التوحيد)

4 – Full trust and reliance of the heart on Allah and full confidence in Allah's plans and decisions and as such the heart does not get disturbed with the result of the means

(اعتماد القلب على الله واستتاده إليه وسكونه إليه بحيث لا يبقى فيه اضطراب من تشويش الأسباب ولا سكون إليها ، وطمأنينته بالله والثقة بتدبيره)

5 – Always thinking well of Allah the Almighty (حسن الظن بالله عز وجل).

6 -- Surrender the heart to Allah with the heart's motives are attracted to Him.

استسلام القلب لله وانجذاب دواعيه كلها إليه وقطع منازعته

7 – Submission: surrendering all of the affairs to Allah and accepting the results willingly.

التفويض: هو إلقاء العبد أموره كلها إلى الله ، وإنزالها به طلباً واختياراً ، لا كرهاً واضطراً . والتفويض هو روح التوكل ولبّه وحقيقته

8 -- Eighth: Consent and satisfaction with the results (الرضا)

Can be considered as degrees of delegated as follows: 1 -- First : To be the same in the right-Mutawakkil God and trust maintained and attention like his confidence in the agent (this is assigned the public) 2 -- II: If Mutawakkil with God Like the child with his mother does not know it appeals to no other one else depends not only them and the difference between this and the first class that this Mutawakkil was entrusted by the technician on the tasks entrusted as it is not turning his heart to trust and truth, but only to trusts in Him It is stronger than the first 3 -- Third: The highest, and the surrender of the heart to God and motive are attracted to him and spare indisputable, and be in the hands of God in the twist and turn like the Dead in the hands of the scrubber is at hand to fill (which is entrusted with the special).

ويمكن اعتبار درجاتٍ للتوكل كما يلي : 1- الأولى : أن يكون المتوكل حاله في حق الله سبحانه والثقة بكفالاته وعنايته كحاله في الثقة بالوكيل (هذا توكل العامة) 2- الثانية: حال المتوكل مع الله تعالى كحال الطفل مع أمه فإنه لا يعرف غيرها ولا يفزع إلى أحد سواها ولا يعتمد إلا إياها والفرق بين هذه الدرجة والأولى أن هذا متوكل وقد فني في توكله عن توكله إذ ليس يلتفت قلبه إلى التوكل وحقيقته ، بل إلى المتوكل عليه فقط وهي أقوى من الأولى 3- الثالثة: أعلاها ، وتكون باستسلام القلب لله وانجذاب دواعيه كلها إليه وقطع منازعته ، ويكون بين يدي الله تعالى في حركاته وسكناته مثل الميت بين يدي الغاسل لا يفارقه (وهو توكل الخاصة).

Arabic Calender

Muharram محرم

Safar صفر

Rabi' al-awwal (Rabī' I) ربيع الأول

Rabi' al-thani ربيع الثاني

Jumada al-awwal جمادى الأولى

Jumada al-thani جمادى الثاني

Rajab رجب

Sha'aban شعبان

Ramadan رمضان

Shawwal شوال

Dhu al-Qi'dah ذو القعدة

Dhu al-Hijjah ذو الحجة

Umm-al-Momineen Wives of Prophet Muhammad (PBUH)

1. Khadijah bint Khuwaylid
2. Sawda bint Zama
3. Aisha bint Abi Bakr
4. Hafsa bint Umar
5. Zaynab bint Khuzayma
6. Hind bint Abi Umayya
7. Zaynab bint Jahsh
8. Juwayriya bint al-Harith
9. Ramlah bint Abi Sufyan
10. Rayhana bint Zayd
11. Safiyya bint Huyayy
12. Maymuna bint al-Harith
13. Maria al-Qibtiyya

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Consequences of action - Giraffe Test

1. How do you put a giraffe into a refrigerator?

The correct answer is: Open the refrigerator, put in the giraffe, and closes the door. This question tests whether you tend to do simple things in an overly complicated way.

2. How do you put an elephant into a refrigerator?

Did you say, Open the refrigerator, put in the elephant, and close the refrigerator?

Wrong Answer.

Correct Answer: Open the refrigerator, take out the giraffe, put in the elephant and close the door. This tests your ability to think through the repercussions of your previous actions.

3. The Lion King is hosting an animal conference. All the animals attended Except one. Which animal does not attend?

Correct Answer : The Elephant. The elephant is in the refrigerator. You just put him in there. This tests your memory. Okay, even if you did not answer the first three questions correctly, you still have one more chance to show your true abilities.

