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The commissioning of the Ambiyā ﷺ by Allāh Ta‘ālā is such a magnificent boon that even if every inanimate object has to transform itself into a tongue to sing His praises, due appreciation and gratitude to this great blessing will not be discharged. If it wasn’t for these consecrated personalities, who would have steered misguided people like us to the Being and divine attributes of Allāh Ta‘ālā? Who would have enlightened us about the divine commandments and injunctions of Allāh Ta‘ālā? Who would have revealed to us the proper method of offering our supplications? Who would have imparted to us the distinction between guidance and deviation, between piety and impiety? Our daily livelihood, affairs of the hereafter, our concerns of *Dīn* and *dunyā*, matters of ascetics and abstinence, systems of fair administration and sociology, who would have taught us about all this? How would we have governed the world perched on the plain rugs of the Musjid? Without them, how would we topple the thrones of Caesar and Chosroe? Whether he is a monarch or a *Shaikh* of a spiritual order or whether he is distributing the riches of Caesar and Chosroe amongst the Muslims in the courtyard of the Musjid, this wouldn’t have been possible without the guidance of the Ambiyā ﷺ. Without the spiritual illumination of the Ambiyā ﷺ, our flawed intellects would be rendered worthless.

Regardless of how sharp the eyesight may be, if the light of the sun or moon does not assist it, the eye is useless. Similarly, the only time a person will be able to differentiate between truth and falsehood with the aid of his intellect and insight is when this intellect and insight is coupled with the radiance of prophethood and the luminosity of spiritual guidance. Just as the light of the eye is ineffective on a pitch-black night, similarly, the brilliance of the intellect is useless in a domain of spiritual darkness and deviation.

The intellect is also a source of testimony but it is deficient. It hasn’t reached the ultimate. Yes, the ultimate proof is the prophethood of the Ambiyā ﷺ, upon which the perpetual punishment or the everlasting bounties of the hereafter are based. How can this blind, crippled and lame intellect ever determine the *Asmāul-Husnā*, the divine attributes, the injunctions and prohibitions of Allāh Ta‘ālā?

In short, the prophethood of the Ambiyā ﷺ is the quintessence of divine mercy and celestial bounty, upon which the success of this world and the next is based. Allāh Ta‘ālā initiated this series of prophethood with *Hadrat Ādam* ﷺ. And one after the other, He sent a number of Ambiyā ﷺ for the guidance of His servants. He commissioned the Ambiyā ﷺ to invite the people to the obedience of their true master and to refrain from disobeying Him. They were sent to offer glad tidings of paradise to the compliant and warnings of hell to the disobedient transgressors.

Those who were fortunate welcomed and appreciated this enormous bounty and expressed their profound gratitude before Allāh Ta‘ālā. They washed their hands off this world and clutched the hands of the Ambiyā ﷺ. They abandoned their own whims and fancies, their own desires and intentions and subjected their entire lives to the mere indications of the Ambiyā ﷺ. They consigned themselves to the hands of the Ambiyā though they are ‘corpses handled by the living’. On the contrary, those who were unfortunate and foolish, they failed to appreciate the worth of this huge bounty. They found it difficult to fulfil the *Shar’ī* obligations and divine commandments. They preferred the lives of wild beasts and they fancied living free like an unbridled camel. They failed to grasp the privilege in the fact that Allāh Ta‘ālā has honoured us by addressing his divine commandments to us. Instead, due to the temptations of their vile desires and the enticement of *Shayṭān*, they were intensely determined to bitterly reject and viciously falsify the Ambiyā ﷺ. They considered the submission to Allāh Ta‘ālā and His pious servants to be a source of shame and humiliation whilst the compliance to the demands of their *Nafs* (base desires) and the dictates of *Shayṭān* they considered a source of reverence. Nonetheless, the Ambiyā ﷺ continued inviting them towards Allāh Ta‘ālā with ardent affection and kindness. Just as an affectionate father leaves no stone unturned in the reformation and nurturing of his wretched children, in the same vein, the Ambiyā ﷺ, with their heartfelt advice and kind words, leave no stone unturned in advising and reforming the wayward and immoral souls of their respective *Ummahs*.

Over an extended period of time, with utmost kindness and affection, they persevered in inviting these wretched people towards Allāh but these ill-fated souls persisted in going further and further away from Allāh Ta‘ālā day by day.

As Allāh Ta‘ālā relates in the Holy Qurān:

“He (Nūh) ﷺ said: “O my Lord! I invited my people night and day but my inviting them failed to increase them in any way save for fleeing (from the truth). And whenever I invite them (to embrace Īmān) so that You may forgive them, they thrust their fingers into their ears (as an expression of their abhorrence), they cover themselves up with their clothing, they persist (in their rejection of the truth) and they revel in their pride.”

(Sūrah Nūh verses 5-7)

When the Ambiyā ﷺ were left exhausted in striving to counsel these deplorable souls, and when their good words, let alone having a good effect, further propelled them towards transgression and rebelliousness, and when the servants of Allāh Ta‘ālā found it rather gruelling to take His name, and the enemy was hell-bent on persecuting and mocking the Ambiyā ﷺ and their followers, then Allāh Ta‘ālā severely punished these despicable souls. The devout believers were saved whilst the disbelievers and falsifiers were annihilated. Some of them were drowned, some were swallowed by the earth, and others were punished with stones raining on them from the sky. Some of them were devastated by earthquakes whilst others were destroyed with a crushing tornado. Some of them were transformed into pigs and monkeys. “O Allāh! Protect us from such forms of punishment.”

In short, the annihilation of the disbelievers with the divine punishment of Allāh Ta‘ālā is one of the established facts of history of the worlds. Nobody disputes this fact.

There is no doubt in the fact that the actual being that metes out the punishment is none other than the powerful and avenging Allāh but this divine punishment always manifests itself indirectly through the agency of His creation. Whenever He instructs His creation to destroy His enemies, it promptly sets about executing this divine decree.

Sometimes He commands the seas to drown His enemies and sometimes the earth is charged to swallow them up. Sometimes the wind is directed to shred them to bits and pieces and sometimes the angels are ordained to annihilate them.

In short, since the time the disobedience of Allāh Ta‘ālā and the rebelliousness against His emissaries has persisted, from then too, the divine cycle of diverse forms of punishment, annihilation and humiliation has also persisted. This divine retribution is based on indisputable wisdom and appropriate exigency. So, just as the punishment at the hands of the angels against the falsifiers of the Ambiyā ﷺ is based on indisputable wisdom and appropriate exigency, similarly, the destruction of the falsifiers at the hands of the Ambiyā ﷺ and their followers is also based on indisputable wisdom and appropriate exigency.

As Allāh Ta‘ālā commands:

“Engage them (the disbelievers) in battle, Allāh will punish them at your hands.”

(Sūrah Tawbah verse 14)

This verse clearly indicates that the punishment at the hands of the servants is essentially the action of Allāh Ta‘ālā. The servant’s hands are merely a manifestation or a medium of this divine retribution. Just as the act of hitting and killing sometimes emanates directly from the hitter without any medium in between and sometimes it emanates through an alternative medium like spear or sword, similarly, the divine retribution of Allāh Ta‘ālā sometimes manifests itself directly without any external medium and at times this retribution manifests itself at the hands of angels or other humans.

“And we await for you either that Allāh inflict punishment upon you from His side or at our hands.”

(Sūrah Tawbah verse 52)

This divine retribution sometimes manifests itself exclusively at the hands of the celestial angels and at times it manifests itself exclusively at the hands of humans in the form of *Jihād*. And at times, this divine retribution manifests itself at the hands of both; the angels as well as humans, as in the case of the battle of Badr where the disbelievers of Makkah were slain at the hands of the Ṣaḥābah ﷺ and also the celestial angels. Both groups fought collectively against the disbelievers and the falsifiers of Muḥammad Rasūlullāh ﷺ. Further details will, Inshā Allāh, appear in the discussion under the battle of Badr.

Since the basic rule is that the execution of a criminal is attributed to the leader or governor and not to the sword-bearer or executioner, Allāh Ta‘ālā says:

“You did not kill them but Allāh killed them. And you (O Muḥammad ﷺ) did not hurl (the handful of soil) when you hurled it but Allāh hurled it.”

(Sūrah Anfāl verse 17)

In other words, We (Allāh Ta‘ālā) are the actual executioners of these transgressors. You are merely an instrument or a means of achieving this end. Just as an arrow or sword is an implement or weapon of your actions, in the same manner, you are like the arrow and sword of Our actions.

Abut-Tayyab says: “You are the sword of the nation and Allāh is the executioner. You are the flag of Dīn and Allāh is the hoister.”

In fact, the manifestation of divine retribution in the form of *Jihād* at the hands of humankind is a source of a distinctive *Raḥmat* (mercy) because the nations that were punished at the hands of the angels were not given any respite. On the other hand, the nations against whom the Ambiyā ﷺ and their followers waged *Jihād* were given some sort of respite. They were given sufficient opportunities to mend their ways and to ponder over the truth placed before them. Subsequently, when they realised that these Prophets attract divine support and celestial patronage whilst countless ranks of angels are staring at their enemies with furious gazes, they bowed down before the truth. They gathered that these men are the selected servants of Allāh Ta‘ālā. The sky and the earth, the oceans, trees and stones are all in their support. They ultimately concede that safety lies in nothing save yielding to these men (of Allāh Ta‘ālā). On the other hand, the predestined ill-fated transgressors persisted in their defiance against the Ambiyā ﷺ with brazenness and shamelessness. As a result, they were humiliated in this world whilst the humiliation of the hereafter is beyond description. Take the example of this very world; the most heinous of crimes are pardoned by royal amnesty but the punishment for rebelliousness and treachery is none other than execution or a life sentence.

The transitory sovereignty of this world declares the crime of sedition as an unpardonable sin and all the intellectuals regard this philosophy as just and fair even though the rebel is neither the creation of the ruler nor is he dependant on his ruler in any way whatsoever.

I wonder why people then regard rebellion (*kufṛ*) against the representatives (Ambiyā ﷺ) of the Lord of all the worlds and the most just of all the rulers as something inconsequential and trivial? I wonder why people consider punishing those who rebel against the envoys of Allāh Ta‘ālā (the Ambiyā ﷺ) as a cruel form of punishment? I wonder why they regard the execution of one who challenges the authority of Allāh Ta‘ālā by not conforming to His divine commandments as pitiless brutality?

When the ordinary sovereigns of this world launch their military forces against their enemies and when they slay some of them and capture some of them as prisoners and confiscate their wealth and goods and distribute it amongst the loyal citizens of the state, you regard this as the exigency of the supreme authority and a sovereign right? On the contrary, when rebellion (*kufṛ*) against the supreme Lord of the heavens is challenged with *Jihād*, and when the rebels are slain, captured or rendered slaves and when their wealth and assets are confiscated, mindless objections are raised.

So, inflicting loss of life against the enemy in combat is an unimpeachable strategy of war. Similarly, the appropriation of the enemy’s militaristic and economic power is also an irreprehensible strategy of war. It is quite strange that when the Western powers takes control of the economic power of their enemy it is termed a politically correct strategy of war but when Islām takes steps to seize the economic power of the rebels of Allāh Ta‘ālā, it is referred to as plunder and pillage. Furthermore, when it is acceptable to take the life of an enemy on the battlefield why is there such a furore over the confiscation of his wealth? After all, whenever Islām advanced against a trade caravan, wasn’t this caravan made up of people who were sworn enemies of the lives and property of the Muslims? On what basis is it immoral or disgusting to take steps against attacking the wealth and property of such people? And what’s more is that this attack is not for the sole purpose of laying their hands on material wealth but because these people are guilty of rebellion against Allāh Ta‘ālā. Furthermore, the sole objective of invading other countries by the mortal rulers of today is simply expansion of their own borders, which to popular sentiment is permissible. On the other hand, the *Jihād* of the Ambiyā ﷺ and the courageous endeavours of the *Ṣaḥābah* ﷺ in this regard was solely for the ‘elevation of the word of Allāh Ta‘ālā’ and to establish the government of Allāh Ta‘ālā in order to preserve the sanctity of the divine commandments of Allāh and to thwart the wretched from making a mockery of these commandments and to ensure that the devotees of Allāh Ta‘ālā are able to take His name unperturbed by external hindrance. Whether the disbelievers believe or not (*Jihād*) facilitates the efficient execution of the divine laws of the most supreme being of the earth and skies unhindered by the intervention of the disbelievers.

The *Jihād* of *Ḥaḍrat Yūsh‘a bin Nūn* ﷺ, *Ḥaḍrat Dāwūd* ﷺ and other Ambiyā ﷺ was based solely on this motive. Before the advent of *Qiyāmat*, the descent of *Ḥaḍrat ‘Īsā* ﷺ and his *Jihād* against *Dajjāl* and his army of zealots would also be motivated by the very same objective as explicitly revealed in the gospel of John and in the second epistle of Paul written to the Thebans. Even if the most cultured and sophisticated person of this world wishes to preserve his honour without the help of a governing body or imperial influence, it would be almost impossible for him to do so. If the government of the day wishes to eradicate the immoral habits, indecent customs and destructive thoughts of its populace without the authority of a political structure and system of government, it is beyond the reaches of probability.

Yes, good advice is effective but only for people of unsullied disposition. Regardless of how sincere and sympathetic your excellent advice may be but it would never make an impression on people of obstinate dispositions.

The temperaments of people are not the same. For some Allāh Ta‘ālā has revealed the scripture and for some the sword. Even if a thousand lecturers resolve to eradicate an evil custom with the aid of their moving words of advice, they will be unable to eradicate it but a single imperial decree will be able to stamp out this evil from one end of the empire to the other end. When the most Supreme Being of the skies and earth commissioned Rasūlullāh ﷺ as a *Bashīr* (bearer of glad tidings) and *Nazīr* (warner) for the divine guidance of mankind, he was all alone. He neither had an adroit adviser nor a resourceful minister to assist him.

He proclaimed his *Nubuwwat* (prophethood) and invited the people to the *Tauḥīd* of Allāh Ta‘ālā. He advised them to believe in the oneness of Allāh Ta‘ālā. Ask from Him Alone and prostrate before none other than Him. Rasūlullāh ﷺ prevented them from acts of shamelessness and vice. He encouraged them to perform good deeds and to adopt good character. In short, Rasūlullāh ﷺ did not leave out any good of this world and the hereafter but he encouraged and commanded them to adopt it and he did not exclude any evil of this world or the hereafter but he prevented them from committing it.

People of untainted disposition took heed of what he said and enthusiastically believed in it. As for the rebelliously defiant who were intoxicated by material wealth, they not only confined themselves just to disbelief and rejection, they clung resolutely to persecution, harassment, ridicule and mockery. They left no stone unturned in persecuting Rasūlullāh ﷺ and his *Ṣaḥābah* ﷺ (as previously mentioned in detail.) However, Rasūlullāh ﷺ proved to be a pillar of patience. He would often make Du‘ā for these deviated souls saying: “O Allāh! Guide my people because they do not know.”

Neither Rasūlullāh ﷺ nor his *Ṣaḥābah* ﷺ had any form of divine approval to seek vengeance, neither with the hand nor tongue, against any of the polytheists of Makkah. In fact, the divine commandment was:

“Forgive and overlook until Allāh reveals His directive (in this regard). Verily Allāh is prevailing over everything.”
(*Sūrah Baqarah* verse 109)

This divine directive applied right until Rasūlullāh ﷺ and the *Ṣaḥābah* ﷺ reached Madīnah Munawwarah where the directive of *Jihād* was ultimately issued.

The decree of *Jihād*

It has been narrated from Ibn ‘Abbās¹, Abū Hurayrah, ‘Āyeshah, Abū Bakr, Zuhri, Sa‘īd bin Jubair, Mujāhid, ‘Urwah bin Zubair, Zaid bin Aslam, Qatādah, Muqātil bin Hayyān and other scholars of the past that the very first verse sanctioning *Jihād* was the following verse:²

“Permission to wage battle (against the disbelievers) has been granted to those who have been fought against because they have been wronged, verily Allāh is all-powerful to assist them (the believers, in their fight against the disbelievers). Those who have been driven out of their homes unrightfully simply because they said: “Our Lord is Allāh.” Had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues and Musjids wherein the name of Allāh is mentioned very much, would surely have been pulled down. Truly, Allāh will assist those who assist (His) cause. Verily Allāh is all-powerful, all-mighty. (We will assist) those who, if we grant them power in the land, they will establish Salāh, pay Zakāt, enjoin the good and forbid from evil. And with Allāh rests the ultimate consequence of everything.”

(Sūrah Hajj verses 39-41)

According to some ‘Ulamā, the very first verse sanctioning *Jihād* is the following verse:

“And wage war in the path of Allāh against those who wage war against you.”

(Extracted by Ibn Jarīr on the authority of Abul-‘Āliyah)

Hākim says in Iklīl: “The first verse endorsing *Jihād* was: “Verily Allāh has purchased from the believers their lives and properties in exchange of paradise....” Sūrah Tawbah verse 111.

(Zarqānī volume 1 page 387)

Primary objectives of *Jihād*

In the aforementioned verses, Allāh Ta‘ālā briefly outlines a few objectives of *Jihād*. These verses also allude to a response to those critiques who argue that by sanctioning *Jihād*, Islām has unbolted the floodgates of carnage.

A summary of this response is that *Jihād* is not restricted to Islām only. Previous Ambiyā ﷺ were also permitted to wage *Jihād*. If Allāh Ta‘ālā did not divinely sanction *Jihād*, merely taking the name of Allāh Ta‘ālā would have become exceedingly trying and all places of worship would have razed to the ground. It is an age-old *Sunnah* of Allāh Ta‘ālā to permit His devotees to engage in *Jihād* in order to thwart the social turmoil of the depraved and to curb the anarchy of the mischief-mongers. As Allāh Ta‘ālā declares:

*“And if Allāh did not thwart (the evils) of one set of people by means of another set, the earth would be ruined in (moral and social depravity) but Allāh is full of bounty to the peoples of the world (in that He has endorsed *Jihād* to inhibit the proliferation of this moral decay).*

(Sūrah Baqarah verse 251)

Persian Couplet:

‘If it wasn’t for the threat of the ruler’s stick hovering above, even the dark-skinned Abyssinian, intoxicated with alcohol, would raze the structure of the K‘abah.’

Apart from outlining the actual object of *Jihād* in these verses, Allāh Ta‘ālā also describes the rationale behind allowing the Ṣahābah ﷺ to engage the enemy in battle. The reason for endorsing *Jihād* was that the Ṣahābah ﷺ had fallen prey to a host of brutalities and violence. They were unrightfully expelled from their homes merely because they declared that their Lord is Allāh Ta‘ālā. The objective of *Jihād* was not merely to liberate them from the malevolent clutches of the polytheists but the objective was also to divinely assist the Ṣahābah ﷺ. As Allāh Ta‘ālā says:

“And verily Allāh is all-powerful in assisting them (these pitiable and oppressed souls in gaining victory over their oppressors).

(Sūrah Al-Hajj verse 39)

¹ Ibn ‘Abbās ﷺ’s narration is cited in Musnad Aḥmad, Tirmizī, Nasaī, Mustadrak etc. Imām Tirmizī declares this narration as Ḥasan (satisfactory). Hākim says that this Ḥadīth is authentic as per the conditions laid down by Bukhārī and Muslim. [Zarqānī and Zadul-Ma‘ād] Abū Hurayrah ﷺ’s narration is cited by ‘Abdur-Razzāq and Ibn Munzir. [Durre-Manthūr volume 4 page 364] Ḥadrat ‘Āyeshah رضي الله عنها’s Ḥadīth is mentioned on the basis of an authentic *Sanad* in Nasaī. [Zarqānī] As for the narrations of Abū Bakr, Zuhri and Sa‘īd bin Jubair, they are cited by Abū Bakr Rāzī Jassās in Aḥkāmul-Qurān volume 1 page 25. As for the remaining narrations narrated by Mujāhid, ‘Urwah bin Zubair, Zaid bin Aslam, Qatādah, Muqātil bin Hayyān, they are cited in Tafsīr Ibn Kathīr volume 3 page 325.

² ‘Allāmah Zarqānī رحمه الله says that this verse was revealed on the eleventh of Ṣafar 11 A.H. [Zarqānī volume 1 page 187] According to the writings of some scholars, this verse on *Jihād* was revealed in the first year of *Hijrah*.

This omnipotent Being has the power to grant them control of the earth and to bestow on them the ability to institute His divine law on this earth. Once they gain power over the earth, they will not only devote themselves to Allāh Ta‘ālā with their wealth and lives, establish Ṣalāh and pay Zakāt but they will also be able to enjoin others to do good and to refrain from evil.

In other words, those whom We had permitted to engage in *Jihād* and those whom We had pledged to assist, they are such that once they gain power and dominance they will not become like the kings of this world who hanker after opulence and material luxuries but they will be utterly devoted to the obedience of Allāh Ta‘ālā and they will endeavour to lead others onto the right path as well. They will enjoin goodness and prevent others from evil. In short, they will be perfect themselves and perfect for others as well. They will be rightly guided and they will attempt to steer others onto the path of guidance as well. These venerable attributes were conclusively found amongst the rightly guided Caliphs. And why shouldn't they feature such attributes? Those who have been chosen for the divine sovereignty would, no doubt, feature such outstanding attributes.

Ḥadrat ‘Uthmān ؓ would frequently say: “Even before Allāh Ta‘ālā bestowed His Caliphate upon them, He praised them saying that these people (would perform righteous deeds like establishing Ṣalāh etc.) once they take the reins of government.”

Reality of *Jihād*

The word *Jihād* is derived from the root *Juhd*, which literally means strength. This implies that your strength and power should not be utilised solely in the pursuit of material wealth and riches, your strength should not be used for fanatical partisanship, zealous nationalism or to demonstrate your heroic skills or to expand the borders of the empire. Applying your strength effusively with the sole purpose of elevating the word of Allāh Ta‘ālā, this in reality is the true meaning of *Jihād*.

If the objective is not to raise the word of Allāh but the objective is the mere pursuit of wealth and material possessions or the objective is nationalistic partisanship or fanatical partisanship without actually determining falsehood from truth or the objective is to exhibit one's gallant endowments, this is certainly not referred to as *Jihād*. *Jihād* is that which is instituted solely for the pleasure of Allāh Ta‘ālā. It is untainted by the blemishes of worldly aspirations and base desires.

To sum up, *Jihād* is a reference to the devotees of Allāh Ta‘ālā gallantly fighting against the enemies of Allāh Ta‘ālā simply because they had rebelled against Allāh Ta‘ālā provided this gallant fighting also was waged exclusively for the elevation of the word of Allāh Ta‘ālā and to protect the sanctity of His divine laws and not to acquire some worldly benefit. This in reality is referred to as *Jihād* in the terminology of Sharī‘ah.

Persian Couplet: Don't allow the enemy this fortune of being killed with your sword.

The heads of your friends are safe because you are wielding your dagger.” (In other words, it is the right of friends to acquire this honour of martyrdom.)

If the objective is material wealth or worldly esteem or the goal is to protect one's people or birthplace without giving any due importance to Sharī‘ah, this is not referred to as *Jihād* but this is a form of regular conflict.

Ḥadrat Mūsā Ash‘arī ؓ reports that once Rasūlullāh ﷺ was asked: “Sometimes a person fights to display his courageous feats, sometimes he is prompted by his patriotic sentiments and sometimes he fights to acquire worldly name and fame. Which one of these persons meets the criterion of *Jihād* in the path of Allāh?”

Rasūlullāh ﷺ replied: “He who fights so that the word of Allāh may remain aloft, he is in the path of Allāh.” (Bukhārī, Muslim)

In Bukhārī, Imām Bukhārī رحمه الله raises a caption on ‘the chapter dealing with a person who may not be referred to as a *Shahīd* (martyr)’. In other words, it cannot be said with certainty who is really a martyr because nobody is fully aware of the other person's intention or what his end would be like. Under this chapter, Imām Bukhārī رحمه الله cites a Ḥadīth about an expedition in which Rasūlullāh ﷺ engaged the polytheists in *Jihād*. Amongst the ranks of the Ṣahābah ؓ was a man by the name of Qazmān. He was a veiled hypocrite masquerading as a Muslim who fought incredibly gallantly against the polytheists and exhibited remarkable feats of courage against the enemy. Upon this Ḥadrat Sahl bin S‘ad Sā‘idī ؓ remarked: “O Rasūlullāh ﷺ! Today, none of us has demonstrated such extraordinary feats of courage like so and so did.”

Rasūlullāh ﷺ responded: “Behold! He is amongst the dwellers of Hell.”

Eventually this hypocrite was severely wounded whilst fighting with the polytheists and overwhelmed with excruciating pain, he subsequently committed suicide.”

In the commentary of this Ḥadīth, Ḥāfiz ‘Asqalānī³ says: “The relevance of this Ḥadīth to the caption of the chapter is that this person did not fight for the pleasure of Allāh, but overcome with patriotic fervour, he fought for his people. This is why such a person may not be referred to as a *Shahīd* (martyr).”

³ The actual words of Ḥāfiz ‘Asqalānī رحمه الله are: “The reason for Imām Bukhārī رحمه الله captioning this chapter thus is that the Ṣahābah ؓ bore witness that this man engaged in *Jihād*. Even if this person was killed in battle, people should not attest to his status of *Shahādah* because it is evident that this man did not fight for the pleasure of Allāh Ta‘ālā but out of zealous patriotism.

This clearly confirms that he who wages war against the disbelievers, even though he may be fighting under the auspices of a Prophet, if he does not fight for the pleasure of Allāh Ta‘ālā but out of nationalistic commitment or patriotic fervour, such a person cannot be referred to as a *Mujāhid* or a *Shahīd*, let alone those compatriots who team up against their own Muslim brothers.

Hāfiz Badrud-Dīn ‘Aynī رحمه الله عليه writes: “This hypocrite (Qazmān) was the first person to emerge from the ranks of the Muslims to face the disbelievers. He was also the first to release an arrow against the enemy. Bellowing at the top of his voice, he proclaimed: “O People of Aws (Anṣār)! Fight to protect your family lineage and nobility.”

When Qatādah bin N‘umān ؓ happened to witness his pitiful condition on the battlefield, he remarked: “O Qazmān! Congratulations on your martyrdom!”

Upon hearing this, Qazmān declared: “By Allāh! I did not fight for the cause of the Dīn of Islām. I only fought to defend my people.”

A person who is killed whilst fighting for the defence of his homeland can never be referred to as a *Mujāhid* or a *Shahīd* (martyr). Only he who killed whilst fighting against the enemies of Allāh Ta‘ālā solely for His pleasure is referred to as a *Shahīd*.

Subsequently, this person committed suicide. Upon this Rasūlullāh ﷺ remarked: “Verily, Allāh Ta‘ālā sometimes supports this Dīn through the sinful or disbelieving people as well.” This narration is quoted in ‘*Umdatul-Qārī volume 6 page 631* under the chapter: ‘a person who may not be referred to as a *Shahīd* (martyr)’.

Allāh Ta‘ālā says in the Holy Qurān:

“And what afflicted you the day the two armies (Muslims and disbelievers) met (in the battle of Uhud) was by the command of Allāh, in order to test the believers and the hypocrites. (The wisdom behind this was to distinguish between the sincere Muslims and deceitful hypocrites because sincerity and hypocrisy is starkly exposed in times of difficulty.) On that day the hypocrites were told: “Come fight in the path of Allāh or (if you do not fight for the pleasure of Allāh Ta‘ālā, at least out of patriotism and in defence of your wealth and children) take up a defensive stance (against the enemy).”

(Sūrah Āl-‘Imrān verse 166)

This is so because if the enemy triumphs over you, he will not distinguish between a sincere Muslim and a hypocrite. And like ordinary Muslims, you will also be forced to bear heavy losses.

These verses were revealed in regard to the chief hypocrite ‘Abdullāh bin Ubayy bin Salūl. In the battle of Uhud, the Muslims fought for the pleasure of Allāh Ta‘ālā whilst ‘Abdullāh bin Ubayy and other hypocrites merely took up a defensive stance against the enemy merely out of partisanship and patriotism. This indisputably shows that to repel the enemy to protect one’s people or birthplace is not referred to as *Jihād*. In the aforementioned verse, the words “take up a defensive stance” is used in contrast to “come fight in the path of Allāh”. The connotation of this is as we have explained above.

It is quoted in *Ṣaḥīḥ* Bukhārī that ‘Abdullāh bin ‘Abbās ؓ narrates: “During the battle of Badr, in order to swell the numbers of the disbelievers, a few Muslims also linked up with the disbelievers against Rasūlullāh ﷺ. During the battle, these few Muslims who had joined the forces of the disbelievers were slain at the hands of the *Ṣaḥābah* ؓ.

In regards to such people, the following verse was revealed:

“Verily those whose souls are seized by the angels whilst they are wronging themselves (by living amongst the disbelievers), the angels (admonishingly) said: “In what condition were you?” They reply: “We were considered weak (and overpowered) in the land (of the disbelievers).” The angels say: “Was not the land of Allāh vast, so that you could migrate within it. Such people’s abode is Jahannam and it is a dreadfully appalling abode.”

(Sūrah Nisā verse 97)

This verse was revealed in regard to those people who, in spite of claiming to be Muslims, linked forces with their kinsfolk and compatriots and challenged Islām. They joined the army of their disbelieving compatriots and set out to wage war against the Muslims. May Allāh Ta‘ālā protect us from this.

To sum up, the war waged to establish an Islāmic government is referred to as *Jihād* whilst linking forces with disbelieving compatriots and fighting against alien disbelievers without any consideration to the cause of Islām, merely to liberate one’s country can never be referred to as *Jihād*. The *Ambiyā* ؑ did not unite with their disbelieving compatriots nor did they join them to establish a common government. In fact, taking their colleagues with them, they migrated elsewhere. Distancing themselves from the disbelievers of their own people, they set up home elsewhere and primed themselves for *Jihād*. At the very outset, they attacked and

Therefore, every man killed in *Jihād* may not be referred to as a *Shahīd* due to the possibility of him resembling this person. [Fathul-Bārī volume 6 page 66 Kitābul-Jihād]

triumphed over their own disbelieving people. Every messenger waged *Jihād* initially against his own people. *Jihād* against other disbelievers was only launched after that.

As Allāh Ta‘ālā says:

“Fight those of the disbelievers who are close to you and let them find harshness in you.”

(*Sūrah Tawbah verse 123*)

Rasūlullāh ﷺ’s expeditions of war and his campaigns of battle were all waged against his own kinsfolk and people. None of the opponents were foreigners or non-Arabs. In the battle of Badr, amongst the opponents of the *Muhājirīn*, in the camp of the disbelievers, was someone’s father, son, brother or uncle. All of them were related somewhere along the line. The *Ṣaḥābah* ﷺ unsheathed their swords solely for the pleasure of Allāh and His Rasūl ﷺ. This is the true spirit of *Īmān*. This type of ardent devotion and love is really the *Īmān* (faith) they cherished, before which all the romantic chronicles of Laylā and Majnūn⁴ sound hollow. And the Holy Qurān and *Aḥādīth* that make repetitive reference to the virtues of *Hijrah* refer exclusively to the migration for the sake of Allāh Ta‘ālā and His Rasūl ﷺ. It refers solely to leaving behind one’s parents, wives, children and relatives for the pleasure of Allāh and His Rasūl ﷺ. There is no mention of leaving one’s native land or tribe for the sake of Allāh. When the *Ṣaḥābah* ﷺ decided to migrate but some of their lifetime beloved spouses resolved to prefer disbelief to faith and decided to live in the state of *kufr* (disbelief) in their native land, the *Ṣaḥābah* ﷺ divorced their lifetime partners and abandoning their wives and children, their wealth and properties, they followed Rasūlullāh ﷺ to Madīnah Munawwarah. May Allāh Ta‘ālā be pleased with them, make us die on their path and resurrect us amongst them on the day of judgement. *Āmīn*.

O friends and acquaintances! Nationalism and patriotism is a *Fitnah* (a source of social instability and strife). In the list of evils, nationalism and patriotism comes immediately after idolatry. Such an ideology is befitting of the axiom ‘disbelief besides disbelief, polytheism besides polytheism and transgression besides transgression’.

Bearing in mind the verses: “*The believers are brothers*” and “*The disbelievers are an open enemy unto you*”, the Muslims should regard all Muslims as their brothers and all the disbelievers as their enemies.

Note: In the aforementioned verse: “*The disbelievers are an open enemy unto you*”, Allāh Ta‘ālā uses the plural ‘disbelievers’ in contrast to ‘open enemy’ as a singular noun. Allāh Ta‘ālā did not say ‘open enemies’. Within this is a subtle implication that the enmity of all the disbelievers of the world is like a single enemy. They are like one single person without any distinction amongst them. By Allāh! I bear testimony to the truth of Allāh’s proclamations.

Fallacy of the nationalists

The nationalists argue that the citizens of the same country are regarded as one unified nation. This is their fallacy and deception. This is the distinctive conviction of this group. Those who concur with this view are regarded as their friends even though they may reside in other countries and regions of the world. On the contrary, those who disagree with this view are dismissed as enemies even if they are their own parents, sons, brothers or teachers.

Citizens of the east and west who profess a common faith are regarded as close and united despite the vast geographic gap between them. On the contrary, two blood brothers who live under the same roof but profess different faiths are regarded as distant from one another. From this we deduce that unity is not based on people sharing a common country or tribe but the basis of unity is a common religion and faith. If Sharī‘ah structures the basis of unity and brotherhood upon the distinction of faith and disbelief, why do you then refer to it as prejudiced and narrow-mindedness?

All the laws of Sharī‘ah are based upon this distinction of *Īmān* and *kufr*. For instance, a Muslim may not inherit from a non-Muslim and vice versa. It was due to this very Islāmic relationship that Bilāl Ḥabshī, Suhaib Rūmī and Salmān Fārsī were admitted into the Muslim brotherhood whilst people like Abū Jahal and Abū Lahab, in spite of being close family members, were distanced from this brotherhood. Consider the case of Abū Tālib, a most devoted uncle who, due to him not accepting Islām, was deprived of Janāzah Ṣalāh and denied the right to be buried in the graveyard of the Muslims. When Rasūlullāh ﷺ decided to beg Allāh Ta‘ālā’s forgiveness in favour of his uncle Abū Tālib, the following verse was revealed:

“It is not appropriate for the messenger and for those who believe to seek forgiveness for the polytheists even though they may be close relatives after it has been exposed to them (the messenger and Muslims) that they (polytheists) are dwellers of hell.”

So right until *Qiyāmah*, it is divinely declared that it is not permissible to seek Du‘ā of forgiveness in favour of a disbeliever or polytheist.

⁴ Laylā was the somewhat unsightly beloved of the legendary handsome Arab lover Qais whose infatuation with her won him the designation of *Majnūn* (which literally means mad.) “The love of Laylā and Majnūn” has become an expression of obsessive love in the eastern world. Perhaps its equivalent in the western world would be “like the love of Romeo and Juliet”. Although the story of Romeo and Juliet is merely a fable composed by Shakespeare, unlike the true story of Laylā and Majnūn, the reference to Romeo and Juliet in this context is merely illustrative. (Tr.)

The etiquette of Jihād

1. When you set out from home for Jihād, set out with the name of Allāh.
2. Do not set out with pride and vanity.
3. Do not dispute with one another. Always bear in mind the obedience of Allāh and His Rasūl ﷺ.
4. Be steadfast during the battle. Exercise patience and forbearance.
5. Even in the midst of battle, do not be unmindful of the Zikr of Allāh Ta‘ālā. For the sake of the Being Whom you have set out to give your life, do not for a single moment be neglectful of Him.

As Allāh Ta‘ālā says:

“O you who believe, when you meet (the enemy) force, then (take heed of the following):

- *Take a firm stand (whilst engaged in Jihād).*
 - *Remember Allāh abundantly so that you may be successful.*
 - *Conform to (the commandments of) Allāh and His Rasūl ﷺ.*
 - *And do not dispute (with one another) lest you become chickenhearted and your strength vanishes.*
 - *Exercise patience for verily Allāh is with the patient ones.*
 - *And do not become like (those disbelievers) who emerged from their homes boastfully and to show-off to the people and to hinder others from the path of Allāh Ta‘ālā. Allāh thoroughly encircles (comprehends) what they do.”*
6. *(Do not be smug over your material possessions and don’t ever be disturbed by the scarcity of something. In all conditions, place your reliance in Allāh Ta‘ālā. Regard Him as the controller of victory and assistance.)*

(Sūrah Anfāl verses 45-46)

As Allāh Ta‘ālā declares in another verse:

“Verily Allāh has assisted you in numerous battlefields and on the day of Hunayn (He assisted you in this battle as well) when your great numbers appealed to you but (these huge numbers) did not avail you in the least and the earth, vast as it is, was straitened for you. Then you turned back in flight. Then Allāh sent down His Sakīnah (tranquillity) upon His messenger (Rasūlullāh ﷺ) and upon the believers and He sent down forces (angels), which you were unable to catch sight of. And He punished the disbelievers and such is the recompense of the disbelievers.”

(Sūrah Tawbah verses 25-26)

7. When you mount (your conveyances) bear in mind the bounties of Allāh as He was the one Who provided these conforms for your journey and recite the Du‘ā: *“Subhānal-Lazī Sakkhara Lanā Hāzā Wamā Kunnā Lahū Muqrinīn Wa Innā Ilā Rabbīnā Lamunqalibūn.* (Glory be to the Being Who has subjugated this (animal) for us otherwise we would not have the ability to do so. And verily we are all to return to our Lord.”) (Sūrah Zukhruf verse 13)
8. Whilst ascending, ponder over the greatness of Allāh Ta‘ālā and recite *Allāhu Akbar* and whilst descending to a lower point, recite *Subhānallāh* as Allāh is free of all deficiencies.
9. If Allāh Ta‘ālā, out of His grace, grants victory to you, the Amīr of the army should line all the Mujāhidīn up and praise Allāh Ta‘ālā in the following words whilst the Mujāhidīn should say Āmīn:
“Allāhumma LakalḤamdu Kulluhū Lā Qābiḍa Limā Basatta Wa Lā Bāsīta Limā Qabaḍta Wa Lā Hādiya Liman Adlalta Wa Lā Muḍilla Liman Hadayta Wa Lā Mu‘ṭiyā Limā Man‘ata Wa Lā Māni‘a Limā A‘atyta Wa Lā Muqarriba Limā Bā‘atta Wa Lā Mubā‘ida Limā Qarrabta. Allāhummaḥ-Suṭ ‘Alaynā Min Barakātika wa Raḥmatika wa Fadlika wa Rizqika.”
10. On being victorious, don’t conceitedly say: *“We prevailed over the enemy.”* Rather attribute this victory to Allāh Ta‘ālā saying: *“He, out of His grace and mercy, awarded us victory over our enemy.”*

It appears in the Ḥadīth that whenever Rasūlullāh ﷺ returned home from Jihād, he would be chanting the following words of *Tauhīd*: *“Lā Ilāha Illallāhu Waḥdahū Lā Shariikalahū Lahul-Mulk walahul-Ḥamd wahuwa ‘Alā Kulli Shayin-Qadīr. Āibūna Tāibūna ‘Ābidūna Sājidūna Sāihūna Lirabbīnā Ḥāmidūn. Sadaqaillāhu W‘adah wa Naṣara ‘Abdah wa Hazamal-Aḥzāba Waḥdah.”*

11. Do not take dogs, bells or other musical instruments along. The caravan that contains such things fails to draw the company of the angels. (Muslim on the authority of Abū Hurayrah ؓ) In other words, instruments of amusement and pleasure should not be carried along.