4. There is a river you must cross but it is used by crocodiles, and You do not have a boat. How do you manage it?

Correct Answer: ? You jump into the river and swim across.. Have you not been listening? All the crocodiles are attending the Animal Meeting. This tests whether you learn quickly from your mistakes.

According to Anderson Consulting Worldwide, around 90% of the Professionals they tested got all questions wrong, but many preschoolers got several correct answers. Anderson Consulting says this conclusively disproves the theory that most professionals have the brains of a four-year-old.

Proof of Belief

أبي الدرداء عن النبي صلى الله عليه وسلم قال لكل شيء حقيقة وما بلغ عبد حقيقة الإيمان حتى يعلم أن ما أصابه لم يكن ليخطئه وما أخطأه لم يكن ليصيبه (مسند أحمد)

Every claim must have a proof and the proof of a person's belief is to know that whatever happened to him could not have missed him and whatever missed him could not have happened to him.

قال عبادة بن الصامت لابنه يا بني إنك لن تجد طعم حقيقة الإيمان حتى تعلم أن ما أصابك لم يكن ليخطئك وما أخطأك لم يكن ليصيبك سمعت رسول الله صلى الله عليه وسلم يقول إن أول ما خلق الله القلم فقال له اكتب قال رب وماذا أكتب قال اكتب مقادير كل شيء حتى تقوم الساعة يا بني إني سمعت رسول الله صلى الله عليه وسلم يقول من مات على غير هذا فليس مني (سنن أبي داود)

The Prophet (PBUH) summarized this principle with his sayings:

عن ابن عباس قال

كنت خلف رسول الله صلى الله عليه وسلم يوما فقال يا غلام إني أعلمك كلمات احفظ الله يحفظك احفظ الله تجده تجاهك إذا سألت فاسأل الله وإذا استعنت فاستعن بالله واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك ولو اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك رفعت الأقلام وجفت الصحف (سنن الترمذي)

البقرة 112 وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

And they say: None enters paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if you are truthful.

(2:111)

الأنبياء 21 24 أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ

Or have they chosen other gods beside Him? say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse. (21:24)

3 النمل 27 64 أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلَيْهَ مَعِ اللَّهُ قُلْ هَاتُوا بُرْهَانَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ

Is not He (best) Who starts creation, then reproduces it, and Who provides for you from the heaven and the earth? Is there any God beside Allah? Say: Bring your proof, if ye are truthful! (27:64)

4 القصص 28 75 وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا
كَانُوا يَفْتَرُونَ

And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the Truth, and all that they invented will have failed them. (Al-Qasas 28:75)

My son, to be a respected king among people, never speaks about things until to ensure the accuracy of its source. If someone tells information evaluate it before reacting to it. Be fully aware of rumors. Don't believe everything said and half of what you see.

If Allah tested you with any enemy, oppose him with mercy and resist him with what is better because perhaps the enmity converts to friendship.

If you want to know your friend, travel with him. Because in travel, the person character is exposed. The facade diminishes and the inward become clear.

If people attack you and you are on the right or overwelve you with criticism, be happy because people say that because you are successful and influential. No one kicks or throws rocks as dead dog, but people throw rocks at the fruit bearing trees.

My son, don't criticize others. Look to people with the eye of the bee and don't look at people with the eye of the fly as it only looks at the filth.

My son, be an early person, don't deprive yourself from Allah's blessings that showers people in the morning because you sleep late.

Remember the story of the wolf and the sheep to be careful of the tricky person. Whoever someone trusts you you should never and never never betray him.

Reflect of the nature of the lion, it did not become the king of the jungle because of its roar, but because it is very proud, it never eats from what

نصيحة عربي لابنه

بني ... لكي تكون ملكاً مهابة بين الناس .. إياك أن تتكلم في الأشياء إلا بعد أن تتأكد من صحة المصدر .. وإذا جاءك أحد بنياً فتبين قبل أن تتهور .. وإياك والشائعة .. لا تصدق كل ما يقال ولا نصف ما تبصر .. وإذا ابتلاك الله بعدو .. قاومه بالإحسان إليه .. ادفع بالنبي هي أحسن .. فإن العداوة تنقلب حباً ..

إذا أردت أن تكتشف صديقاً .. سافر معه .. ففي السفر .. ينكشف الإنسان .. يذوب المظهر .. وينكشف المخبر ! ولماذا سمي السفر سفراً ؟؟؟ إلا لأنه عن الأخلاق والطباع يسفر !

وإذا هاجمك الناس وأنت على حق .. أو قذعوك بالنقد .. فافرح .. إنهم يقولون لك .. أنت ناجح ومؤثر .. فالكلب الميت .. لا يركل ! ولا يرمى إلا الشجر المثمر !