Readers are urged to ponder over the outlook of Islāmic *Jihād*. The Muslim army apparently appears to be a group of Mujāhidīn but in reality, it is a group of the lovers of the Creator of the universe.

Categories of *Jihād*

There are various categories of *Jihād*. One category is *Dif'ā* (defence). This is referred to as defensive *Jihād*. In other words, if the disbelievers launch an attack against you, you should wage war with them to repel their attack. Allāh Ta'ālā describes this form of *Jihād* in the following verses:

“And wage war in the path of Allāh against those who wage war against you and do not transgress (the limits). Truly Allāh does not like the transgressors.”

(*Sūrah Baqarah* verse 190)

“Permission to wage battle (against the disbelievers) has been granted to those who have been fought against because they have been wronged, verily Allāh is all-powerful to assist them (the believers, in their fight against the disbelievers). Those who have been driven out of their homes unrightfully simply because they said: “Our Lord is Allāh.”

(*Sūrah Hajj* verse 39)

The second category of *Jihād* is an “offensive *Jihād*”. In other words, if the overbearing forces of *kufr* pose a threat to the freedom of Islām, in such circumstances, Islām charges its followers to launch an offensive attack or to take aggressive steps against the enemy. If there is a fear of menace from the enemy, precautionary measures demand that the Muslims launch a pre-meditated attack against the enemy in order to shield Islām and the Muslims from the afflictions of *kufr* and *shirk*. This would also ensure that the Muslims are able to discharge the divine laws of Allāh Ta'ālā dauntlessly in relative tranquillity and peace and no force would be able to repel them from adhering to the true religion of Islām and no power would impede them from instituting the divine laws of Allāh Ta'ālā.

In such perilous circumstances, intellectual foresight and political planning demands that the peril is eliminated before it rears its ugly head. To vacillate under the notion that we would take steps when the menace is hovering above our very heads, this is a supreme form of foolishness. To kill a wild beast like a lion or cheetah before they attack you or to crush the head of a snake or scorpion before it bites or stings you is not a form of cruelty to the animal. In fact it is a superior form of prudence and foresightedness. Similarly, crushing the heads of *kufr* and *shirk* before they rear their ugly heads is also a form of guarded prudence. If a group of thieves or highway robbers or wild beasts convene in a jungle, wisdom and intellect demands that they be eliminated before they can head towards the locality. Premeditated killing of a savage beast is nothing short of an intelligent tactical manoeuvre.

Such types of disbelievers are meant in the verses: “Kill the polytheists wherever you come across them” and “Wherever they are found, they will be seized and killed off”. To be under the impression that when a savage beast attacks, only then would we take a defensive stance, such an outlook, in the eyes of the intelligent, is blatant stupidity. The verse “and fight them until there is no more *fitnah* (disbelief and polytheism) and the *Dīn* (all forms of worship) is solely for Allāh”, is a reference to this category of *Jihād*.

In other words, O Muslims! Continue fighting and waging *Jihād* until such time that there remains no *fitnah* of disbelief and the *Dīn* of Allāh gains absolute dominance.

In this verse the word *fitnah* refers to the power and dominance of *kufr* and the latter part of the verse “and the *Dīn* is solely for Allāh” refers to the dominance of *Dīn*. This is also corroborated by another verse “It was He who sent His messenger with guidance and the religion of truth to make it superior over all other religions.” (*Sūrah Tawbah* verse 33) In other words, the *Dīn* of Islām should become so dominant that there remains absolutely no possibility of Islām ever being subjugated by the forces of *kufr* and that the *Dīn* of Islām is rendered absolutely safe from the perils of *kufr*.

Now the question arises as to how the *Dīn* of Islām may be rendered safe from the threats of *kufr*. So, there are three such techniques to achieve this goal.

The first technique of making Islām safe from the perils of *kufr* is that the disbelievers lay down their arms before the Muslims and agree to pay tax (*Jizyah*) and live under Muslim rule or instead of paying *Jizyah*, they live as slaves under the Muslims.

The second technique to attain this safety lies in the disbelievers (*kuffār*) entering into a peace agreement with the Muslims. The third technique lies in *Istīmān*. In other words, the disbelievers seek asylum from the Muslims and they subsequently live under the protection of the Muslims. In such instances, the directive to wage *Jihād* against such disbelievers is lifted. The directive of *Jihād* in Islām applies exclusively to combatant *Kuffār* (disbelievers) whilst the regulations for a *kāfir Zimmī*⁵ and *Mustamin*⁶ are widely divergent.

⁵ A Zimmī refers to a non-Muslim subject of a Muslim government who, after payment of a capitation tax, enjoys security of his person and property within a Muslim land.

⁶ A non-Muslim foreigner who is allowed to enter a Muslim land and is afforded protection and immunity from hostilities.

A non-Muslim, who resides within the boundaries of an Islāmic government, in the eyes of Islāmic law, enjoys equal judicial and social rights to that of other Muslims. The protection of their lives, property and honour is binding upon the Muslims and the Islāmic government provided they are not implicated in sedition or any form of evil conspiracy. People of intellect indisputably accept the disparity of laws governing enemies and non-enemies, combatants and non-combatants.

The parable of *Jihād*

Consider the following illustration of *Jihād*: when a pimple or boil erupts on the hand, the primary stage of treatment is the application of an ointment. Perhaps the ointment would eliminate the fetid matter or at least allow it to suppurate. The second stage of treatment is surgery with a lancet and if this fails to solve the problem, the ultimate solution would lie in amputation of the limb in order to protect the other healthy parts of the body.

In such a dire case, if the surgeon amputates a limb, everyone would be grateful to him and they would be keen to pay his exorbitant fee and shower him with gifts. For the rest of their lives, they would chant his praises because he amputated one limb to protect the rest of the body from falling prey to the disease. Nobody refers to this act of the doctor as a barbaric or cruel deed. Similarly, the spiritual doctors (the Messengers and Prophets ﷺ) apply a 'salve' of advice to the boil of *kufṛ*. And if this proves ineffective and there is no hope of this limb recuperating and it may conversely be infectious to the other parts of the body, in other words, it may prove detrimental to the other Muslims, then they amputate this limb to protect the rest of the body (Muslim Ummah) and to ensure that this spiritual putrefaction does not spread any further.

Another parable of *Jihād*

The punishment meted out to a thief or highway robber is amongst the indispensable duties of the government. If the government fails to take any action, the structures of government will fall into disarray. Similarly, those who are hijackers of this wealth of Īmān and they wish to snatch this wealth of Īmān away from us and, Allāh forbid, they hope to convert us into hijackers and robbers like themselves, i.e. they wish to convert us into disbelievers, they want to transfer our names from the index of Allāh Ta'ālā's devotees to the directory of His rebels, in such a case, to launch *Jihād* against such people is an act of grand wisdom and an exigency of the moment. In fact, it is religiously obligatory to root out these hijackers and purge society of this scum.

Objectives of *Jihād*

By Allāh Ta'ālā enjoining *Jihād*, His intention is not to arbitrarily exterminate all the disbelievers but the objective of *Jihād* is that the Dīn of Allāh occupies a position of dominance in this world and to enable the Muslims to live a life of honour in this world and to allow them to devote themselves to Allāh Ta'ālā in peace and tranquillity and to ensure that the disbelievers do not pose any danger to Dīn and that they refrain from interference.

Islām is not an enemy to the actual existence or presence of its enemies but it is antagonistic to the power and majesty of the enemy who poses a danger to Islām and the Muslims.

The cultured and refined nations of the world concur that to fight to protect one's life, wealth and honour is a natural instinct of man and it is a noble and gallant instinct. But I wonder why the people of the world are so miserly when they have to extend this fact of life to Islām. Every cultured and distinguished political party pursues its own agenda of political supremacy through lies, deception, legal means and otherwise, and whatever means they employ to demean their political opponents is referred to as a political strategy and foresight. However, if the truth aspires to assume its dominance over falsehood through perfectly legal and scrupulously just means, these selfish political parties refer to this as zealous partisanship or religious fanaticism.

Subḥānallah! The true Dīn in which it is prohibited to speak lies against, falsely accuse and oppress even the enemy and the Dīn whose primary responsibility is to protect the lives, wealth, property and honour of even the enemies, when the same Dīn gains power and political influence, what face can these self-centred political villains and selfish rogues present against Islām? Can they cast a word of criticism against the impartiality of Islām?

The primary objective of *Jihād* is to ensure that the truth and genuine justice dominates the world and to ensure that the self-centred political parties and selfish individuals do not disrupt the peace of this world.

The war whose objective is to uphold justice, truth and trust and to eradicate bribery, theft, villainy, adultery, evil behaviour, shamelessness and other vices, such a war can never be termed as barbaric. In fact, it is a superior form of *'Ibādāt* and a source of infinite mercy and kindness on the creation of Allāh.

The purpose of the regulation of *Jizyah* (tax levied on non-Muslim citizens of an Islāmic state) mentioned in the Holy Qurān is also to ensure that the dominance of falsehood and *kufṛ* is shattered and to ensure that *bāṭil* (falsehood) lowers its head in submission

before the supremacy of truth and justice. The verse dealing with *Jizyah* in the Holy Qurān reads as follows: “....until they pay the *Jizyah* with willing submission whilst they are *Ṣāghirūn* (feeling subdued).” In this verse, the word *Ṣāghirūn* refers to this feeling of submission and humiliation these disbelievers face when they pay the *Jizyah*. Such disbelievers who pay *Jizyah* and live within the protection of the Islāmic government are referred to as *Zimmīs* or *Mu‘āhids*. They are referred to as such because Allāh and His Rasūl ﷺ have taken the *Zimmah* (responsibility) of protecting the lives and property of these people.

Islām and coercion

1. *Jihād* is not instituted to compel people to convert to Islām but to preserve the dignity and honour of Islām. No nation or religion of the world is able to protect itself without the support of a government. The enemies of Islām make a thunderous furore and with pen and tongue they drum up a huge fuss about Islām spreading with the might of the sword. Are they not aware that according to Sharī‘ah, a Muslim is that person who willingly professes, with tongue and heart, the authenticity of Islām? And the person who, out of fear or greed, verbally proclaims the truth of Islām without actually embracing it in his heart is not a Muslim but a hypocrite. And obviously, this decisive faith and firm belief, which is an indivisible element or in fact the actual reality of Islām, can never be acquired under duress nor intimidation nor provocation of any kind. Although the tongue, under duress, may declare something but the heart would only believe if the truth of it is indisputably exposed to the heart. If all the forces of the world collaborate to coerce the heart into accepting something, it is impossible. No belief can be rammed into the heart under duress of the sword or lancet. And even a person of the most miniscule intellect would probably not contest this reality. So, to allege that Islām spread under the might of the sword is downright absurd.
 2. The incessant persecution of the *Ṣaḥābah* ﷺ over a protracted period of thirteen years at the hands of the Makkan disbelievers and them abandoning their parents and relatives solely for the cause of Islām is a clear attestation of them accepting Islām enthusiastically without any form of coercion. The sweetness of Islām penetrated their hearts so robustly that this Īmān turned even the most bitter agony into welcome sweetness. This sweetness of Īmān made their sufferings so delectable that they were willing to sacrifice their lives and wealth over it. Why don’t the critiques and opponents of Jihād comment on the fact that if this was carried out under duress and by the might of the sword, would these people offer their sacrifices so enthusiastically?
 3. Furthermore, the goal of Islām is that people willingly embrace the divine laws of Islām so that the reward and salvation of the hereafter may be structured upon it. A person is required to embrace Īmān voluntarily and eagerly and only this type of sincere Īmān and Islām is acceptable in the eyes of Allāh and His Rasūl ﷺ. Īmān that is imposed upon someone is not acceptable. This is why Allāh Ta‘ālā affirms: “And if your Lord wishes, everyone on the earth would embrace Islām. Are you going to coerce the people until all of them embrace Islām?” (Sūrah Yūnus verse 99) In another verse, Allāh Ta‘ālā declares: “He who wishes, may believe and he who wishes, may reject.” (Sūrah Kahf verse 29) In other words, the truth is palpably evident. There is no need to employ coercion.
 4. When Rasūlullāh ﷺ proclaimed his prophethood and subsequently invited the people to embrace Islām, he was all alone. He neither had the backing of a government nor did he wield a lancet to intimidate the disbelievers into embracing Islām. Let alone outsiders, his own family members, who generally support one another, turned out to be his most hostile enemies. They tried every form of torture and persecution on Rasūlullāh ﷺ and his *Ṣaḥābah* ﷺ. If divine revelation were not within reach to console him, it would have been almost impossible for him to bear such suffering and pain. How could he have coerced someone else to embrace Islām in such distressing circumstances?
 5. Following his appointment as a messenger, Rasūlullāh ﷺ continued his stay in Makkah Mukarramah for a period of thirteen years. During this trying period and under such appallingly difficult circumstances, numerous tribes came into the fold of Islām. Abū Zarr Ghifārī ﷺ embraced Islām during the very early stages of Islām. When he returned home and invited them to Islām, half his tribe, the Ghifār, embraced Islām. Before the *Hijrah* to Madīnah Munawwarah, fed up by the atrocious abuses of the disbelievers of Makkah, eighty-three Muslim men and eighteen women migrated to Abyssinia. On listening to the lecture of J‘afar ﷺ, the emperor of Abyssinia, Negis, embraced Islām. Even before *Hijrah*, seventy people of Madīnah embraced Islām at Rasūlullāh ﷺ’s hands at Minā. Due to the poignant lecture of Muṣ‘ab bin ‘Umair ﷺ, in one day, the entire tribe of Banū ‘Abdul-Ashal embraced Islām in Madīnah Munawwarah. Following their example, the remaining Anṣār embraced Islām.
- All these tribes entered the fold of Islām long before the divine edict of *Jihād* was issued. Abū Bakr Ṣiddīq, Umar Fārūq, ‘Uthmān Ghanī and ‘Alī bin Abī Tālib ﷺ, these four gallant personalities who conveyed Islām to every corner of the globe also embraced Islām long before the verses of *Jihād* were revealed.
6. Who forced the Christian delegations of Najrān and Syria to appear before Rasūlullāh ﷺ and embrace Islām? There was a huge influx of diverse delegations appearing before Rasūlullāh ﷺ to embrace Islām. Let alone coercion, Rasūlullāh ﷺ did not even despatch a messenger to summon them before him. This will be further evident from our discussion on the various deputations that appeared before Rasūlullāh ﷺ.
 7. The issue of *Jihād* is not exclusive to Muslims. This directive was assigned to the religion of the past Prophets as well. So if the dissemination and progress of Islām is based solely on *Jihād*, why didn’t the other faiths, which also embraced *Jihād*, spread as rapidly as Islām? Particularly when history bears testimony to the fact that the Christian and Jewish rulers, as they gained supremacy, arbitrarily massacred great numbers of their opponents.

8. If the Muslim rulers intimidated people into embracing Islām or they applied the same strategies the Christians have applied and are still applying, then at least in the Muslim dominions not a single non-Muslim would have remained. If material wealth and support were coupled with this truth, then why would people hesitate to accept this truth? If, prompted by greed, an unfathomable enigma like the trinity can be fudged up, if the attributes of humankind and divinity can be coalesced into a single human being despite the human being's numerous needs, if trees and stones can be conveyed as gods and if the soul and matter can be declared as immortal and timeless like Allāh Ta'ālā, then why would it be difficult to entice people to towards embracing the untainted *Tauhīd* (unity of Allāh Ta'ālā)? Why would it be challenging to convince people about his indisputable omnipresence and omnipotence? However, the magnificence of Islām is independent of propagating itself with the aid of material riches and the lure of 'satanic bows'. Those who are driven to embrace a religion by material riches are not servants of Allāh Ta'ālā but they are servants of material wealth and riches. May Allāh Ta'ālā protect us from this.
 9. Furthermore, the laws of Islām in themselves prove that Islām did not spread with the might of the sword. One of the rules governing the propagation of Islām is that when you are about to engage the enemy in *Jihad*, first and foremost, present them with Islām. If they embrace Islām, they are your brothers. There is then no difference between the two of you. All of you are equal. If they do not wish to embrace Islām and they wish to continue practising their own religion, they will be invited to pledge to adhere to the dictates of the Islāmic government and to pay the *Jizyah*. They will be warned not to stir anarchy within the Islāmic government. They are advised: "If you agree to this, the responsibility of protecting your life and honour lies on our shoulders. Your lives and honour will be protected just as the lives and honour of the Muslims is protected. On this condition, you may live the life of a Christian, Jew or Zoroastrian within the borders of the Islāmic government without any interference into your personal religious preferences. Furthermore, you have been awarded extended freedom in that Islām will not enforce upon you some of its specific laws. For instance, the consumption of alcohol is prohibited in Islām whilst in your religion it is permitted. Therefore, Islām will not prohibit you consuming or dealing in alcohol. Or in the case of *Nikāh* (marriage). The validity of a marriage is based on a number of distinctive restrictions in Islām. You will not be obliged to adhere to these restrictions. You will be permitted to marry according to your own customs and traditions." Etc., etc.
- Only if they refuse to pay *Jizyah*, then only, as a final option, the sword is resorted to. From this we deduce that the sword is not employed to forcefully convert people to Islām but it is used as a last resort to combat their rebelliousness. So if Islām spread with the might of the sword, the use of the sword would have been the first option and not the third and last option.
10. If Islām spread under duress, then these victims of duress wouldn't have been so passionately and fanatically attached to Islām because the coercion has an impact on the external body only and not the heart. So those who embraced Islām under duress would have been expressing the *Kalimah* with the tongues whilst their hearts would have a spirited aversion to it. On the contrary, these people, internally and externally, in private and in public, were zealously devoted to Islām. They would offer more 'Ibādat within the confines of their homes than they would within the Musjid. They considered the sacrifice of their lives and wealth for Islām as a source of honour and esteem. Furthermore, a person who merely recites the *Kalimah Lā Ilāha Illallāh* with the tongue without actually believing in it may not be killed in *Jihād*. So, the religion that offers its enemies a shield that enables them to instantaneously redeem themselves just by verbally proclaiming *Kalimah Lā Ilāha Illallāh*, can this religion ever flourish with the might of the sword? There is absolutely no room for coercion in such a Dīn. Every single disbeliever is able to protect himself with the shield of this *Kalimah* and when the opportunity arises, he is able to revert to his previous faith. So what is the reason for these people who, in the words of the critiques embraced Islām under duress, to remain firmly committed to Islām all their lives? Why didn't they revert to their earlier faiths when the opportunity presented itself? *Tilka 'Asharatun-Kāmilah*⁸

Islām and the issue of slavery

The honour Allāh Ta'ālā has bestowed upon mankind, He has bestowed upon no other creation with such honour. He has made man a manifestation of His perfect attributes like knowledge, supremacy, sight, audition, speech and intention. Allāh Ta'ālā honoured man by appointing him His *Khalīfah* (vicegerent). The angels were forced to bow down before him and He assigned him a status that far exceeded the rank of the other creations. So much so that even Iblīs the accursed snarled: "Is this the one You ranked over me?"