بني : عندما تنتقد أحداً .. فبعين النحل تعود أن تبصر .. ولا تنظر للناس بعين ذباب ... فتقع على ما هو مستقذر !

نم باكراً يا بني .. فالبركة في الرزق صباحاً .. وأخاف أن يفوتك رزق الرحمن .. لأنك .. تسهر !

وسأحكي لك قصه المعزة والذئب حتى لا تأمن من يمكر ... وحينما يثق بك أحد فأياك ثم إياك أن تغدر !

سأذهب بك لعرين الأسد .. وسأعلمك أن الأسد لم يصبح ملكاً للغابة لأنه يزار ! ولكن لأنه .. عزيز النفس ! لا يقع على فريسة غيره !

مهما كان جائعاً .. يتضور .. لا تسرق جهد غيرك .. فتتجور !

سأذهب بك للحرباء .. حتى تشاهد بنفسك

others kills or leaves behind no matter how hungry it is. Don't claim credit for the efforts of others.

Watch the camelia to know its tricks and how it changes its color to fit the situation is in and that is because hypicrotes change their

My son. Be grateful to Allah, it is enough for you to walk, hear and watch. Thank Allah and thank the people, allah grants upundantely to those who are thankful. Prople like those who acknowldge the favors they receive.

My son, the most honorable character in this life oif thruthfullness. Whilel lying may temporary help you, telling the truth is more befitting for you.

My son, save part fo your earnings for yourself to avoid asking others and belitteling yourself. Take advantage of all opportunities because opportunities may not repeat themselves.

Don'y complain or be always optimistic when you lok at life. Run away for anyone who is pessimist or superstious or believes in astrlogoy.

Don't feel happy with harm that inflicts others and never mock anyone because no one creates himself and in reality you will be mocking of what Allah has shaped, created and perfected.

Don't expose the weaknesses of others; otherwise Allah will expose your weaknesses. Allah is concealer; you must concels others and never commit injustice power to be unjust, remember that Allah has mre power over you.

If your heart feels harsh, wipe of the head of an orphan, wiping wipes the hardness in your heart.

حيلتها !فهي تلون جلدها بلون المكان .. لتعلم أن مثلها نسخ... تتكرر !وأن هناك منافقين .. وهناك أناس بكل لباس تتدثر !وبدعوى الخير .. تتستر !

تعود يا بني .. أن تشكر .. اشكر الله !يكفي أنك تمشي .. وتسمع .. وتبصر !أشكر الله وأشكر الناس .. فالله يزيد الشاكرين ! والناس تحب الشخص الذي عندما تبذل له .. يقدر !

اكتشفت يا بني .. أن أعظم فضيلة في الحياة.. الصدق ! وأن الكذب وإن نجى .. فالصدق أخلق ! بمن كان مثلك !

بني ..وفر لنفسك بديلاً لكل شيء .. استعد لأي أمر !حتى لا تتوسل لنذل .. يذل ويحقر ! واستفد من كل الفرص .. لأن الفرص التي تأتي الآن .. قد لا تتكرر !!

لا تتشكى ولا تتذمر .. أريدك متفانلاً .. مقبلاً على الحياة ..

اهرب من اليناسين والمتشائمين ! وإياك أن تجلس مع رجل يتطير !!

لا تتشمت ولا تفرح بمصيبة غيرك ... وإياك أن تسخر من شكل أحد ...

فالمرء لم يخلق نفسه .. ففي سخريتك .. أنت في الحقيقة تسخر ! من صنع الذي أبدع وخلق وصور !!

لا تفضح عيوب الناس .. فيفضحك الله في دارك .. فالله الساتر .. يحب من يستر ! ولا تظلم أحداً .. وإذا دعتك قدرتك على ظلم الناس .. فتذكر أن الله هو الأقدر !

وإذا شعرت بالقسوة يوماً .. فامسح على رأس بيتيم ..ولسوف تدهش .. كيف للمسح أن يمسح القسوة من القلب .. فيتفطر !

لا تجادل .. في الجدل .. كلا الطرفين يخسر !إذا انهزمنا فقد خسرنا كبريائنا نحن !وإذا فزنا فقد خسرنا .. الشخص الآخر ..لقد انهزمنا كلنا ..

الذي انتصر ... والذي ظن أنه لم يُنصر !

لا تكن أحادي الرأي .. فمن الجميل أن تؤثر وتتأثر ! لكن إياك أن تذوب في رأي الآخرين ... وإذا شعرت بأن رأيك .. مع الحق .. فاثبت عليه ولا تتأثر ! تستطيع يا بني أن تغير قناعات الناس ... وأن تستحوذ على قلوب الناس وهي لا تشعر !