Allāh Ta'ālā created the entire world for the benefit of man and He created man for His worship and devotion. He awarded him such an extent of freedom that He placed the entire earth at his disposal and granted him ownership of it. As Allāh Ta'ālā declares: "He has created for you everything that is in the earth."

However, when this foolish man refuses to acknowledge his true creator as worthy of worship and he is determined on rebelling against Allāh Ta'ālā (with *kufr*) and he sets foot into the arena of hostility and opposition against the Ambiyā ﷺ, then he forfeits all these rights and privileges. He is summarily deprived of the liberty that was conferred upon him. Additionally, Allāh Ta'ālā declares such rebellious characters as 'possessed slaves' in the ownership of His pious servants who offer their lives to elevate His divine

⁷ Shayṭān is reported to have avowed: "A woman is my ancient bow." In other words, 'whichever arrow I wish to release through her, it never fails me.'

⁸ Literally, 'This makes ten in all'. This is also part of a Qurānic verse. Here the author refers to the ten proofs he has presented to dispute the assertion that Islām prospered under the might of the sword.

word. Additionally, Allāh Ta‘ālā has given these pious servants free reign over these slaves, permitting them to treat these slaves like chattels. They may buy, sell, gift or pawn them as they please whilst the slaves themselves enjoy no such liberties of transacting. The severity of the punishment equitably corresponds to the gravity of the crime. In cases of theft and adultery, the perpetrator may be set free after a short period of incarceration because these are civil crimes but the crime of treason is never condoned because this is a crime against the state. It is an act of blatant defiance against the government of the day. This is why Allāh Ta‘ālā declares:

“Verily Allāh will not forgive the (crime of) assigning partners with Him and He will forgive any other crime beside this (shirk) for whomsoever He wishes.”

(Sūrah Nisā verse 48)

This is such because a disbeliever, in principle, does not consider Allāh Ta‘ālā to be worthy of obedience. He does not consider His divine law to be worthy of implementation and he does not even regard himself as obliged to adhere to the wishes of Allāh Ta‘ālā. This is why this person is declared a rebel against Allāh. Morally, ethically and logically, a person may seem to be conforming to the dictates of the Sharī‘ah but this conformity is not referred to as obedience. It is simply an appearance of conformity. In principle though, this person is a rebel and a transgressor. And obviously, despite resistance to the fundamentals, downright disobedience and hostility towards elementary beliefs, how can apparent conformity to the Sharī‘ah ever be considered? This is why divine forgiveness without Īmān and submission is not possible. And, without Īmān, all virtuous deeds and exceptional character is worthless. On the contrary, a sinful believer’s disobedience is partial. Fundamentally, he regards himself duty bound to worship and obey Allāh Ta‘ālā and when he commits a sin, he turns to his compassionate Allāh and beseeches His divine forgiveness.

This is why Allāh Ta‘ālā reveals:

“A Mumin (believing) slave is far better than a (free) polytheist even though he may be alluring to you. These people are inviting to the fire.”

(Sūrah Baqarah verse 221)

To equate a staunchly devoted person to a rebellious or treacherous person is rationally and lawfully an act of downright injustice. Which cultured government is there wherein the criminal and law-abiding enjoy equal rights?

As Allāh Ta‘ālā declares:

“Should We make the Muslims like the criminals?” (Should we treat both groups equally without any difference in the laws applicable to them?)

(Sūrah Qalam verse 35)

In every cultured government of the world, the punishment meted out to rebels and political prisoners far outweighs the sentence imposed upon thieves, scoundrels, fraudsters and swindlers. A person found guilty of rebellion is sentenced to nothing short of the death penalty or permanent banishment. Although both classes of criminals are guilty of transgression but the transgression of the thieves and scoundrels is against just a few selected individuals of society whereas the transgression of rebels and political prisoners is against the authority of the ruler and in opposition to the rule of law. Their intention is to put an end to the current power structure. In every civilised government, there is no crime more heinous than mutiny and treason. Even theft and adultery pales in significance when compared to rebelliousness and treason. It is an established law of the governments of the world that the person who is guilty of rebelliousness summarily forfeits his rights of liberty and all his assets and property is confiscated and he is treated like an insignificant animal even though this political prisoner may be a brilliant intellectual. Who knows, he may even be more intelligent and more educated than the head of the government.

So if the sham-governments of this world have the right to strip the rebels of their liberties, then why shouldn’t Allāh Ta‘ālā, who bestowed life and intellect to these rebels, not have the right to dispossess His rebels (the *kuffār* disbelievers) of their freedom as well?

In short, since slavery is the punishment administered to those who rebel against Allāh Ta‘ālā, i.e. it is the punishment for *kufṛ* (disbelief), its mention is made in the Tawrāt and Injīl as well. In fact, not a single creed or faith is devoid of the issue of slavery. This implies that all faiths unanimously subscribe to the issue of bondage.

If bondage and slavery in itself were disgusting, it wouldn’t have been condoned in any of the divine faiths. From Ibrāhīm ؑ right up to Ḥadrat ‘Isā ؑ, all the Ambiyā ؑ approved of it. Allāh forbid! If slavery was in itself disgusting or if it were a barbaric or shameful undertaking, none of the Ambiyā ؑ would have approved of it. Wouldn’t the Ambiyā ؑ know that slavery in itself is barbaric or strangely unnatural? Māriyah Qibṭiyyah was the slave girl of Rasūlullāh ﷺ. From her Ḥadrat Ibrāhīm ؑ was born. Was Rasūlullāh ﷺ guilty of perpetrating an innately repulsive deed all his life? Allāh Ta‘ālā forbid! Was he guilty of persistently aberrant behaviour? Even if we hypothetically assume the impossibly absurd notion that the Ambiyā ؑ erred in their independent judgement on this issue, then the question would arise that why didn’t the all-knowing and all-powerful Almighty not enlighten them about this misconception?

Before Islām, not a single nation was devoid of the custom of slavery. At the advent of Islām, Islām not only condoned the practice but it promptly outlawed all forms of shameless and inhumane dealings against slaves that were prevalent at that time. It set out the rights of both the master and the slave and it revealed a host of ways to emancipate them from bondage, as mentioned in detail in the books of Ḥadīth and Fiqh.

Yes, Islām did not abolish slavery altogether because slavery is a divine punishment for rebellion (*kufṛ*) against Allāh Ta‘ālā. As long as *kufṛ* and *shirk* continues in this world, bondage and slavery will persist. And it should persist because if the crime is there, why should the punishment be lacking? Sharīah retained the concept of slavery but eradicated the injustices and evils associated with it. There is absolutely no doubt that slavery is extremely humiliating but the humiliation of *kufṛ* and *shirk* is far more demeaning. The evils of other sins are restricted but the evils of rebellion against Allāh Ta‘ālā are infinitely boundless. This is why the punishment for *kufṛ* is eternal damnation whilst the reward for Īmān is eternal bliss. The evils of *kufṛ* and the merits of Islām are infinitely boundless. And the objective of Islām is to demean *kufṛ*. The motive behind theft and adultery is greed and hedonistic pursuits respectively whilst the motive behind rebellion against Allāh Ta‘ālā is rejection and arrogance. As Allāh Ta‘ālā describes in regards to Shayṭān: “He rejected and adopted arrogance and he was amongst the disbelievers.” For this reason, the punishment for theft and adultery is what it is whilst the crime that was spurred by arrogance is punished by a corresponding form of humiliation, and that is slavery. “The punishment for an evil is a corresponding evil.” And those who believe in Allāh Ta‘ālā and His Rasūl ﷺ and make sacrifices in His path are rewarded with divine honour. Allāh Ta‘ālā bestows upon them this privilege that He makes them owners and masters of these arrogant rebels. ‘And for Allāh and His Rasūl is honour and for the Muslims but the hypocrites know not.’”

The person who acknowledges the distinction between good and evil, Īmān and *kufṛ*, righteousness and iniquity, Mumin and disbeliever; wouldn’t harbour any objection to this issue. As for the person who at the very outset does not believe in the division between good and bad, righteousness and iniquity, this discourse is not addressed to him. He is not a human but a beast.

The words *Mā malakat Aymānukum* (that which your hands own i.e. slaves) appears fifteen times in Holy Qurān. The emancipation of slaves in expiation of sins is also explicitly mentioned in the Holy Qurān. Similarly, the law governing a *Mukātab*⁹ is also explicitly mentioned in the Holy Qurān. On the basis of such Qurānic verses, the institution of slavery is so obvious that no average person would dare contest its permissibility.

It appears in the Hadīth that a *Mukātab* will remain a *Mukātab* as long as even a Dirham is outstanding against him. In regards to the Banū Qurayzah tribe, when Hadrat S‘ad bin Mu‘āz ؓ proposed that their combatant men be put to the sword and their families taken as slaves, Rasūlullāh ﷺ commented: “You have passed judgement as per the divine edict of Allāh Ta‘ālā.” In respect of the slaves of the battle of Awṭās, the following verse was revealed:

“And the chaste women except those whom your hands own...”

On the basis of the Qurān and Hadīth, the institution of slavery is more vivid than the brilliance of the sun. In chapter four page 121, ‘Ārif Rūmī, under the commentary of the following Hadīth writes:

Hadīth: “Allāh Ta‘ālā created the angels and endowed them exclusively with intellect. He created the animals and entrenched within them base desires. He created mankind and installed within them both; intellect as well as base desires. So he whose intellect dominates his base desires is more superior than the angels whilst he whose base desires override his intellect, is worse than a beast.” Rasūlullāh ﷺ has spoken the absolute truth.

In the commentary of this Hadīth ‘Ārif Rūmī writes:

“It appears in the Hadīth that Allāh Ta‘ālā created His creation in three groupings:

The first group consists of the creation that is an embodiment of knowledge, wisdom and nobility. This is the group of the angels who don’t know of anything save the obedience of Allāh Ta‘ālā.

Within their disposition there is not a vestige of personal aspirations or base desires. They were formulated from *Nūr* (divine light) and their entire beings centre on the devotion and love of Allāh Ta‘ālā.

The second group consists of the creation that is wholly devoid of intellect and wisdom. These are the animals whose function is merely to graze and get fat.

They know of nothing else save their stables (or animal enclosures) and feed. They have no idea of *Shaqāwat* (spiritual misfortune) and *Sa‘ādat* (spiritual fortune).

The third group is made up of man; half of composition is angelic whilst the other half is beastly. He is made up of angelic and bestial attributes.

The half that constitutes beastly attributes, like animals, is inclined towards baseness and immorality and the half that constitutes angelic attributes is, like the angels, inclined towards loftiness.

Now there is a persistent struggle between both these halves. Let us see who will triumph in this tug of war and who will excel in this contest.

⁹ A slave whom the master pledges to emancipate upon the payment of a certain amount of money is referred to as a *Mukātab*.

So if the intellect excels bestiality in this contest, then this man surpasses even the angels of Allāh Ta‘ālā because in spite of possessing beastly attributes and base desires, this man gave preference to the intellect. The angels on the contrary, are not hindered by any temptations in their inclinations towards loftiness.

And if his base desires dominate him, then this person is worse than the animals as Allāh Ta‘ālā declares: “These people (disbelievers) are like the animals, in fact even more astray.”

The former two groups; the angels and the animals are not constrained by confronting the dictates of Shayṭān and the *nafs*. However, the third group, i.e. mankind is incessantly subjected to the dilemma of the contest between the intellect and base desires.

Then, this man, in terms of his tribulations, is further divided into three categories. As Allāh Ta‘ālā reveals: “So those of the right. How (fortunate) are those of the right? And those of the left, how (unfortunate) are those of the left. And those foremost (in embracing Islām) will be foremost (in their entry into paradise). They will be the nearest (to Allāh Ta‘ālā).”

The first is a group of people absolutely immersed in the love of Allāh Ta‘ālā. This group of people, like Ḥadrat ‘Īsā ﷺ is linked to the angels.

Note: Since Ḥadrat ‘Īsā ﷺ was created out of the breath of Jibrāil ﷺ, he was human in flesh but figuratively he was an angel. For further details, refer to Futūḥate Makkiyyah and Fuṣūṣul-Ḥikam.

This group of people are human in their physical nature but they are figuratively Jibraīls (angels). They are free of base desires, anger and every form of derogatory behaviour. This group is referred to as the *Muqarrabīn* and *Sābiqīn* (the close and foremost).

The second group is made up of people who are linked to donkeys and other beasts. They have transformed themselves into embodiments of based desires and ferociousness. As Allāh Ta‘ālā says: “As though they are wild donkeys.” In another verse, Allāh Ta‘ālā describes them thus: “These people (disbelievers) are like the animals, in fact even more astray.”

The angelic attributes of Jibrāil have vanished from them. Due to the constriction of their vessels (hearts), these angelic attributes faded away. This second group is the *As’hābush-Shimāl* (the people of the left).

The last of these groups is made up of the ordinary believers. Allāh Ta‘ālā refers to them as *As’hābul-Maymanah* (the people of the right). It refers to those who embraced Islām but their *nafs* (base desires) are not at ease as yet. Imān is drawing them towards Allāh whilst their *Nafs* is propelling them towards base desires and passionate cravings. This is a somewhat eccentric dilemma. Sometimes the bestial *nafs* becomes dominant and at times Imān and spiritual guidance gets the upper hand.

Day in and day out there is a perplexing grapple between the intellect against the *nafs* and between the *Rūḥ* (soul) against the physical body.”

These are the words of ‘Ārif Rūmī that I have quoted with a brief commentary. Now I will revert to the original discussion.

Reverting to the point under discussion, the feature of freedom attributed to a human being is not an exigent of his actual being and reality. In other words, it is not impossible for this attribute of freedom to detach itself from him. In fact this freedom is a consequence of him attributing himself to angelic attributes. As long as he is attributed to angelic qualities, he will enjoy his freedom and self-determination and if he attributes himself to bestial characteristics, he will forfeit his right to this freedom and self-determination.

It is decisively established on the basis of explicit texts of the Qurān that a person guilty of *kufr* and *shirk* (disbelief and polytheism) is equated with animals and beasts. As Allāh Ta‘ālā declares in the following verses:

“They (disbelievers) are not save like animals. In fact, they are more deviated from the (right) path (than the animals).”
(Sūrah Furqān verse 44)

“Verily the worst animals in the eyes of Allāh are those who disbelieve.”
(Sūrah Anfāl verse 55)

“And those who disbelieve, they enjoy themselves and eat like cattle eat.”
(Sūrah Muḥammad verse 12)

This barbaric culture and bestial ‘civilisation’ has gained unwarranted publicity nowadays. These divine declarations of Allāh Ta‘ālā, in today’s civilised public gatherings are proving spot on. Don’t the intellectuals of the world deem the immorally corrupt criminals worse than animals? So if Islām believes the rebels against Allāh (disbelievers) to be worse than animals, what is inappropriate about that?

So just as the capture of a wild animal renders it the property of the hunter, similarly, the capture of the rebels of Allāh transforms them into property (of the Muslims). Just as hunting and capture of a wild animal is a source of ownership, similarly, dominance and control over the disbelievers is a cause of ownership and bondage. The distinguishing factor between man and animal is the faculty of

intellect. This is why the sale of animals is not only permissible but also admirable mainly due to their lack of intelligence. When a person lowers himself to an act of foolishness and he usurps the rights of others, the courts sometimes declare his business transactions as null and void. Sometimes, the courts would forcibly sell his property in order to satisfy the obligations of others. Isn't this a forfeiture of his liberty?

Elimination of a doubt

When man is referred to as innately free, this definitely does not mean that freedom and liberty is part of his inherent constitution or intrinsic reality. But it means that every human being is born upon the innate nature of Islām. This is why he is referred to as 'innately free'. When this innate attribute of Islām disappears, the element of freedom also disappears with it. And this bondage is a penalty for the crime of acting contrary to nature. If we hypothetically assume that this freedom is a natural right of a human being, our question would then be: who conferred him with this right? Is this such a tenacious right that no matter what crime you commit, whether you perpetrate *kufr*, *shirk*, rebel against Allāh Ta'ālā, impede the implementation of His divine law, falsify and challenge the divine messengers or persecute their followers, no matter what you do, this right of freedom will certainly not vanish!

Bear in mind that all the divine religions are unanimous that upon the perpetration of *kufr* and *shirk*, even the right to live is forfeited let alone the right to freedom. Even in the most cultured and civilised democracies of the world, freedom does not imply that you do not submit to the elected government, you don't even acknowledge the legitimacy of the elected government ministers, you fail to abide by the law, you deliver inflammatory lectures against it and you hamper the implementation of the law. It doesn't happen such that you are guilty of such heinous crimes and yet you roam about freely without any fear of detention or litigation and without any fear of your assets being impounded or your bank accounts frozen. How can this not be the case? Yes, if you rebel against the government then the government will also exploit every avenue at its disposal to penalise you for what you deserve. The human limbs and life are also part of an individual's innate constitution but within the course of implementing the penal code, the amputation of the limbs or the termination of life is indispensable. Upon the perpetration of a crime, a person forfeits his natural rights and there is no crime as heinous as *kufr* (disbelief).

Political Bondage

Western nations cause a ruckus over the issue of slavery in Islām but they conveniently fail to broach the issue of slavery found in the old as well as new testaments. However, they regard political slavery as an expedient requirement. The current political configurations have devised a host of techniques to force entire nations into bondage. Hence, there remains no need for individual slavery. Even in these times of ostensible democracy and purported equality, white-skinned people are favoured over their darker-skinned counterparts. We see this distinctly applied in the United States of America where discriminatory laws are arbitrarily applied against black citizens in favour of their fairer-skinned compatriots.

A chapter dealing with the inimitable sacrifices of the Sahābah ﷺ in the path of Allāh Ta‘ālā and the execution of the rebellious villains in the various military campaigns.

Only when the divine commandment of *Jihād* was issued, Rasūlullāh ﷺ launched an offensive against the disbelievers or he despatched an army to the various regions.

The battle in which Rasūlullāh ﷺ himself participated is referred to as a *Ghazwah* in the technical jargon of the scholars of *Siyar* whilst the expedition in which he did not participate is referred to as *Sariyyah* or *B‘ath*.

Number of Ghazwāt

According to Mūsā bin ‘Aqabah, Muḥammad bin Ishāq, Wāqidī, Ibn S‘ad, Ibn Jawzī and Dimyāṭī ‘Irāqī, there were a total of twenty-seven *Ghazwāt* in which Rasūlullāh ﷺ participated. Sa‘īd bin Musayyab¹⁰ رحمه الله عليه documents twenty four whilst Jābir bin ‘Abdullāh¹¹ ﷺ reports that there were twenty one *Ghazwāt*. Zaid bin Arqam¹² ﷺ narrates that the *Ghazwāt* totalled just nineteen.

‘Allāmah Suhaylī says that the reason for this discrepancy in the number of *Ghazwāt* is that some scholars perhaps combined two or more *Ghazwāt* into one because they occurred round about the same time within a single journey. This is why they considered the number of *Ghazwāt* to total less in number. Another reason could be that perhaps some of the scholars or narrators had no knowledge of some of these expeditions.¹³

Number of Sarāyā

Correspondingly, there is a difference of opinion as far as the number of *Sarāyā* is concerned as well. According to Ibn S‘ad there were forty. Ibn ‘Abdul-Barr reports thirty-five, Muḥammad bin Ishāq reports thirty-eight. Wāqidī says that there were forty-eight *Sarāyā* whilst a total of fifty-six is narrated from Ibn Jawzī. For further details, refer to Zarqānī volume 1 page 388.