ليس بالسحر ولا بالشعوذة ... فبابتسامتك .. وعذوبة لفظك .. تستطيع بهما أن تسحر !! ابتسم ... فسبحان من جعل الابتسامة في ديننا .. (عبادة) وعليها نُوجر !!

في الصين إن لم تبتسم لن يسمحوا لك أن تفتح متجر .. إن لم تجد من يبتسم لك .. ابتسم له أنت فإذا كان ثغرك بالبسمة يفتقر .. بسرعة .. تتفتح لك القلوب لتعبر !!

وحينما يقع في قلب الناس نحوك شك .. دافع عن نفسك .. وضح .. برر ! لا تكن فضولياً تدس أنفك في كل أمر .. تقف مع من وقف إذا الجمهور تجمهر !! بني .. ترفع عن هذا .. إنه يسوعني هذا لمنظر !!

لا تحزن يا بني على ما في الحياة ! فما خلقنا فيها إلا لنمتحن ونبتلى .. حتى يرانا الله .. هل نصبر ؟؟؟ لذلك هون عليك ... ولا تتكدر ! وتأكد بأن الفرج قريب ... فإذا اشتد سواد السحب .. فعد قليل ستمطر !!

لا تبك على الماضي .. فيكفي أنه مضى .. فمن العبث أن نمسك بشاردة الخشب .. وننشر !! أنظر للغد .. استعد .. شمّر !!

كن عزيزاً .. وبنفسك افخر ! فكما ترى نفسك سيراك الآخرون .. فأياك لنفسك يوماً أن تحقر !! فأنت تكبر حينما تريد أن تكبر .. وأنت فقط من يقرر أن يصغر !

The Prophet's Death

One Night, shortly after his return to Medinah, the Prophet (pbuh) woke up at midnight and asked his servant 'Abd Allah to saddle his mule. They then left the house and went to the Baqi al-Gharqad, the burial ground of the Muslims. There the Prophet (pbuh) stood in the front of the graves and, as though he could see the Muslims buried in them, spoke to them and prayed over them. Later, 'Abd Allah reported, 'The Prophet (pbuh) told me that he was ordered to pray for the dead and that I was to go with him.'

After the Prophet (pbuh) had prayed he turned to 'Abd Allah and said, 'I can choose between all the riches of this world, a long life and then Paradise, or meeting my Lord and entering Paradise now.' 'Abd Allah begged him to choose a long, rich life, followed by Paradise, but the Prophet (pbuh) told him that he had already chosen to meet his Lord now rather than remain in the world.

The following morning the Prophet (pbuh) awoke with a terrible headache, but despite this he had led the prayers at the mosque. From what he said afterwards to the people assembled there, they understood that his death was near. The Prophet (pbuh) praised his best friend, Abu Bakr, who had begun to weep, and told everyone that he knew they would all meet again at a pool in Paradise. He added, however that although he was sure they would always worship Allah alone, he feared that the pleasures of the world would attract them, and they would begin to compete with one another for material possessions, forgetting spiritual things. Soon after the Prophet (pbuh) requested that he be moved to the room of A'isha, one of his wives. As the days passed his fever grew worse, until one day he was so ill that he could not even get to the mosque, which was next to where A'isha lived. The Prophet (pbuh) told A'isha to tell the Muslims to let Abu Bakr, her father, lead the prayer, which made them very sad for this was the first time anyone had taken the Prophet's place.

Later, on the 12th day of Rabi al-Awal, in the 11th year of Islam (June 8th 632 A.D.), the Prophet (pbuh) heard the voices of the people in prayer. With great effort he got up and looked from his door at all the Muslims who were assembled in rows behind Abu bakr; he smiled with great satisfaction. Abu Bakr saw him and stepped back to give the Prophet (pbuh) his place. The Muslims were happy, thinking he was going to pray with them as before, but the Prophet Muhammad (pbuh), who looked radiantly beautiful that day signaled to them to continue on their own. He prayed in a sitting position at the right of Abu Bakr, after which he went back inside and lay his head on 'A'ishah's lap. He was in such pain that his daughter Fatimah cried out in pity. Then the Prophet (pbuh) said, 'There is no pain for your father after this day; truly, death has appeared to me. We must all suffer it till the Day of Judgement.' As he lay there, A'ishah remembered that he had once said, Allah never takes a Prophet to Himself without giving him the choice.'

Then she heard the Prophet (pbuh) speak. His last words were, 'Nay, rather the Exalted Communion of Paradise.'

A'ishah then said to herself, 'So, by Allah, he is not choosing us!' When the people in the mosque heard that the Prophet (pbuh) was dead, they were filled with grief. 'Umar could not, and would not, believe it, and exclaimed that it was not true. Abu Bakr then went out and spoke gently to the people, saying 'All praise belongs to Allah! O people, whoever worshipped Muhammad, Muhammad is dead. But for him who worships Allah, Allah is living and never dies.'

He then recited this verse from the Koran which had been revealed after the battle of Uhud:

In the name of Allah, the Beneficent, the Merciful

"Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back does no hurt to Allah, and Allah will reward the thankful. No soul can ever die except by Allah's permission and at a term appointed.

Who so desires the reward of the world, We bestow on him thereof; and whosoever desires the reward of the Hereafter, We bestow on him thereof We shall reward the thankful". (Koran iii.144-145)

After this the people pledged their loyalty to Abu Bakr, whom the Prophet (pbuh) had chosen to lead the prayer. Abu Bakr accepted and concluded what he had to say with these words: 'Obey me so long as I obey Allah and His Messenger. But if I disobey Allah and His Messenger, you owe me no obedience. Arise for your prayer, Allah have mercy upon you!' The people rose and asked him; 'Where will the Prophet (pbuh) be buried?' Abu Bakr remembered that the Prophet (pbuh) had said, 'No Prophet dies who is not buried on the spot where he died.' And so the Prophet (pbuh) was buried in a grave dug in the floor of A'ishah's room, in the house next to the mosque. The spot became known as the Haram al-Nabawi and Muslims from all over the world go there to pray and to give their blessings and greetings of peace the Prophet Muhammad (pbuh). And Lo! thine verily will be a reward unfailing. And Lo! thou art of a tremendous nature. (Koran lxvii. 3-4)

اللهم اغفر لحينا وميتنا وصغيرنا وكبيرنا وذكرنا وأثانا وشاهدنا وغائبنا اللهم من أحييته منا فأحيه على الإيمان ومن توفيته منا فتوفه على الإسلام اللهم لا تحرمنا أجره ولا تضلنا بعده

What the Prophet (PBUH) Would Have Done

Allah has identified for us the one role model that we all must follow.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (الأحزاب)

You have indeed in the Messenger of Allah a beautiful role model for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (Al-Ahzab 33: 21)

قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (آل عمران)

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful." (Al- Imran 3:31)

The problem with Muslims is that they failed to recognize that they cannot represent Islam until they take the Prophet (PBUH) as their role model and example to follow and thus it is so critical that before you cat on behalf of Islam you ask yourself what the Prophet (PBUH) would have done. But, you don't even have to ask this question, but ask what the Prophet (PBUH) did when he faced exactly the same situation.

This is why study the Seerah of the Prophet is so fundamental to practicing Islam. There is no way you can follow the Quran until you know how the Prophet (PBUH) apply it. This is why when Sayeda Aisha was asked about the character of the Prophet (PBUH), she said his character was the Quran.

I guarantee you that when you encounter any situation and want to know what the Prophet (PBUH) did under the same situation; you will find out that his action can be characterized by two attributes: Honor and Mercy.

This should not be surprise because Allah described the Prophet (PBUH) by saying:

”وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ” (القلم)4

And you have an exalted standard of character (Al-Qalam 68:4)

And the Prophet (PBUH) said regarding the purpose of his mission: saying:

“إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ”.

“I haven't been sent except to perfect the good manners.”

Also, Allah described the main reason of why He has sent this Prophet (PBUH) by saying

“We sent you not, but as a mercy for all creatures. (Al-Anbi’a 21:107)

Allah has also identified for us the secret of success of His Prophet (PBUH) by saying:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ (آل عمران 159)

It is part of the Mercy of Allah that you deal gently with them. If you were severe or harsh-hearted, they would have broken away from about you: so forgive (their faults), and ask for (Allah's) forgiveness for them; and consult them in the affairs (of moment). (Al-Imran 3:159)

The Prophet (PBUH) was a well respected and honored member for his city, Mecca, until he received the revelation and Allah gave him the command to deliver the revelation by telling him:

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَلَا تَمْنُنْ تَسْتَكْثِرُ وَلِرَبِّكَ فَاصْبِرْ [المدثر]

‘O you who is wrapped up (in garments)! Stand up and announce the warning! " [Al-Muddather 74:1-7]

Upon receiving this command, the Prophet (PBUH) went to the mountain of As-Safa and stood over it and shouted Ya-Sabahah (يا صباحاه) which is the common call to call people to some danger and started calling the different families of Quraish by naming them: "O Bani Fahr (يا بني فهر)! O Bani 'Adi (يا بني عدي)! O Bani Manaf (يا بني عبد مناف)! O, Bani Abd-Mutalib (يا بني عبد المطلب), and so on. Many people gathered and those who couldn't send somebody to report to them. One of those who were present was the Prophet's uncle and the father-in-law of his two daughters, **Abu Lahab**.