Sariyyah of Hadrat Hamzah ﷺ

The very first squad of thirty Muhājirīn¹⁴ Rasūlullāh ﷺ despatched seven months after the *Hijrah* was – as per the conflicting narrations – either in the month of Ramaḍān or in the month of Rabī‘ul-Awwal of the second year towards Sīful-Baḥr under the leadership of Hadrat Hamzah ﷺ. This contingent was sent out to keep tabs on a trade caravan of three hundred travellers returning from Syria under the commandership of Abū Jahl. This was the first *Sariyyah* after *Hijrah*. This contingent was made up exclusively of the *Muhājirīn* without any of the Anṣār. When Hadrat Hamzah ﷺ landed at Sīful-Baḥr and both parties drew their battle lines poised for attack, Majdī bin ‘Amr Juhanī mediated between the two rivals. Abū Jahl returned to Makkah with his caravan and Hadrat Hamzah ﷺ to Madīnah.¹⁵

Sariyyah of ‘Ubaidah bin Hārith ﷺ

Eight months after *Hijrah* in the month of Shawwāl in the first year A.H., Rasūlullāh ﷺ despatched a contingent of sixty or eighty *Muhājirīn* under the commandership of ‘Ubaidah bin Hārith ﷺ towards Rābigh. This contingent consisted of no Anṣār.

When they reached Rābigh, they had a confrontation with two hundred Qurayshī mounted cavalry. However, no actual battle took place. Only S‘ad bin Abī Waqqāṣ ﷺ launched a single arrow against the enemy. This was recorded as the first arrow to be let loose in the history of Islām.

¹⁰ As recorded by ‘Abdur-Razzāq with an authentic *Sanad*.

¹¹ Narrated by Abū Y‘alā with an authentic *Sanad*.

¹² Narrated by Bukhārī, Muslim and Tirmizī.

¹³ Fathul-Bārī volume 7 page 218, Zarqānī volume 1 page 388

¹⁴ According to some historians, this contingent consisted of a few Anṣār as well. However, Ibn S‘ad disputes this opinion. Not a single Anṣārī participated in any of the *Sariyyahs* despatched by Rasūlullāh ﷺ before the battle of Badr because the Anṣār pledged to support Rasūlullāh ﷺ within the boundaries of Madīnah. They did not pledge to engage in battle outside Madīnah because when Rasūlullāh ﷺ addressed the *Sahābah* رضي الله عنهم on the eve of the battle of Badr, he addressed the Anṣār thus: “What is your opinion?” [Tabqāt Ibn S‘ad volume 2 page 3, Zarqānī volume 1 page 380]

¹⁵ Tabqāt Ibn S‘ad volume 3 page 2, Al-Bidāyah Wan-Nihāyah volume 2 page 244.

The Qurayshī cavalry – as per the conflicting narrations - was under the commandership of Abū Sufyān bin Hār¹⁶ or ‘Ikramah bin Abū Jahal or Mikraz bin Hafs.

Miqdād bin ‘Amr and ‘Utbah bin Ghazwān, who had earlier embraced Islām but as they were in the malicious clutches of the Quraysh they were unable to migrate, also joined the Quraysh in this expedition with the intention of breaking away from the Quraysh and joining the Muslims the moment an opportunity presents itself. Accordingly, when the two hostile parties confronted one another, these two slipped away from the ranks of the *kuffār* and joined the Muslims. (*Zarqānī volume 1 page 391*)

Since the *Sariyyah* of Hadrat Hamzah ﷺ and the *Sariyyah* of ‘Ubaidah bin Hārith ﷺ took place within a very close period of time, the scholars of history have differed as to which battle preceded which. Some are of the opinion that the *Sariyyah* of Hadrat Hamzah ﷺ preceded the *Sariyyah* of Hadrat ‘Ubaidah bin Hārith ﷺ whilst some maintain it is the other way round. And Allāh Ta‘ālā knows best. (*Zarqānī volume 1 page 391*)

Some scholars are of the opinion that both these expeditions took place simultaneously, thus confusingly leading some to believe that one *Sariyyah* preceded the other. So each of the conflicting opinions is contextually correct.

***Sariyyah* of S‘ad bin Abī Waqqās ﷺ**

In the first year of *Hijrah*, in the month of Zul-Q‘adah Rasūlullāh ﷺ despatched an infantry unit comprising of twenty Muhājirīn under the command of S‘ad bin Abī Waqqās ﷺ to Kharrār.

Kharrār is a valley near Juhfah. Ghadīr-Kham also lies in close vicinity to this valley.

This infantry unit would hide during the day and travel at night. When they landed at the valley of Kharrār, they learnt that the Qurayshī caravan (that they were pursuing) had already left. This group then returned to Madīnah. (*Zādul-Ma‘ād volume 2 page 83*)

According to Wāqidī and Muḥammad bin S‘ad, all the aforementioned three *Sariyyahs* were despatched in the first year of *Hijrah*. However, Muḥammad bin Ishāq is of the opinion that all these *Sariyyahs* were despatched only in the second year of *Hijrah* after the expedition of Abwā. (Ibnul-Athīr volume 2 page 41) And Ibn Hishām is also inclined to this view as he cites in his *Sīrat* the expedition of Wuddān (Abwā) first and then the *Sariyyah* of ‘Ubaidah bin Hārith followed by the *Sariyyah* of Hamzah ﷺ. This humble servant (the author) has merely followed (the sequence transcribed by) Hāfiz Ibn Qayyim, ‘Allāmah Qaṣṭalānī and ‘Allāmah Zarqānī.

Expedition of Abwā¹⁷

This was the very first military campaign in which Rasūlullāh ﷺ actively participated whilst the battle of Tabūk was his last.

In the beginning of the month of Ṣafar in the second year of *Hijrah*, taking sixty Muhājirīn with him without any Anṣār, Rasūlullāh ﷺ set out for Abwā to launch an offensive against a Qurayshī caravan and upon the Banū Damrah tribe. He appointed S‘ad bin ‘Ubādah ﷺ as his vicegerent in Madīnah. The battle flag in this expedition was held by Hadrat Hamzah ﷺ.

When Rasūlullāh ﷺ landed at Abwā, the Qurayshī caravan had already departed. And concluding a truce with the chief of the Banū Damrah tribe, Makhshī bin ‘Amr, Rasūlullāh ﷺ returned to Madīnah. Some of the conditions of this truce were that the Banū Damrah would neither wage war against the Muslims nor would they support the Muslims’ enemy in any way. They would not betray the Muslims and in times of need, they are required to extend a helping hand to the Muslims. (*Tabqāt Ibn S‘ad volume 2 page 3*)

This expedition is also referred to as the battle or expedition of Wuddān. Abwā and Wuddān are names of places barely six miles apart from one another.

In this expedition, within fifteen days Rasūlullāh ﷺ returned to Madīnah Munawwarah without actually engaging in any physical combat. ((‘Uyūn Al-Athar volume 1 page 226, Fathul-Bārī volume 7 page 217)

¹⁶ Abū Sufyān bin Hār and ‘Ikramah bin Abū Jahal both embraced Islām on the occasion of the conquest of Makkah. However, nobody mentions Mikraz bin Hafs as a Ṣaḥābī except Ibn Hibbān in his book ‘Kitābuth-Thiqāt’ wherein he merely alludes to Mikraz bin Hafs as a Ṣaḥābī. He says: “It has been claimed that he (Mikraz) enjoyed the status of companionship.” [Zarqānī volume 1 page 391]

¹⁷ Abwā is a village thirteen miles from Juhfah from the direction of Madīnah. [Fathul-Bārī volume 7 page 217 *Kitābul-Maghāzī*]

The battle of Bawāt¹⁸

As per divine revelation, when Rasūlullāh ﷺ heard of a trade caravan of the Quraysh heading towards Makkah, Rasūlullāh ﷺ set out for Bawāt with at least two hundred Mujāhidīn in the month of Rab‘ūl-Awwal or Rab‘ūth-Thānī 2 A.H. The purpose of this expedition was to launch an attack against this trade caravan. Rasūlullāh ﷺ appointed ‘Uthmān bin Maz‘ūn ؓ, who was amongst the first group of people to embrace Islām and also amongst the emigrants to Abyssinia, as his governor in Madīnah Munawwarah.

This trade caravan of the Quraysh comprised of two thousand five hundred camels and one hundred tribesmen of the Quraysh under the leadership of Umayyah bin Khalaf.

When Rasūlullāh ﷺ reached Bawāt, he discovered that the trade caravan had somehow slipped away undetected. So without engaging in any hostilities, Rasūlullāh ﷺ returned to Madīnah Munawwarah. (Zarqānī volume 1 page 392)

Expedition of ‘Ushayrah

During Jumādāl-Ūlā, 2 A.H., Rasūlullāh ﷺ, in the company of two hundred Muhājirīn, set out for ‘Ushayrah to attack the Qurayshī caravan. ‘Ushayrah is close to Yamb‘u. He appointed Abū Salamah bin ‘Abdul-Asad ؓ as his vicegerent in Madīnah.

Thirty camels were available for this expedition and the Ṣaḥābah ؓ took turns riding them.

A number of days before Rasūlullāh ﷺ turned up at ‘Ushayrah, the trade caravan that he was pursuing had already slipped away. Rasūlullāh ﷺ then stayed on for the rest of the month of Jumādāl-Ūlā and a few days of Jumādas-Thānīyah. He then concluded a peace treaty with Banī Mudlij tribe and without actually engaging in any form of combat, Rasūlullāh ﷺ returned to Madīnah Munawwarah.

This is what the peace treaty looked like:

“*Bismillāhir-Raḥmānir-Raḥīm*. This is an accord from Muḥammad Rasūlullāh in favour of Banū Damrah tribe. Their lives and property are protected and safe. They will be assisted against whosoever attacks them provided Banū Damrah themselves do not interfere with the Dīn of Allāh. This treaty will remain in force until Lake Sūfah dries up. (In other words, this treaty will remain perpetually intact.) And when the Rasūl ﷺ beckons them to assist, they will be required to offer their (unstinting) support. This is the pledge of Allāh and His Rasūl ﷺ over them. And the pious and Allāh-conscious from amongst them will also be aided and supported.” (Rawḍul-Anf volume 2 page 58, Zarqānī volume 1 page 196)

Regarding the very first *Ghazwah* that took place, the scholars of history hold conflicting views. Muḥammad bin Ishāq and a number of others maintain that the very first *Ghazawah* was Abwā then Bawāt followed by ‘Ushayrah. And the same sequence is adopted by Imām Bukhārī رحمه الله عليه in his Ṣaḥīḥ as well. Ḥāfiz ‘Asqalānī رحمه الله عليه also favours this sequence in his commentary on Bukhārī, Fathul-Bārī. Some scholars are of the opinion that the expedition of ‘Ushayrah was the very first *Ghazwah* (in which Rasūlullāh ﷺ participated.) (Tārīkhul-Khamīs volume 1 page 401)

Furthermore, the ‘Ulamā hold conflicting views in regards to the first three *Sariyyahs* mentioned previously: the *Sariyyah* of Ḥamzah, the *Sariyyah* of ‘Ubaidah and the *Sariyyah* of S‘ad. According to some people, all these three *Sariyyahs* occurred in the second year of *Hijrah* after the expedition of Abwā. However, most scholars maintain that these three *Sariyyahs* took place in the first year of *Hijrah* before the expedition of Abwā. This means that following the divine approval of *Jihād*, the series of military expeditions kicked off with *Sariyyahs* and the despatch of smaller military units. Ḥāfiz Ibn Qayyim in his Zādul-Ma‘ād, ‘Allāmah Qaṣṭalānī in his Mawāhib and ‘Allāmah Zarqānī in his Sharah Mawāhib reckon these three *Sariyyahs* i.e. the *Sariyyah* of Ḥamzah, the *Sariyyah* of ‘Ubaidah and the *Sariyyah* of S‘ad to have occurred in the first year of *Hijrah*. This humble servant (the author) has generally adhered to the sequence of events as cited by Qaṣṭalānī and Zarqānī. Muḥammad bin Ishāq and others are of the opinion that the sequence of military expeditions was launched with the battle of Abwā and this was followed by the despatch of the *Sariyyah* of Ḥamzah and the *Sariyyah* of ‘Ubaidah. Since Rasūlullāh ﷺ despatched both *Sariyyahs* at once, the narrators of these events were thrown into a bit of doubt as to which *Sariyyah* preceded which. In his ‘Sīrat’, Ibn Hishām chronicles these events thus: first the expedition of Wuddān (Abwā) followed by the *Sariyyah* of ‘Ubaidah and then the *Sariyyah* of Ḥamzah. This is succeeded by the expedition of Bawāt and finally the expedition of ‘Ushayrah. He chronicles these *Ghazwāt* and *Sarāyā* in the events of the second year.

First Battle of Badr

(Also referred to as the battle of Safwān or the minor battle of Badr)

¹⁸ Bawāt is also pronounced as Buwāt with a dammah on the bā. Bawāt is a name of a mountain close to Yamb‘u approximately forty-eight miles from Madīnah Munawwarah. [Zarqānī]

Barely ten days had passed after Rasūlullāh ﷺ's return to Madīnah from the battle of 'Ushayrah than Kurz bin Jābir Fahrī launched a late night attack on the pastures of Madīnah and made off with a number of camels and goats.

The instance Rasūlullāh ﷺ received news about this offensive, he immediately set out in pursuit of him towards Safwān. This was a location close to Badr. However, Kurz had already sneaked off even before Rasūlullāh ﷺ landed at Safwān. This is why he decided to return to Madīnah.

Safwān is a region close to Badr. Since Rasūlullāh ﷺ trailed him all the way to Badr, this expedition is referred to as the first battle of Badr and it is also referred to as the battle of Safwān. Before setting out for this expedition, Rasūlullāh ﷺ appointed Zaid bin Hārithah as his deputy in Madīnah Munawwarah. (*Zarqānī volume 1 page 396, 'Uyūn Al-Athar volume 1 page 227*)

Kurz bin Jābir ؓ was one of the chieftains of the Quraysh tribe. He later embraced Islām. Rasūlullāh ﷺ appointed him the *Amīr* of the unit that was despatched to give chase to the 'Uraniyyīn. He was martyred in the conquest of Makkah. (*Al-Isābah volume 3 page 290*)

Sariyyah of 'Abdullāh bin Jahsh ؓ

On his return from the expedition of Safwān, Rasūlullāh ﷺ despatched 'Abdullah bin Jahsh ؓ towards a place called Nakhlah¹⁹ in the month of Rajab 2 A.H. Eleven *Muhājirīn*, who are listed hereunder, were also despatched with him:

No.	Name
1	Abū Huzaifah bin 'Utbah ؓ
2	'Ukkāshah bin Mihsan ؓ
3	'Utbah bin Ghazwān ؓ
4	S'ad bin Abī Waqqās ؓ
5	'Amīr bin Rabī'ah ؓ
6	Wāqid bin 'Abdullāh ؓ
7	Khālid bin Bukair ؓ
8	Suhail bin Baydā ؓ
9	'Amīr bin Iyās ؓ
10	Miqdād bin 'Amr ؓ
11	Safwān bin Baydā ؓ

These eleven *Muhājirīn* under the command of 'Abdullāh bin Jahsh ؓ made up this *Sariyyah*. S'ad bin Abī Waqqās ؓ narrates: "Rasūlullāh ﷺ planned to send us out on a *Sariyyah* and revealed: 'I will appoint such a man as an *Amīr* (leader) over you who is the most tolerant over hunger and thirst.' He then appointed 'Abdullāh bin Jahsh ؓ as an *Amīr* over us. He was the first *Amīr* to be appointed in Islām." (*Zarqānī volume 1 page 397*)

On the basis of a satisfactory *Sanad*, M'ujame-Tabrānī narrates that Jundub Bajalī ؓ relates: "As Rasūlullāh ﷺ was sending off 'Abdullāh bin Jahsh ؓ, he wrote out a letter and handing it over to him instructed: 'don't open this letter until you are two days into your journey. Once you are two days into your expedition, read this letter and act accordingly but do not compel any of your companions to do so.'"

Accordingly, two days into the journey, 'Abdullāh bin Jahsh ؓ opened the missive of Rasūlullāh ﷺ and found the following instructions printed therein: 'Continue on your journey until you land at a place called Nakhlah between Makkah and Tāif and wait there for the Quraysh. Also continue to provide us intelligence on their movements.'

On reading the contents of this letter, 'Abdullāh bin Jahsh ؓ declared: '*Sam'an wa Tā'atan* – I submit and adhere to the instructions of Rasūlullāh ﷺ.' He then notified his companions about the contents of the letter, adding: 'I am not compelling any of you to adhere to these instructions. Whomsoever cherishes martyrdom may join me.' Every single one of them enthusiastically agreed to accompany him on this mission and they subsequently set out for Nakhlah.

En route, S'ad and 'Utbah's camel went astray (somewhere in the desert) and whilst searching for the lost camel, both of them got left behind and they lost their way. The remaining members of this unit proceeded to Nakhlah and stayed there (for a few days). (*Fathul-Bārī volume 1 page 143, 'Uyūn-ul-Athar, Zarqānī volume 1 page 397*)

¹⁹ Nakhlah is a place between Makkah and Tāif. It falls at a distance of one day and one night's journey from Makkah. This is the place where the *Jinnāt* heard the address of Rasūlullāh ﷺ. [Zarqānī volume 1 page 397]

The first spoils of war in Islām

A Qurayshī trade caravan was returning from Syria to Makkah on the last day of Rajab. Engagement in hostilities and combat was forbidden in this month.²⁰ However, mistakenly thinking that it was already the first of Sh‘abān, the Ṣahābah ﷺ launched an attack on this trade caravan.

Wāqid bin ‘Abdullāh ﷺ shot an arrow at the leader of this caravan ‘Amr bin Al-Ḥadramī that proved instantaneously fatal. The moment the travellers of the caravan learnt what happened to their leader, they anxiously fled in confusion and despair. The Muslims then seized their goods and property. Also, ‘Uthmān bin ‘Abdullāh and Ḥakam bin Kayyān were captured as prisoners of war.

Up until that time, no divine instruction existed in regards to the distribution of the war booty. Purely on the basis of his inference, ‘Abdullāh bin Jahsh ﷺ divided the booty into five parts. Of that, he distributed four parts amongst the *Mujāhidīn* and the remaining one fifth he kept aside for Rasūlullāh ﷺ. When they returned to Madīnah and apprised Rasūlullāh ﷺ of these events, he remarked: “I did not instruct you to fight during the *Ḥarām* (sacred) month. Be that as it may, keep the prisoners and the booty safely aside until a divine commandment is revealed in this regard.”

Upon this reprimand, ‘Abdullāh bin Jahsh and his companions were exceptionally grieved and dreadfully agitated, whilst on the other hand, the polytheists and the Jews set out alleging: “Muḥammad and his companions have made fighting in the sacred months permissible.” On this occasion, the following verse was revealed:

“They ask you (O Muḥammad!) about fighting in the sacred month. Say (to them), undoubtedly fighting in this month is a great (sin) but forestalling people from the path of Allāh, disbelief in Allāh, preventing people from Musjidul-Ḥarām and to expel the people of the Ḥaram from the Ḥaram, all these are far greater sins in the eyes of Allāh. And the fitnah (trial and misery of polytheism and disbelief) is far worse than this fighting. And these disbelievers will continue fighting you until they turn you away from your religion if they have the ability.” (Sūrah Baqarah verse 217)

In short, fighting in this sacred month either due to confusion or misunderstanding is no great deal. Yes, the *fitnah* of disbelief and polytheism and calculatedly preventing the Muslims from entering Musjidul-Ḥarām is a colossal *fitnah*, beyond which there is no greater transgression.

Subsequent to the revelation of this verse, Rasūlullāh ﷺ accepted his one fifth of the booty whilst the remaining four fifths were distributed amongst the *Mujāhidīn*.

On hearing the details of this verse, ‘Abdullāh bin Jahsh and his companions were cast into a sense of utter delight. Yearning for a reward, they felt rather buoyant to ask Rasūlullāh ﷺ if they can expect any reward for this. They enquired: “O Rasūlullāh ﷺ! Can we hope for any reward from this expedition?” Upon this, the following verse was revealed:

“Verily those who believed, and those who migrated and executed Jihād in the path of Allāh, such people (may) entertain hope of the mercy of Allāh. (And why not when) Allāh is all-forgiving, merciful.” (Sūrah Baqarah verse 218)

This was the very first war-booty in Islām and ‘Amr bin Ḥadramī was the first disbeliever to be slain at the hands of the Muslims.

The Quraysh remitted a sum of money for the release of the two captives, ‘Uthmān bin ‘Abdullāh and Ḥakam bin Kaysān, held by the Muslims. When presented with this demand, Rasūlullāh ﷺ said: “As long as my companions, S‘ad and ‘Utbah, do not return, I will not release your captives. I dread that you may kill them. If you kill my companions, I will also retaliate by executing your people.”

A few days later, S‘ad and ‘Utbah returned safely. Rasūlullāh ﷺ then accepted the ransom and released ‘Uthmān and Ḥakam. The instant he was released, ‘Uthmān returned to Makkah where he died a disbeliever whilst Ḥakam bin Kaysān embraced Islām and stayed over at Madīnah. He was martyred in the expedition of Bīr Maūnah. (*Sīrat Ibn Hishām volume 2 page 7, Zarqānī volume 1 page 390*)

²⁰ According to the Sharī‘ah of Ibrāhīm عليه السلام, fighting was forbidden in these four months of the year; the three consecutive months of Zul-Q‘adah, Zul-Ḥijjah and Muḥarram and the month of Rajab. Zul-Ḥijjah is the month of Ḥajj. The month before and the month after were declared as forbidden months to allow the Ḥājjīs from distant lands ample time to perform their Ḥajj and return home in safety. And during the month of Rajab generally people who lived at a distance of ten to fifteen days journey from Makkah would come to perform ‘Umrah. Taking into account fourteen to fifteen days for the outward journey and fourteen to fifteen days for the return journey, this month was also declared as a sacred or forbidden month. Furthermore, a number of caravans bearing grain (and other basic foodstuffs) would travel in these months. In order to protect the people’s lives and property from plunder, these months were declared as Ḥarām (forbidden). As Allāh Ta‘ālā discloses in the Holy Qurān: “And Allāh Ta‘ālā has made the K‘abah, the sacred house, a place (of sanctuary and benefits) for mankind and the sacred month.” And this commandment remained in force from the time of Ḥadrat Ibrāhīm عليه السلام right up to the beginning of Islām until it was rescinded with the verse dealing with *Jihād*. Although fighting in these months was allowed but the sanctity and reverence of these months still prevails. As Allāh Ta‘ālā says: “From amongst these (months) are four Ḥarām months, so do not be cruel unto yourselves.” In other words, do not disobey Allāh Ta‘ālā as disobedience to him entails cruelty unto yourselves. According to ‘Aṭā, fighting in these months is still forbidden. This decree is not rescinded. [Rawḍul-Anf volume 2 page 60]

As an insight to the aforementioned incident, ‘Abdullāh bin Jahsh ﷺ composed the following verses of poetry:

“You view fighting within the sacred months as a great sin but worse than that, if only an intelligent person would grasp, is your hindrance from what Muḥammad is saying and your disbelief in him. And Allāh is an observer and witness.

And your expulsion of the people of Allāh Ta‘ālā from His Musjid so that not a single person prostrating may be seen, is even worse than fighting in the sacred months.

Over our action of fighting in this month, you may attempt to humiliate us as much as you please and the jealous may spread as many rumours as they like, it wouldn’t matter to us in the least. We quenched our spears with the blood of ‘Amr bin Ḥadramī at Nakhlah when Wāqid bin ‘Abdullāh ﷺ stoked the flames of war. And ‘Uthmān bin ‘Abdullāh was a captive amongst us with chains and shackles burdening him down to the ground.” (*Sīrat Ibn Hishām volume 2 page 9, Ḥusnuṣ-Ṣaḥābah volume 1 page 303*)

Battle of Badr²¹

(Also referred to as the major or second battle of Badr)

This battle was the most decisive battle in the annals of Islām because this battle was the precursor to the honour and splendour of Islām and it marked the beginning of the fall and humiliation of disbelief and polytheism.

Through the divine mercy of Allāh Ta‘ālā, without any form of external and material resources, the Dīn of Islām was fortified whilst a powerful blow was dealt to the skull of disbelief and polytheism. Perhaps no other battle can be equated with the battle of Badr. This is why Allāh Ta‘ālā refers to that day as the day of *Furqān* – the differentiating factor between truth and falsehood. In fact it was also the month of *Furqān*. It was the month of Ramaḍān in which, by revealing the Qurān, Allāh Ta‘ālā exposed the distinction between truth and falsehood, between guidance and deviation. And in the same month, he prescribed fasting so that He may distinguish between His sincere and committed devotees – who would bear the severity of hunger pangs from dawn to dusk in the most scorching days of summer - and between the faithless devotees who are slaves to their stomachs and jaws. In short, this is a month of distinction in which, from myriad angles, the sincere are set apart from the insincere.

Preamble to the battle of Badr

During the early stages of the month of Ramaḍān, Rasūlullāh ﷺ learnt that Abū Sufyān is returning to Makkah with a trade caravan fully laden with commercial merchandise and other goods.

Rasūlullāh ﷺ gathered the Ṣaḥābah ﷺ and addressed them: “This is a fully laden trade caravan of the Quraysh. Proceed towards this caravan. It wouldn’t surprise me if Allāh Ta‘ālā decides to award this caravan to you as ‘the spoils of war’.”

Since they entertained not a hint of engaging in hostilities, they set out without any military preparations. Abū Sufyān, who was also anxious of such an interception, continued soliciting every traveller on his journey for some news about Rasūlullāh ﷺ as he got closer to Ḥijāz. On one of his enquiries, another traveller enlightened him about Rasūlullāh ﷺ instructing his companions to pursue his trade caravan. Without further ado, Abū Sufyān paid Ḍamḍam Ghifārī a sum of money and sent him off to the Quraysh of Makkah with the message: “As quick as you can, protect your caravan and salvage your capital because Muḥammad and his companions have already departed to intercept this caravan.”²²

When relating his episode about his absence from the expedition of Tabūk, K‘ab bin Mālīk ﷺ narrates:

“I had never stayed behind Rasūlullāh ﷺ in any of the expeditions that he had undertaken except the battle of Tabūk aside from the fact that I had stayed behind during the battle of Badr. And those who failed to participate in this expedition were never reprimanded because Rasūlullāh ﷺ set out merely in pursuit of the Qurayshī caravan. Coincidentally, Allāh Ta‘ālā assembled the Muslims and their enemies somewhat unexpectedly.” (*Ṣaḥīḥ Bukhārī under the chapter dealing with the battle of Badr.*)

Note: When describing his being left behind during the expeditions of Tabūk and Badr, K‘ab bin Mālīk ﷺ employed two different forms of the particles of exclusion (*ḥarf-istithnā*). He does not use the same particles of exclusion. He did not say “except in the battle of Tabūk and the battle of Badr” but for the battle of Tabūk he employs *illā* (except) as the particle of exclusion whilst for the battle of Badr he employs the word *Ghair* (apart from or besides). He describes his staying behind thus: “I had never stayed behind

²¹ Badr is the name of a village approximately eighty miles from Madīnah Munawwarah. The village is attributed either to Badr bin Yakhlah bin Naḍr bin Kinānah or to Badr bin Ḥārith who was the founder of this village. According to some scholars, Badr is actually the name of a well. The village became famous with the name of the well. [Zarqānī volume 1 page 406]

²² This narration is cited in Sīrat Ibn Hishām with the following *Sanad*: Ibn Ishāq says that Muḥammad Muslim Al-Zuhrī, ‘Āṣim bin ‘Amr bin Qatādah, ‘Abdullāh bin Abī Bakr and Yazīd bin Rūmān narrated to me from ‘Urwah bin Zubair and others from amongst our ‘Ulamā from Ibn ‘Abbās ﷺ.....” There is no doubt about the authenticity of this *Sanad*. In fact this *Sanad* is doubtlessly authentic even in line with the benchmark laid by Bukhārī and Muslim. [Al-Bidāyah wan-Nihāyah volume 3 page 256]

Rasūlullāh ﷺ in any of the expeditions that he had undertaken except the battle of Tabūk aside from the fact that I had stayed behind during the battle of Badr.” He does not use the same particles of exclusion for both his incidents of staying behind because although he stayed behind in both instances, his staying behind in one incident differed vastly from staying behind on the other occasion. Avoiding the battle of Tabūk was condemnable. Those who dodged the battle of Tabūk were divinely censured by Allāh Ta‘ālā whilst avoiding the battle of Badr was not objectionable. Those who failed to participate in the battle of Badr were not condemned in the least by Allāh Ta‘ālā. So Ḥaḍrat K‘ab ؓ uses the word *Ghair* as a particle of exclusion whilst describing his staying back in the battle of Badr and he uses the word *Illā* as a particle of exclusion to portray his staying back from the expedition of Tabūk to illustrate the fact that evasion from the expedition of Tabūk was enormously different to evasion from the expedition of Badr. Understand this well because this is an exceptionally intricate point of interest. (*Fathul-Bārī* volume 7 page 223)

Ibn S‘ad says: “This is the very same caravan against which Rasūlullāh ﷺ set out with two hundred *Muhājirīn* in the expedition of ‘Ushayrah. Now the caravan was returning from Syria. Since Rasūlullāh ﷺ merely intended to intercept the caravan, in haste very few people were able to accompany Rasūlullāh ﷺ on this journey. And since this journey was not undertaken with the intention of fighting and *Jihād*, those who failed to participate were neither rebuked nor criticised.”

Departure

On the twelfth of Ramaḍān Rasūlullāh ﷺ set out from Madīnah Munawwarah. Three hundred and thirteen²³ or fourteen or fifteen *Mujāhidīn* accompanied him on this lofty expedition. They were so ill equipped for this expedition that the entire group had just two horses and seventy camels. One horse belonged to Ḥaḍrat Zubair bin ‘Awwām ؓ and the other to Ḥaḍrat Miqdād ؓ. Each camel was allocated to a group of two or three people. Ḥaḍrat ‘Abdullāh bin Mas‘ūd ؓ narrates: “In the expedition of Badr, just one camel was allocated to a group of three people, which they would take turns in riding. Abū Lubābah and ‘Alī ؓ were partnered with Rasūlullāh ﷺ. When it was Rasūlullāh ﷺ’s turn to walk, Abū Lubābah and ‘Alī ؓ would plead: “O Rasūlullāh ﷺ! You continue riding, we will walk on your behalf.” To this Rasūlullāh ﷺ would reply: “You are neither stronger than I am nor am I more independent of the divine reward of walking than you are.”

When they reached Bīr Abī ‘Inabah (approximately a mile out of Madīnah), Rasūlullāh ﷺ assembled all of them for a visual inspection. Youngsters, who were eager to participate in this expedition, were sent back home from this point. When he reached a place called Rawḥā, he appointed Abū Lubābah bin ‘Abdul-Munzir as his deputy in Madīnah and sent him on his way.

There were three battle flags in this army. One was held by Ḥaḍrat ‘Alī ؓ, the second one was held by Muṣ‘ab bin ‘Umair ؓ and the third by another Anṣārī Ṣaḥābī.

As they drew closer to a place called Ṣafrā, Rasūlullāh ﷺ despatched Basbas bin ‘Amr Juhanī ؓ and ‘Adī bin Abī Zaghbā Juhanī ؓ as forward scouts to spy on Abū Sufyān’s trade caravan. (*Tabqāt Kubrā of Ibn S‘ad* volume 2 page 6)

In the meantime, Ḍamḍam Ghifārī landed in Makkah with Abū Sufyān’s message warning the people of Makkah that their caravan is under imminent threat of attack. “Hurry”, he urged the people of Makkah, “run and save your property.”

The moment this news reached the people of Makkah, the entire city was thrown into a state of riotous uproar because not a single man, woman and child remained in Makkah who did not inject capital into this trade caravan. Threatened by the loss of their capital, the citizens of Makkah were gripped by a state of frantic ardour. A thousand²⁴ fully equipped men were rapidly deployed and they subsequently set out to engage this threat. Abū Jahal was the commander of this force.

Fully laden with appliances of fun and amusement and accompanied by singing women, drums tambourines and other musical instruments, the Quraysh puffed up with arrogance, emerged from Makkah with all their splendour and glory. As Allāh Ta‘ālā depicts:

“And do not resemble those who emerged from their homes conceitedly and flaunting (their splendour) before people.”
(*Sūrah Anfāl* verse 47)

Almost all the chieftains of the Quraysh participated in this campaign. Only Abū Lahab, for some reason or the other, was unable to make it. He sent Abū Jahal’s brother, ‘Āṣ bin Hishām in his place instead.

²³ The narration of three hundred and thirteen is cited in Musnad Aḥmad, Bazzār and Mu‘jam Tabrānī on the authority of ‘Abdullāh bin Mas‘ūd ؓ. The narration of three hundred and fourteen is cited in Mu‘jam Tabrānī from Abū Ayyūb Anṣārī ؓ and the narration of three hundred and fifteen is mentioned in Bayhaqī with a satisfactory *Sanad* on the authority of ‘Abdullāh bin ‘Amr bin ‘Āṣ ؓ. [*Fathul-Bārī* volume 7 page 227 under the chapter dealing with the number of Badr Ṣaḥābah.]

²⁴ As narrated by Muslim, Abū Dāwūd and Tirmizī from Ibn ‘Abbās from ‘Umar ؓ and by Ibn S‘ad from Ibn Mas‘ūd ؓ. According to the *Maghâzī* of Mūsā bin ‘Aqabah and Ibn ‘Āiz, they numbered nine hundred and fifty. There is no contradiction in these two apparently conflicting reports because the combatants numbered nine hundred and fifty and the servants numbered another fifty. [*Zarqānī* volume 1 page 410]

‘Āṣ bin Hishām was in debt to Abu Lahab to the tune of four thousand dirhams. Due to his poverty-stricken circumstances, he was unable to repay this debt. Under pressure of this debt, he agreed to go to battle on behalf of Abū Lahab. (*Tabqātul-Kubrā* volume 2 page 7)

Similarly, Umayyah bin Khalaf initially also declined to participate in Badr but with the insistence and intimidation of Abū Jahal, he ultimately relented and joined them.

The background to his initial refusal to join the expedition is that S‘ad bin Mu‘āz Anṣārī ؓ was a close friend to Umayyah bin Khalaf during the pre-Islāmic days of ignorance. When Umayyah would travel to Syria on business, he would stay over in Madīnah at S‘ad bin Mu‘āz’s house and when S‘ad bin Mu‘āz would come to Makkah, he would put up at Umayyah’s house.

On one occasion, after the *Hijrah* of Rasūlullāh ﷺ, S‘ad bin Mu‘āz decided to perform ‘Umrah. He came to Makkah and as per his previous routine, he stayed over with Umayyah. As he settled down, S‘ad bin Mu‘āz requested Umayyah to take him to the Ḥaram for Tawāf at a time when the Ḥaram is empty. In other words, when the Ḥaram is relatively quiet and uncrowded. Umayyah took S‘ad to the Ḥaram towards the early afternoon. As he was busy in Tawāf, Abū Jahal appeared before them demanding: “O Abū Ṣafwān! (This was the appellation of Umayyah) who is this chap with you?” “This is S‘ad bin Mu‘āz Anṣārī,” replied Umayyah. Abū Jahal snapped: “I see that this person is performing his Tawāf with such ease and comfort. Why do you provide succour and refuge to such irreligious people?” Addressing S‘ad bin Mu‘āz ؓ, Abū Jahal warned: “O S‘ad! I swear by Allāh, that if Abū Ṣafwān (Umayyah) was not with you, you wouldn’t have returned safely from here.” To this, S‘ad stridently retorted: “If you prevent me from performing Tawāf, by Allāh, I will ensure that your access through Madīnah to Syria is curtailed.”

Umayyah said to S‘ad: “Don’t raise your voice before Abul-Ḥakam (Abū Jahal). He is the chief of this valley.”

Furiously, S‘ad shot back: “O Umayyah! Let it be. I heard Rasūlullāh ﷺ predicting that you would be slain at the hands of his companions.” Umayyah anxiously asked: “Will I be killed in Makkah?” S‘ad replied: “I have no idea of the exact location you will be put to death.”

On hearing this, Umayyah was thrown into overwhelming panic and foreboding. He scuttled to his wife Ummu Ṣafwān and narrated the incident to her. According to another narration, Umayyah said: “By Allāh! Muḥammad never speaks a lie.” He was so terrified of this premonition that he almost wet his pants and emptied his bowels. (*Fathul-Bārī* volume 7 page 220)

He was gripped with such trepidation that he resolved never to leave the boundaries of Makkah. So when Abū Jahal bade the people to participate in the expedition of Badr, he was awfully reluctant to go. He was terrified of losing his life in this battle.

However, Abū Jahal insisted that he join the campaign. When Abū Jahal noticed his reluctance, he pleaded with him: “You are one of the leaders. If you are loath to join in this campaign, the masses will also follow suit and they too would be reluctant to join us.”

Anyway, Abū Jahal persisted and continued pressurising Umayyah to join them. He ultimately persuaded him by pledging to him: “O Abū Ṣafwān! I will purchase a graceful and fast horse especially for you. (The moment you feel threatened you can mount it and return home.)” This finally swung his reluctance to strained agreement. He then went home and requested his wife to make his preparations for this journey. His wife pleaded with him: “O Abū Ṣafwān! Don’t you recall the forewarning of your Yathrabī (Madanī) brother?” He replied: “Yes, I intend to travel just a bit out of Makkah and return home.”

Anyway, Umayyah set out with this intention and wherever the caravan halted, he would keep his camel close at hand but destiny didn’t allow him a chance to escape. He somehow landed in Badr and was slain at the hands of the Ṣaḥābah ؓ. (Bukhārī Ghazwah Badr)

In short, Umayyah was convinced of his impending doom but under pressure from Abū Jahal, he grudgingly agreed to join them. Abū Jahal destroyed himself and destroyed the others as well. “And they made their people dwell in the abode of destruction; Hell, in which they will burn and what a dreadful abode it is.”