The Prophet (PBUH) said: **"If I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?"**

They said: **"Yes, we have never experienced any lie from you."**

He said: "I am a Warner to you from your Lord before a severe torment. O Quraysh, redeem yourselves and rescue yourselves from the Fire. I have no influence on whatever harm or good that comes to you from Allah, and started naming each tribe and giving them the warning".

When he finished, his own uncle and the leader of Quraysh, Abu Lahab, promptly shouted back at him and said: تبا لك سائر اليوم، ألهذا جمعتنا

"You may perish you all the day! Is this why you have you summoned us?"

One can imagine how much embarrassment the Prophet (PBUH) when his own uncle and the father in law of his daughters, of all people, mocked and curse him in public.

But this did not react negatively against his uncle prevent the Prophet (PBUH) from continuing to deliver the message and Quraysh became annoyed with him and organized a campaign against him and this campaign intended to provoke him so, he can act in a violent manner and thus give me the justification to kill him.

Their attempt to provoke the Prophet (PBUH) involved 5 steps:

1. First, they started attacking the revelations to discredit it by claiming that it is fraud, trivial tales from the past, things that was copied from previous revelations. But the Prophet (PBUH) did not react against those who made these accusations and continued to deliver the message.
2. When attaching the message did not work, they started denouncing the Prophet (PBUH) himself by smearing his character by claiming that he is soothsayer (كاهن); insane (مجنون) (possessed by jinn); poet (شاعر) and practicing witchcraft (ساحر).

{وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ} [الحجر: 6]

"And they say: O you (Muhammad [pbuh]) to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man." [Al-Hijr 15:6]

{وَعَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ} [ص: 4]

"And they wonder that a warner has come to them from among themselves! And the disbelievers say: "He is just a sorcerer, a liar." [Sa'd 38:4].

While these false accusations must have been hurting the Prophet (PBUH) and his followers, he did not react. No he reacted by with honor and mercy and pray for them, O' Allah forgive them because they just do not know and continued to deliver his message.

3. When the attacks against the message, the Quran did not invoke the Prophet's anger and the personal attacks against the Messenger (PBUH) did not get him to react with anger, the People of Quraysh started a third phase is their vicious campaign and this is public humiliation of the Prophet (PBUH) and inflicting physical torture against his followers. They were expecting that surely this will force the Prophet (PBUH) to start retaliation against those people who are doing this and start a way in Mecca destroying it security, but the Prophet (PBUH) continued to respond with Honor and mercy.

4. They started the fourth stage of escalating the attack and humiliation, they started killing his followers. They killed Yasir (ياسر) and his wife Sumaiyah (سمية) and subjected their son Ammar bin Yasir (عمار بن ياسر) various modes of torture he uttered a word construed as recantation (denying the belief in Allah) though his heart never wavered. When he had his first chance, he ran to the Prophet (PBUH) in a state of distress that he said the word of "kufr". But the Prophet [pbuh] consoled him for his pain and confirmed his faith and advised him to say it again if they punish him again. Immediately afterwards the following verse was revealed:

{ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ [الآية] [النحل: 106].

Whoever disbelieved in Allah after his belief, except for someone who is compelled to while his heart is firm in its faith —.but anyone whose breast is wide open to disbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty." [Al-Nahl 16:106]

The Prophet (PBUH) did not ask his followers to start retaliation against those people on Mecca but rather asked his weak followers to leave Mecca and migrate to Abyssinia

5. In spite of these vicious tactics, the Prophet (PBUH) responded with honor, mercy and patience and This made the people of Mecca even more mad because they want the Prophet (PBUH) to start retaliating and claim that he is destroying the safety of the security of Mecca, the city of peace, and justify killing him and his followers. Then they escalated the attacking by instituting a complete boycott of the Prophet (PBUH) and his family that extended for 3 years. The Prophet (PBUH) did not also react to this unjust and harsh treatment. This siege and boycott did not stop until some kinder hearts among Quraysh grew weary of the boycott of old friends and neighbors. A move to annul the ban agreement started with Hisham ibn Amr ibn Rabi'ah (هشام بن عمرو بن ربيعة بن الحارث), Zuhayr ibn Bi Umaiah (زهير بن أبي أمية بن المغيرة), (المطعم بن عدي) Mot'am ibn Uday, (أبي البختري بن هشام) Abu-Al-Bakhtari ibn Hisham, and Zumah ibn Al-Aswad (زمنة بن) (الأسود بن المطلب بن أسد).
6. The last phase of Quraysh tactics was to plot to kill the Prophet (PBUH) and here Allah saved him and instructed him to migrate to Madina.

Under all these vicious and unjust treatment, the Prophet (PBUH) maintained the security of Mecca did start retaliating against the people of Mecca.

You may say, that the Prophet (PBUH) reacted this way because he was weak which is false because many of the Prophet (PBUH) followers were strong and wanted to retaliate and he could have started a campaign to terrorize the people of Mecca. But he

never did because he was citizen of this city and its security and state of peace is his responsibility, after all, he is the Messenger of Islam (messenger of peace and security).

But even when the Prophet (PBUH) was in Madina and there he was a leader and controls all the power, he never retaliated against the people who insulted him. All we need is look at is to what a hypocrite such a Abdullah bin 'Ubai ibn Saloul, who started to create hatred in the heart of the Helpers towards the Prophet (PBUH) and the immigrants by saying:

أَوْ قَدْ فَعَلُوها، قَدْ نَافَرُونَا وَكَاثَرُونَا فِي بِلَادِنَا، وَاللّٰهُ مَا نَحْنُ وَهْمٌ إِلَّا كَمَا قَالَ الْأَوَّلُ: سَمَنْ كَلْبِكَ يَأْكُلُكَ، أَمَا وَاللّٰهِ لئن رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

“They (the immigrants) have done it, they have shared us our land and outnumbered us. By Allah, they are like the proverb. If you fatten your dog, it will eat you.” By Allah when we return to Madina, the honorable will expel from it the dishonorable.”

Obviously these are dangerous talks because they are insulting the Prophet (PBUH) and were sowing the seeds of hatred among the helpers against the immigrants and, thus it was a ploy to destroy the fundamental principle of Islam of unity among the believers.

When the information reached the Prophet (PBUH) and Sayedna Omar ibn Al-Khataab who was sitting with him, Sayedna Omar said to the Prophet (PBUH) : Ibn Ubbay is a traitor , give me permission to kill him. The Prophet (PBUH) told Omar:

فكيف يا عمر إذا تحدث الناس أن محمداً يقتل أصحابه)،

“O’ Omar, what would the people say that Mohammad kills his companions?”

The Prophet (PBUH) did not want to give any excuse for people to attack Islam as religion of violence and revenge and there he tolerated these personal attacks.

The Prophet (PBUH) taught us how to react when evil is inflicted upon us, as Allah taught us:

وَلَا تَسْتَوِ ۖ لِحَسَنَتِهِ وَلَا لِسَيِّئِهِ ۚ ذَفَعَ بِ ۖ لَّتِي هِيَ أَحْسَنُ فَإِذَا ۖ لَّذِي بَيْنَكَ وَبَيْنَهُ ۖ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (فَصَّلَتْ)

"Respond to evil with that which is best, then the one between you and him was hatred will become your sincere friend" (Fusulat 41:34)

وَعِبَادُ ۖ الرَّحْمَنِ ۖ الَّذِينَ يَمْسُونَ عَلَى ۖ لَأَرْضٍ هَوْيًا وَإِذَا خَاطَبَهُمْ ۖ لَجَّاهُلُونَ قَالُوا سَلَامًا (الْفُرْقَان)

"The (faithful) servants of Allah are the ones who walk upon the earth modestly, and when the ignorant or the belligerent address, they say only: Peace." (Al-Fourqan 25:63).

The sad part is that Muslims have hijacked the religion of Islam and gave it a bad image. Some Muslims are deceived by thinking that Allah will judge them based solely on their actions and not on the actions of others that are directly or indirectly influenced by theirs. Allah said:

لِيَجْزِيَ أُولَٰئِكَ أَجْرَهُمْ بِمَا كَانُوا يَفْعَلُونَ ۖ وَمِنْ أَزْوَاجِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ أَلا سَاءَ مَا يَزِرُونَ

"Let them carry all their own burdens on the Day of Judgment as well as the burdens of those whom they have misled without having any knowledge. Surely what they bear is evil" (Al-Naml 16:25).

How many did Muslims mislead and turn away from the interest in knowing the true Islam by projecting the wrong image of Islam that is contrary to the image preserved for us through the life of the Prophet (PBUH).

I don't know how can anyone kill innocent people and think that he is a Muslim when the Prophet (PBUH) prohibited killing any non-combatant even in the battle field. Killing an innocent person is a major sin and it is the second major sin next Shirk.