Mashwarah with the Ṣaḥābah and their staunchly devoted discourses

As Rasūlullāh ﷺ left Rawḥā and reached Ṣafṛā, Basbas ؓ and ‘Adī ؓ turned up with news that the Quraysh are on their way. Rasūlullāh ﷺ assembled all the Muhājirīn and Anṣār for a consultation. Rasūlullāh ﷺ alerted them about the departure of the well-equipped army of the Quraysh. The moment Abū Bakr ؓ heard this, he swiftly got to his feet and gracefully expressed his devoted allegiance to Rasūlullāh ﷺ. He enthusiastically subscribed to the hints of Rasūlullāh ﷺ with all his heart and soul; he steeled himself to comply with the wishes of Rasūlullāh ﷺ. Thereafter, Umar ؓ stood up and he too brilliantly expressed his enthusiasm to sacrifice his life for this cause.

Thereafter, Miqdād bin Aswad ؓ got to his feet and submitted:

“O Rasūlullāh ﷺ! Go ahead and accomplish what you have been divinely instructed to do. We are with you all the way. By Allāh! We will never be like the Jews who told Mūsā (عليه السلام): ‘You and your Lord go to engage the enemy whilst we take a seat here.’ But, (we on the contrary pledge to you): ‘You and your lord go and engage the enemy and we will fight side by side with you.’ These are the words of his lecture according to Ibn Ishāq’s narration. (Zarqānī volume 1 page 412, Sīrat Ibn Hishām volume 2 page 12) In Bukhārī, the following words are cited: “We pledge to fight on your right and on your left, in front of you and behind you.”

The narrator of this Ḥadīth, Ḥadrat ‘Abdullāh bin Mas‘ūd ؓ relates: “(Upon this pledge) I noticed Rasūlullāh ﷺ’s blessed countenance glowing in delight.” (Bukhārī 564 Ghazwah Badr)

According to Ibn Ishāq’s narration, Rasūlullāh ﷺ made a special Du‘ā for the welfare of Ḥadrat Miqdād ؓ.

Abū Ayyūb Anṣārī ؓ narrates: “We were in Madīnah when Rasūlullāh ﷺ notified us about the trade caravan of Abū Sufyān and company, saying: “If you advance towards this caravan, it wouldn’t be surprising if Allāh Ta‘ālā awards you with the spoils of war.” To this we commented: “Okay, very well.” And we set out. One or two days into our journey, Rasūlullāh ﷺ informed us about the departure of the Quraysh from Makkah. He also petitioned us to prepare ourselves for imminent battle. Some of us were a bit hesitant (because they didn’t leave home with the intention of engaging in hostilities). At that moment, Ḥadrat Miqdād ؓ got to his feet and conveyed his selfless commitment to Rasūlullāh ﷺ. If only all of us could express the same spirit of selflessness like Miqdād ؓ.” (Narrated by Ibn Abī Ḥātim) In other words, if only all of us wholeheartedly concurred with Rasūlullāh ﷺ right from the very beginning. Because eventually everyone enthusiastically agreed to fight the enemy. Everyone entertained the same thoughts as initially expressed by Miqdād ؓ.

It is narrated in Musnad Aḥmad on the basis of a satisfactory *Sanad* that on this occasion the Ṣaḥābah ؓ avowed: “We will not say what the Jews said but go with you and your Lord and we will fight alongside you.”

In spite of these adequate assurances, Rasūlullāh ﷺ once again, for a third time, asked the Ṣaḥābah: “O people! What is your opinion? Give me your *Mashwarah*.”

The leader of the Anṣār S‘ad bin Mu‘āz ؓ promptly understood what Rasūlullāh ﷺ, the most eloquent of the Arabs and non-Arabs, was trying to say. He instantly submitted: “O Rasūlullāh ﷺ! Perhaps your speech is directed to the Anṣār?” Rasūlullāh ﷺ replied in the affirmative.²⁶

The valiant speech of S‘ad bin Mu‘āz ؓ

Upon this, Ḥadrat S‘ad bin Mu‘āz ؓ passionately declared:

“O Rasūlullāh ﷺ! We affirmed our faith in you and we believe in you and we bear testimony to the fact that whatever you came with is the truth and upon this we had wholeheartedly pledged our absolute submission. O Rasūlullāh ﷺ! Perhaps you emerged from Madīnah with a specific purpose but Allāh has brought about something else. So proceed as you deem fit. You may maintain ties with whom you wish and you may sever ties with whomsoever you wish. You may enter into a peace agreement with whom you wish and you may engage in hostilities with whom you wish. We are with you all the way. You may take from our wealth whatever you please and you may bestow upon us whatever you please.²⁷ And whatever you take from our wealth, it would be dearer to us than what you would leave behind. And whatever you charge us to do we will unquestionably abide by it. If you bid us to set off for Barkul-Ghamād with you, we will eagerly accompany you. I swear by the Being Who has deputed you with the truth, if you direct us to leap into the ocean we would eagerly hurl ourselves into it and not one of us would be left behind. We do not detest confronting the enemy. Yes, during the heat of battle we are tolerant and we are committed to meet the enemy head-on. We hope Allāh Ta‘ālā will exhibit something of ours that would bring about the coolness of your eyes. So, in the name of Allāh, take us along with you.” (Zarqānī volume 1 page 413)

²⁵ It appears from Muḥammad bin Ishāq’s narration that this speech of Miqdād ؓ was delivered at Ṣafrā. However, according to the narration of Bukhārī and Nasaī, this speech was delivered on the day of the battle of Badr. [Faḥḥul-Bārī volume 7 page 223] All the same, there is no inconsistency between the two apparently conflicting narrations. Perhaps Ḥadrat Miqdād delivered this speech at Ṣafrā in response to Rasūlullāh ﷺ and he repeated these fanatical words on different occasions merely to take pleasure from them. And Allāh Ta‘ālā knows best.

²⁶ In the pledge of ‘Aqabah, the Anṣār vowed to aid and support Rasūlullāh ﷺ if he was ever attacked by the enemy. This pledge did not extend to the area beyond Madīnah. They did not undertake to go out of Madīnah to fight. This is why Rasūlullāh ﷺ persistently cast his gaze towards the Anṣār. S‘ad bin Mu‘āz ؓ readily understood the thrust of Rasūlullāh ﷺ’s question and he promptly responded to it. And what a response it was. May Allāh Ta‘ālā be pleased with him and may Allāh Ta‘ālā please him as well. [Al-Bidāyah Wan-Nihāyah volume 3 page 262, ‘Uyūn Al-Athar volume 1 page 247]

²⁷ This sentence implies that our wealth actually belongs to you. If, from our wealth, you decide to leave anything behind for us, it is as though you have bestowed this upon us.

Note: According to some narrations, instead of S‘ad bin Mu‘āz ؓ, S‘ad bin ‘Ubādah ؓ is mentioned. This is incorrect. This is an oversight of the narrator because it is unanimously established that S‘ad bin ‘Ubādah ؓ did not participate in the battle of Badr. For further details, refer to Zarqānī.

Listening to these selfless words of sacrifice of these Sahābah ؓ brought great joy to Rasūlullāh ﷺ. He proclaimed: “Come on. Let us depart in the name of Allāh and many glad tidings for you. Allāh Ta‘ālā had promised me that He would grant me victory over one of the two parties; either the party of Abū Jahal or the party of Abū Sufyān.”

He revealed further: “I was also shown the location of where the disbelievers will tumble in defeat. I was shown that this is where so and so will fall slain and this is where so and so will perish.”

Allāh Ta‘ālā says:

“And remember when Allāh promised you one of the two parties (of the enemies i.e. either the caravan or the enemy) that it would be yours and you wished that the unarmed party (the caravan) be yours but Allāh willed to justify the truth by His words and to cut off the roots of the disbelievers.

(Sūrah Anfāl verse 7)

Dream of ‘Ātikah bint ‘Abdul-Muttalib

Whilst Rasūlullāh ﷺ was busy informing the Sahābah ؓ about the revelation regarding the locations of the disbelievers dropping in defeat, there in Makkah, even before Damdam Ghifārī could reach Makkah (forewarning the disbelievers about the impending doom), Rasūlullāh ﷺ’s aunt (father’s sister) ‘Ātikah bint ‘Abdul-Muttalib saw a dream.

She dreamt that a person mounted on a camel appeared, made his camel sit in the valley of Bathāa and yelled: “O people of deception!²⁸ Head off towards the locations in which you are doomed to fall in defeat within three days.”

A number of people then gathered around this man. Holding onto his camel, this man then proceeded to the Musjidul-Harām where he delivered the same proclamation. He then ascended the mountain of Abū Qubais from where he hurled a gigantic boulder. As the boulder landed at the foot of the mountain it shattered into smithereens and not a single house in Makkah was spared but a smidgen of this rock filtered through it.”

‘Ātikah narrated this dream to her brother ‘Abbās adding: “Brother! By Allāh, I have seen such a dream that I dread a horrendous calamity is to befall your people. Listen, I beg of you not to narrate this dream to anyone else.”

When ‘Abbās left home, he narrated this dream to his friend Walīd bin ‘Utbah and stressed upon him not to relate this dream to anyone else but Walīd related this dream word for word to his father ‘Utbah. In this manner, news of this dream spread to the whole city of Makkah.

A few days later when ‘Abbās entered the Musjidul-Harām, he caught sight of Abū Jahal sitting in the company of a group of people. The moment Abū Jahal noticed ‘Abbās entering the Musjid, he sneered: “Abul-Fadl (‘Abbās)! All along your men were claiming prophethood. Now even your womenfolk are laying claim to it!”

“What do you mean?” asked ‘Abbās. Upon this Abū Jahal referred to the dream of ‘Ātikah. Whilst these people were engaged in this conversation, Damdam Ghifārī reached Makkah with Abū Sufyān’s message of the impending catastrophe. This messenger entered Makkah with torn clothing, with the nose of his camel severed and bellowing at the top of his voice: “O people of Quraysh! Salvage your caravan and with due haste, assist the caravan of Abū Sufyān.”

The moment the Quraysh heard this message they rallied their equipment and men and headed out of Makkah. They reached Badr where they witnessed a true interpretation of this dream. (*Mustadrak of Hākim volume 3 page 19, Majma‘uz-Zawāid volume 6 page 71*)

This Hadīth is also narrated by Tabrānī but as a *Mursal* Hadīth. Amongst the narrators is a narrator by the name of Ibn Lahī‘ah in which there is a tad of weakness but his Ahādīth are acknowledged to be Hasan (satisfactory). See *Majma‘uz-Zawāid*.

According to the narration of Mūsā bin ‘Aqabah, when Damdam Ghifārī landed in Makkah with the distasteful message, at this instant the Quraysh were really thrown into a quandary of alarm over ‘Ātikah’s dream. (*Al-Bidāyah Wan-Nihāyah volume 3 page 258*)

Note: In regard to ‘Ātikah bint ‘Abdul-Muttalib embracing Islām, there are conflicting views. Ibn S‘ad says that she embraced Islām and migrated to Madīnah. (*Iṣābah volume 4 page 357*)

²⁸ Since these people acted deceptively towards Allāh and His Rasūl, they were referred to as people of deception in the realm of dreams. Also, it wouldn’t be unusual to assume that deception refers to Shayṭān in this context. And since the polytheists are adherents of Shayṭān, they are referred to as ‘people of deception’. And Allāh Ta‘ālā knows best.

Dream of Juhaïm bin Salat

In all their ceremonial glory, the Quraysh headed out of Makkah serenading to the accompaniment of drums and musical instruments. When they reached a place called Juhfah, Juhaïm bin Salat saw a dream. He saw a person riding a horse and this person also had a camel with him. This rider drew closer and pronounced: “‘Utbah bin Rabīah is slain, Shaybah bin Rabī‘ah is slain, Abul-Hakam (Abū Jahal) is slain, Umayyah bin Khalaf is slain, so and so and so and so are also slain.” This man then struck a spear into the camel and set it loose within the army. Not a single tent in the army remained but blotches of blood spattered onto it.”

When Abū Jahal heard of this dream, he was fuming with rage. He sarcastically exclaimed: “This is the second prophet born in the Banu Muṭṭalib. Tomorrow when we confront the enemy then only will it be known which of us has been slain.” (*Al-Bidāyah Wan-Nihāyah* volume 3 page 265, *‘Uyūn Al-Athar* volume 1 page 250)

When Basbas and ‘Adī - the two Ṣahābah whom Rasūlullāh ﷺ sent to spy on Abū Sufyān’s caravan – reached Badr, they seated their camels at the foot of a hillock close to a water spring. In the interim, they spied two women in the vicinity chatting with one another. When one of them demanded payment of a debt from the other, the debtor replied: “Tomorrow or the day after that, when the trade caravan returns from Syria, I will toil and labour and pay you whatever is due to you.”

Mujaddā bin ‘Amr Juhanī, who was also near this water spring, was busy listening to this intriguing exchange between these two women. When the indebted woman pledged to repay her creditor what is due to her after doing some manual labour for the trade caravan that is expected to arrive the next or the following day, Mujaddā commented: “It appears that she is speaking the truth.” Saying this, he promptly withdrew himself from the area and sneaked away.

The instant Basbas and ‘Adī gathered this intelligence, they mounted their camels and rapidly made tracks back to Rasūlullāh ﷺ. They appeared before him and apprised him of this incident.

After the departure of Basbas and ‘Adī, Abū Sufyān, who was attempting to get some intelligence about the whereabouts and movements of Rasūlullāh ﷺ also happened to come to this spring. He asked Mujaddā bin ‘Amr: “Did you notice anyone coming or going in this area?” He replied: “Not really. I only saw two men mounted on camels passing this way. They halted at the foot of that hillock, rested and watered their camels and after filling their water skins they moved off. Abū Sufyān immediately went to the spot where he noticed some animal droppings. He picked up one of the droppings and split it open. Upon closer scrutiny, he noticed a seed embedded within it and he exclaimed: “By Allāh! This is a Yathrib (Madīnah) date-seed.”

At once, he returned from this area and slightly altering the direction of the caravan, he proceeded towards the coastal road via which he safely reached Makkah undetected by the enemy.

As he reached Makkah, he despatched a message to the Quraysh advising them: “You primarily set out with the express purpose of safeguarding your property, wealth and the lives of the travellers. Allāh has saved your property and lives. So why don’t you return to Makkah?”

To this Abū Jahal responded: “Until and unless we don’t proceed to Badr to eat, drink and revel in a bit of merrymaking and music, we will never return to Makkah.”

Akhnas bin Sharīq, the chieftain of the Banū Zuhrah tribe counselled his people: “O people of Banū Zuhrah! You largely set out to protect your merchandise. So Allāh Ta‘ālā has safeguarded your goods from ruin. Now there is no need to fight. There is no need for us to hurl ourselves into pointless jeopardy as this man (Abu Jahal) is beckoning us to do. So you might as well return home.”

On the counsel of their leader Akhnas bin Sharīq, the entire Banū Zuhrah tribe returned home. Not one of them participated in the battle of Badr. A number of others also cautioned their people against fighting the enemy. They argued that since the caravan has returned safe and sound, there is absolutely no need to go into battle. However, Abū Jahal was doggedly adamant. He failed to listen to reason and he determinedly set out for Badr. (*Sīrat Ibn Hishām* volume 2 page 14)

By the time Rasūlullāh ﷺ and the Ṣahābah landed at Badr, the disbelievers had already seized control of the water springs. They also promptly took control of the better areas of Badr. On the contrary, the Muslims neither had any water nor were any suitable areas available to them. Their area was made up of squashy terrain where it was a dreadful challenge to walk. Their feet would sink into the ground.

Allāh Ta‘ālā bestowed them with His inestimable mercy. The soft yielding sand turned to hard ground and the Muslims dug up a few small ponds for Ghusal and Wudū purposes. In Sūrah Anfāl, Allāh Ta‘ālā describes this boon in the following manner:

“And He caused water to descend upon you from the sky so that He may purify you with it and remove from you the filth (evil insinuations) of Shayṭān and to strengthen your hearts with it and make your feet firm thereby.”

(*Sūrah Anfāl* verse 11)

Although this water rained down to meet the needs of the Muslims, out of his sheer mercy, Rasūlullāh ﷺ, who was a personification of compassion, keenly allowed his mortal enemies also to drink from the water.

The same evening, Rasūlullāh ﷺ despatched Hadrat ‘Alī, Zubair bin ‘Awwām, S‘ad bin Abī Waqqās and a few other Sahābah ﷺ to garner some intelligence about the Quraysh.

Coincidentally they chanced upon two slaves whom they apprehended and returned to base camp with them. Rasūlullāh ﷺ was engaged in Ṣalāh whilst they started interrogating them. The slaves whined: “We are merely water bearers of the Quraysh. We simply came out to fetch some water for them.”

However, their statement failed to convince the Muslims and they started whacking them in the hope that, under pressure of further aggression, they will reveal the whereabouts or conditions of Abū Sufyān. They changed their statements forthwith and whimpered: “Yes, yes! We are members of Abū Sufyān’s caravan.” The moment they said this, they left them alone.

When Rasūlullāh ﷺ completed his Ṣalāh, he remarked: “When they were speaking the truth, you beat them and when they were telling lies, you left them alone. By Allāh! These slaves belong to the Quraysh (and not to Abū Sufyān’s people).”

Rasūlullāh ﷺ then went about questioning the slaves personally. He asked: “Where are the Quraysh?” “By Allāh”, they replied: “they are at the foot of Muqanqas mountain.” What is the total number of people?” asked Rasūlullāh ﷺ. They replied: “They are quite a few in number.”

“How many in number are they?” he asked. The slaves replied that they had no idea what their number. Rasūlullāh ﷺ asked: “Okay, tell me, how many camels do they slaughter daily?” They replied: “One day ten and one day nine.” To this Rasūlullāh ﷺ pointed out: “They are between nine hundred to a thousand.”

After this, Rasūlullāh ﷺ asked them which of the Quraysh chieftains are in attendance.” They replied: “The following chieftains are in the camp: ‘Utbah bin Rabī‘ah, Shaybah bin Rabī‘ah, Abul-Bakhtarī bin Hishām, Hakīm bin Hizām, Nawfal bin Khuwaylid, Hārith bin ‘Āmir, T‘amiyyah bin ‘Adī, Nadr bin Hārith, Zam‘ah bin Aswad, Abū Jahal bin Hishām, Umayyah bin Khalaf, Nubayh bin Hajjāj, Munabbih bin Hajjāj, Suhail bin ‘Amr and ‘Amr bin ‘Abdūd.”

When Rasūlullāh ﷺ heard of this ‘impressive lineup’ of the chieftains, he turned to his companions and commented: “Today Makkah has consigned all her treasured souls to you.”

In short, this was how Rasūlullāh ﷺ went about reaping information from these slaves.

Preparation for War

The next morning, Rasūlullāh ﷺ made preparation for the actual battle. As per the advice of S‘ad bin Mu‘āz ﷺ, a simple thatched hut was erected at the peak of the hillock for Rasūlullāh ﷺ.

A narrator relates: “S‘ad bin Mu‘āz ﷺ submitted: ‘O Rasūlullāh ﷺ! May we erect a thatched structure for you, in which you will be able to sit? We will have your mounts ready for you whilst we go and engage the enemy. If Allāh Ta‘ālā honours us and bestows us with victory over the enemy, this is precisely what we aspire for. On the contrary, Allāh forbid, something else happens, you will still be able to mount your conveyances and take off to join our other compatriots who have stayed behind (in Madīnah). O Rasūlullāh ﷺ! We are not dearer to you than they are.’²⁹ If those people had only known that you are going to engage the enemy in battle, they would never have remained behind. Perhaps Allāh Ta‘ālā would shield you through them, they would have engaged in *Jihād* with absolute devotion and goodwill.’ Rasūlullāh ﷺ commended S‘ad bin Mu‘āz ﷺ on his devoted enthusiasm and made Du‘ā for him. Thereafter a simple thatched hut³⁰ was erected for Rasūlullāh ﷺ in which he took shelter. This structure was erected right on the summit of a hillock that afforded a bird’s-eye-view of the entire battle ground.”