"And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and when the ignorant or the belligerent address them (with bad words) they reply back with words of peace.	وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَاهِلُونَ قَالُوا سَلَامًا
And those who spend the night in worship of their Lord, prostrate and standing And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment." Evil indeed it (Hell) is as an abode and as a place to rest in.	وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (٦٤) وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ۖ ضَرْفَ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا (٦٥) إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا
And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).	وَٱلَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا
And those who invoke not any other god along with Allah, <u>nor kill any person as Allah has forbidden, except for just cause</u>, (How do you confirm it is a just cause, only through a due process through a court of law. This is how saydena Alli defined when he was asked to	وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۚ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتَىٰ حَرَّمَ ٱللَّهُ ۚ ٱلَّذِينَ لَوْ كَانُوا يَعْلَمُونَ ۚ

kill the 2000 people who came and some of them killed sayedna Othman. He said, I cannot punish them until they have their due process to find who is the real guilty one.)what is the just cause.

nor commit illegal sexual intercourse - and whoever does this shall receive the punishment, The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace

وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا
(٦٨) يُضَاعَفْ لَهُ □ عَذَابُ يَوْمٍ □ أَقِيمَةِ
وَيَجْلِدُ فِيهِ مِهَانًا

The life of a human being is so sacred that Allah make killing one innocent person is a crime against all humanity, as He said:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ (المائدة)

“whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.” (Al-Maeda 5:32)

The Prophet (PBUH) said:

لا يزال العبد في فسحة من دينه ما لم يصب دما حراما

“The servant of Allah remains under the mercy of Allah as long as he does not shed the blood of innocent person”.

Terrorizing people is the most heinous crime in Islam, it is receives the severest form of punishment. It is considered as waging war against God and society" (hirabah and fasad-fel-ard such as armed robbery, terrorism, and armed violence) (الحرابة)

إِنَّمَا جَزَاءُ □ الَّذِينَ يُحَارِبُونَ □ اللَّهَ وَرَسُولَهُ □ وَيَسْعَوْنَ فِي □ الْأَرْضِ فَسَادًا □ أَنْ يُقَتَّلُوا □ أَوْ يُصَلَّبُوا □ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ □ مِنْ □ خِلْفٍ □ أَوْ يُنْفَوْا □ مِنَ □ الْأَرْضِ □ ذَلِكَ لَهُمْ خِزْيٌ فِي □ الدُّنْيَا □ وَلَهُمْ فِي □ الْآخِرَةِ □ عَذَابٌ عَظِيمٌ

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is that they shall be killed or crucified or their hands and their feet be cut off from the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.” (Maeda 5:33)

المؤمن سلمه لكل من حوله مصدر أمن ، شرّ الناس من اتقاه الناس مخافة شره ، مصدر أمن لكل الناس ، مصدر عطاء ، مصدر خير ، مصدر طمأنينة ، مع كل ما حوله ومع كل من حوله ، النبي عليه الصلاة والسلام رأى شخصاً يذبح شاة أمام أختها فغضب وقال أتريد أن تميتها مرتين هلا حبيبها عن أختها ؟

Anyone who claims to believe in Allah must be a source of peace and security to all around him. He must be the source of kindness, generosity and goodness for all around him whether human or other creations. Total peace is the command of Allah that we must commit to fulfill, if we are believers.

(يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (سورة البقرة)

“O you who believe, enter in peace whole-heartedly and do not follow the footsteps of Satan for he is a clear enemy for you.” (Al-Baqara 2:208)

All the chaos in the world today is exactly happening because of this satanic game of teaching people things out of context. Islam the religion of true peace has been hijacked by some Muslims.

I really wonder how with all these clear instructions, there will be any Muslim who has an ounce of intelligence and able to read to be brain washed with corrupt teachings to kill innocent people and claim that he is doing it in the name of Islam.

Over the centuries, Muslim scholars established that the purpose of Islamic laws (Sharia) is to protect the five essentials, and these are:

belief, life, intellect, lineage and property.

وجميع الاحكام الشرعية جاءت لحفظ الضروريات الخمس هي حفظ الدين والنفس والعقل والنسل والمال

We see these days the attempts and the random killing of innocent people on the hand of some Muslims who claim they are doing it in the name of Islam. How can anyone derive this conclusion that Islam justify killing any innocent life when Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء)

“We haven’t sent you expect as mercy to all creatures.” (Al-Anbiaa 21: 107)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۖ دَخُلُوا فِي ۖ السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ ۖ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O you who believe, enter all of you into peace and do not follow footsteps of Satan, foe indeed he is a clear enemy to you." (Al-Baqara 2:208).