Hadrat Anas ﷺ narrates from Hadrat ‘Umar ﷺ that on the eve of the impending battle of Badr, Rasūlullāh ﷺ took us with him to the battlefield so that we may see for ourselves the locations of those who would fall slain in battle. As we reached the battleground, he continued pointing out to us with his blessed hand: ‘this is the spot so and so would collapse and this is the spot so and so would fall, in the morning Inshā Allāh.’ Gesturing with his hand, he proceeded to reveal the exact location of where each person would fall slain.”

Hadrat Anas ﷺ says: “I swear by the Being Who has sent Rasūlullāh ﷺ with the truth, not one of them had fallen beyond a hair’s breadth than the location that was pointed out by Rasūlullāh ﷺ.” (*Muslim, Zarqānī volume 1 page 414-416*)

²⁹ This was the extremity of his committed sincerity that in spite of his devotion and love, he doesn’t lay claim to such love, neither with the tongue nor with the heart. A true lover is he who does not deliberate even over his own sincerity.

³⁰ This structure was built of date palms. [Tabqāt Ibn S‘ad]

³¹ It is reported in Musnad Ahmad with an authentic *Sanad* that Hadrat Anas ﷺ was asked whether he had participated in the battle of Badr. He replied: “How could I ever be absent from (a momentous battle) like Badr?” Hadrat Anas ﷺ merely went to battle to be in the service of Rasūlullāh ﷺ. Due to his tender age, he was unable to participate in the actual combat. At that time, he was no more than a young boy of ten or eleven. This is why he is not enumerated amongst the Sahābah of Badr. [Zarqānī volume 1 page 434]

Thereafter, Rasūlullāh ﷺ, in the company of his most dear companion of the cave, the Siddīq of the Muhājirīn, Ḥaḍrat Abū Bakr ؓ, entered his hut and offered two Rak'āt of Ṣalāh. Meanwhile, the Siddīq of the Anṣār, S'ad bin Mu'āz ؓ stood guard at the door, wielding a sword. (*Tabqāt Ibn S'ad volume 2 page 9*)

Ḥaḍrat 'Alī ؓ narrates: “On the night preceding the battle of Badr, there wasn't a single one of us who did not fall off to sleep except Rasūlullāh ﷺ. He passed the entire night in Ṣalāh and earnest Du'ā right until the morning.” (*Ṭabrānī, Ibn Jarīr, Ibn Khuzaymah*)

At the onset of Fajr, Rasūlullāh ﷺ announced: “Aṣ-Ṣalāh! O people! The time for Ṣalāh has arrived.” The instant the people heard this announcement, they rapidly gathered for Ṣalāh. Rasūlullāh ﷺ led them in Ṣalāh whilst standing at the base of a tree. After Ṣalāh, Rasūlullāh ﷺ spurred the Ṣahābah ؓ to engage the enemy with fearless valour and daring zeal. (*Narrated by Ibn Abī Shaybah and Aḥmad and authenticated by Ibn Jarīr, Muntakhab Kanzul- 'Ummāl volume 4 page 98*)

Thereafter Rasūlullāh ﷺ straightened the files of the *Mujāhidīn* for battle whilst the ranks of the disbelievers had already been imposingly arrayed for conflict. It was a Friday the seventeenth of the holy month of Ramaḍān. On one side of the battlefield is the assembly of Ḥaḡ whilst the other end of the battlefield is blustering with the forces of Bāṭil (falsehood). Both parties advanced towards the arena of *Furqān*.³²

When Rasūlullāh ﷺ laid eyes on the well-equipped Qurayshī army pressing ahead with all their swaggering glory, he submitted before Allāh Ta'ālā:

“O Allāh! Here are the Quraysh marching ahead in all their arrogance and pomposity. They have come to challenge You and falsify Your messenger. O Allāh! I beg of You Your victory and assistance over them as promised by You. O Allāh! Annihilate them (these forces of Bāṭil). (Sīrat Ibn Hishām, Faṭḥul-Bārī *Bābu Qawḥillāh Iz Tastaghīthūna Rabbakum...*)

Thereafter, Rasūlullāh ﷺ arranged the ranks of the Muslims in proper fighting formation. He held a small spear in his hand, which he used to straighten the ranks of the fighters. As he was forming the rows, he caught sight of one Ṣahābī, Sawād bin Ghaziyyah ؓ sticking out of the line a bit. In a measure of compassion, Rasūlullāh ﷺ nudged Sawād on his stomach with this spear. Amiably poking him in the stomach, Rasūlullāh ﷺ said: “O Sawād! Get in line.”

To this Sawād submitted: “O Rasūlullāh ﷺ! You hurt me whereas Allāh Ta'ālā sent you with truth and justice. So allow me to take revenge against you.”

Rasūlullāh ﷺ gladly raised his upper garment and exposing his stomach, said to him: “Go on, take your revenge.” Sawād ؓ embraced his blessed stomach and pressed his lips to it. Addressing Rasūlullāh ﷺ, he then said: “O Rasūlullāh ﷺ! Perhaps this is our final meeting.” This certainly brought unbridled delight to Rasūlullāh ﷺ and he made Du'ā for him. (*Isābah volume 2 page 95, Sīrat Ibn Hishām volume 2 page 17*)

Once Rasūlullāh ﷺ formed the lines of battle similar to that of the ranks of the Malāikah (angels), he went into his hut. Only Abū Bakr ؓ went along with him into his hut whilst S'ad bin Mu'āz ؓ stood sentry at the door wielding a sword in his hand.

Abū Mihjan Thaqafī poetically sums up this scene in the following verses:

“You have been designated as *Siddīq* whilst every other Muhājir is referred to by his first name.

You outdistanced everyone else in embracing Islām and Allāh is witness to this.

You were his (Rasūlullāh ﷺ's) exclusive companion when he was seated in the celebrated hut.

And in the cave as well, this is why you are referred to as the ‘escort of the cave’. (*Istī'āb of Ibn 'Abdul-Barr.*)

As the Quraysh settled down, before engaging in actual combat, they decided to send 'Umair bin Wahab Jumāhī to ascertain the numbers of the Muslims. After casting a fleeting glimpse at the Muslims, mounted on his horse, 'Umair returned and reported: “The Muslims merely number about three hundred but give me a chance and I will check if they don't have any backup forces lying in ambush for us.”

Once again he mounted his horse and rode far and wide checking that they have no backup force to support them. He returned to the Quraysh and said: “I've checked but I couldn't find any backup force. However, O People of the Quraysh! I see these Madanī camels carrying red death (murder) on their backs. These people have no sanctuary or support besides their own swords. By Allāh! I foresee that as long as these people do not kill their opponents, they themselves will not be killed. So even if from our own ranks, an equal number of people are killed, what joy would the future hold (with over three hundred of our people dead)? Deliberate over what I am saying and let us decide on how to proceed further.”

³² Allāh Ta'ālā also refers to the battle of Badr as the day of distinction. In other words, the day the distinction between Ḥaḡ and Bāṭil was exposed. With this relevance in mind, this humble servant (author) also refers to this battleground as the ‘arena of distinction’ (*Furqān*). After all, it was on this very field that the distinction between spiritual darkness and light was piercingly exposed.

To this, Hakīm bin Hizām commented: “What you say is absolutely correct.” Hakīm then went to ‘Utbah and said: “Abul-Walīd! You are one of the leaders of the Quraysh. Wouldn’t you be pleased to hear your name being remembered with goodness?”

‘Utbah asked: “What’s the problem?” Hakīm said: “Take your people and return (to Makkah) and take the responsibility of the blood money of ‘Amr bin Ḥaḍramī onto your own shoulders.”

To this ‘Utbah promised: “I take full responsibility for the blood money and *Diyyat* of ‘Amr bin Ḥaḍramī but discuss the dilemma with Abū Jahal as well.”

Saying this, he got to his feet and delivered the following speech:

Battleground speech of ‘Utbah

“O people of Quraysh! I swear by Allāh, you will get absolutely no benefit from fighting with Muḥammad (ﷺ) and his companions. These are all your blood relatives. If you are adamant on engaging them in battle, then you will counter members of your immediate family; your father, brother, maternal and paternal cousins. I exhort you to leave Muḥammad and the Arabs to their own devices. If the Arabs finish him off, then you have achieved your goal and if Allāh confers victory and dominance to him, then too this is an opportunity of honour for you because, after all, he is a member of your own clan. His supremacy is your supremacy. Don’t shun my advice and do not pronounce me a fool.”

Hakīm bin Hizām relates: “I then proceeded to Abū Jahal, who, at that moment, was busy donning his armour. I said: “‘Utbah sent me with this message.” I then conveyed ‘Utbah’s message to him.

The moment he heard the message, he exploded with rage and huffed: “(This is not the only reason ‘Utbah is shirking from war). ‘Utbah is also reluctant to engage the Muslims because his son Abū Huzaifah is with the Muslims. No harm should come to him. I swear by Allāh! We will never retreat until Allāh makes a decisive decision between Muḥammad and us.”

Abū Jahal then summoned ‘Amr bin Ḥaḍramī’s brother, ‘Āmir bin Ḥaḍramī and said to him: “Your ally, ‘Utbah wishes to take everyone back with him without engaging the enemy whereas the blood of your brother is right before your eyes!” On hearing this, ‘Āmir wailed in sorrow: “O ‘Amr! ‘O ‘Amr! How dreadful!” His distressing wails of sorrow stirred their flagging spirits and once again, they were incited to take on the enemy.” (*Zarqānī volume 1 page 416, Sīrat Ibn Hishām volume 2 page 16*)

Note: Simply to stir the zeal of his people, Abū Jahal would remind them about the blood of ‘Amr bin Ḥaḍramī. The primary objective of leaving Makkah was the protection of the trade caravan but when the caravan reached Makkah safely, the people were not inclined to fight. So at every stage of the journey, the issue of retreating to Makkah continued to crop up. So, if a self-styled scholar suggests that the Quraysh set out from Makkah to attack Madīnah solely to take revenge for the blood of ‘Amr bin Ḥaḍramī, he is mistaken. His view is in conflict with other authentic narrations.

Inception of the war

Abū Jahal’s disparaging gibe at his people had such a profound impression that even ‘Utbah ardently donned his armour and geared himself for battle.

In fact, from the polytheists, ‘Utbah, his brother Shaybah bin Rabī’ah and his son Walīd were the first combatants to swagger out of the ranks of the polytheists and emerging onto the battlefield they disdainfully growled for their challengers to approach the field.

From the files of the Muslims, three contenders stepped forward; ‘Awf bin Ḥārith³³, Mu’awwiz bin Hārith and ‘Abdullah bin Rawāḥah ﷺ.

“Who are you?” bellowed ‘Utbah.

They countered: “We are a group of the Anṣār.” To this ‘Utbah replied: “We have no need to engage you. We wish to fight with our own people.”

Saying this, he shrieked: “O Muḥammad! Why don’t you send us evenly-matched contenders from our own tribe!”

Rasūlullāh ﷺ then bade the Anṣār to withdraw to their ranks and petitioned Ḥaḍrat ‘Alī, Ḥaḍrat Ḥamzah and Ḥaḍrat ‘Ubaidah bin Ḥārith. He called each of them by name and exhorted them to stride out and fight.

³³ ‘Awf and Mu’awwiz are the sons of Hārith. Their mother’s name was ‘Afrā. She was also a Ṣaḥābiyyah. Hāfiz ‘Asqalāni رحمه الله عليه says: “‘Afrā enjoys a distinction like no other Ṣaḥābiyyah. She was first married to Hārith and from this union ‘Awf, Mu’awwiz and Mu’āz were born. After Hārith, she was married to Bakr bin Yālīl from whom she had four sons: Iyās, ‘Āqil, Khālīd and ‘Āmir. All seven sons, three from her first husband and four from the second, participated in the battle of Badr. She was the only woman who was privileged to sacrifice seven of her sons to the battle of Badr. May Allāh Ta’ālā be pleased with her and her sons.” [Zarqānī volume 1 page 416]

As per Rasūlullāh ﷺ's directive, the three of them emerged from their ranks. Since their faces were concealed by protective masks, 'Utbah asked them to identify themselves. "I am 'Ubaidah," said Ḥaḍrat 'Ubaidah bin Ḥārith. Ḥaḍrat Ḥamzah rejoined: "I am Ḥamzah." And Ḥaḍrat 'Alī ﷺ replied: "I am 'Alī."

'Utbah reacted by exclaiming: "Yes! Now these are equally-matched noble combatants."

According to Ibn S'ad's narration, Rasūlullāh ﷺ said: "Rise O children of Hāshim, with the truth with which Allāh Ta'ālā has sent your Prophet. Stand against this falsehood with which they have appeared in order to extinguish the light of Allāh."

Slaying of 'Utbah, Shaybah and Walīd

Now the contestants confronted one another. 'Ubaidah³⁴ ﷺ clashed with 'Utbah. Ḥamzah ﷺ challenged Shaybah and 'Alī ﷺ was pitted against Walīd.

Ḥaḍrat 'Alī ﷺ and Ḥaḍrat Ḥamzah ﷺ laid their foes to rest with a single stroke of the sword. Meanwhile 'Ubaidah ﷺ who was clanging swords with 'Utbah was seriously injured. Both combatants suffered injuries but continued fighting. Eventually, 'Utbah dealt such a severe blow with his sword that 'Ubaidah ﷺ sustained serious injury to his leg. In the interim, Ḥaḍrat Ḥamzah ﷺ and Ḥaḍrat 'Alī ﷺ, dismissing their rivals, swiftly went to the aid of 'Ubaidah ﷺ. They then promptly despatched 'Utbah to his death. Thereafter, they carried 'Ubaidah ﷺ and brought him to Rasūlullāh ﷺ. He was bleeding profusely from his shin area. 'Ubaidah ﷺ expectantly asked: "O Rasūlullāh ﷺ! Am I a martyr?" When Rasūlullāh ﷺ replied in the affirmative, 'Ubaidah ﷺ said: "If only Abū Ṭālib was alive he would have utterly been convinced that indisputably, we are more deserving of his poem than he ever was:

"We will surrender Muḥammad to the enemy only when all of us around him are slain and when we are absolutely oblivious of even our own wives and children."

'Ubaidah ﷺ then recited the following stanzas:

"If they (disbelievers) severed my leg, this is not a problem. In compensation of this injury, I anticipate a far more superior life from Allāh Ta'ālā. (In other words, although the severance of my leg portends an end to my transitory life in this world, I hope that in compensation I would get a far better life of eternal bliss.)

"And why not? Why shouldn't I anticipate this? After all, Allāh Ta'ālā, out of His infinite compassion has adorned me with the religion of Islām that has concealed all my defects."³⁵

From this we infer that the body devoid of Islām and Allāh-consciousness is actually a naked body. Although people of this world of tangibility are unable to sense this state of nakedness, the denizens of the realm of the unseen would most probably perceive this condition. Ḥāfiz Ibn 'Abdul-Barr says that when Ḥaḍrat Labīd, the celebrated poet, embraced Islām, he recited the following stanza:

"All praises are due to Allāh Ta'ālā because before my time (of death) came along, I was clad with the clothing of Islām."

Note: Initially, 'Utbah and Shaybah were awfully reluctant to go into battle. Firstly, because of 'Ātikah's ominous dream and this was closely followed by the foreboding dream of Juḥam bin Ṣalat, these people were agonizingly terrified. Secondly, on their departure from Makkah, 'Addās ﷺ (the slave of 'Utbah and Shaybah who had renounced Christianity and embraced Islām at the hands of Rasūlullāh ﷺ on his return from Ṭā'if) grasped his master's feet and pleaded: "May my parents be sacrificed for both of you! Please! He is the Rasūl ﷺ of Allāh. You are not being driven except to your deaths." Saying this, he burst out crying.

When 'Ās, the son of Shaybah noticed 'Addās weeping, he asked what made him so upset. 'Addās replied: "I am weeping for both my masters who are about to go into battle with the Prophet of Allāh." 'Ās enquired: "Really? Is he really the Prophet of Allāh?" Trembling in fear, 'Addās replied: "Off course! He is unquestionably the Prophet of Allāh to all peoples of the world." (Iṣbah)

These solemn pleadings of 'Addās ﷺ and his startling revelation of their impending doom had a profound effect on both 'Utbah and Shaybah. This is why both 'Utbah and Shaybah cringed from taking part in this battle. Only because of Abū Jahal's disparaging barbs, they grudgingly trudged along. Time and time again, Abū Jahal would scornfully taunt 'Utbah and Shaybah with barbed comments of cowardice and effeminacy. So, in order to staunch such ribald criticism and to inhibit allegations of cowardice and effeminacy thrown at them, these two strode out into battle.

³⁴ This is according to the narration of Muḥammad bin Ishāq that 'Ubaidah ﷺ was against 'Utbah and Ḥamzah against Shaybah. However, according to Mūsā bin 'Aqabah's narration, it is the other way around. 'Ubaidah ﷺ fought Shaybah and Ḥamzah clashed with 'Utbah.

³⁵ According to another report, when the Ṣahābah رضي الله عنهم set eyes on his condition, they brought 'Ubaidah رضي الله عنه before Rasūlullāh ﷺ. Placing his cheek on Rasūlullāh ﷺ's blessed foot, 'Ubaidah said: "O Rasūlullāh! If Abū Ṭālib was around today and he laid eyes on us, he would have given his life to see us more deserving of his poem." 'Ubaidah ﷺ then breathed his last. Rasūlullāh ﷺ remarked: "I bear witness that he is a martyr." [Narrated by Shāfi'ī, Al-Bidāyah wan-Nihāyah volume 3 page 274]

Abū Usaid ؓ narrates: “On the day of the battle of Badr, Rasūlullāh ﷺ said: “Reserve your arrows for the moment the disbelieving mob rushes upon you. Release your arrows only when they are close to you.” (*Bukhārī*)

Rasūlullāh ﷺ's supplication of victory

Following the deaths of ‘Utbah and Shaybah, the rage of the battle kicked off in absolute earnest. Rasūlullāh ﷺ emerged from his hut and strategically laid out the ranks of the Ṣahābah ؓ and then, in the company of Abū Bakr ؓ, he returned to his hut. Wielding a sword, Ḥadrat S‘ad bin Mu‘āz ؓ stood sentry at the door.

When Rasūlullāh ﷺ laid eyes on his companions’ negligible numbers and their minimal equipment confronted by the vast and well-equipped legion of the disbelievers, he got to his feet and performed two Rak‘at of Ṣalāh. He then absorbed himself in Du‘ā. He implored Allāh Ta‘ālā thus:

“O Allāh! I plead with you to honour Your word (of victory over the enemy). O Allāh! If You wish, You may not be worshipped (after this day).”

Rasūlullāh ﷺ was overcome with an extraordinary condition of humility and submissiveness. Sometimes he would humbly bow down in Sajdah before Allāh Ta‘ālā and at times he would piteously spread his hands out in supplication and beg Allāh Ta‘ālā for His assistance and victory. He was so immersed in this state of humility that his upper garment repeatedly fell off his shoulders.

Ḥadrat ‘Alī ؓ narrates: “On the day of Badr, I engaged the enemy for a little while and then I hurried to check on Rasūlullāh ﷺ. I found him prostrating before Allāh Ta‘ālā piteously begging Allāh Ta‘ālā repetitively with the words ‘Yā Ḥayyu Yā Qayyūm!’ I returned and busied myself with fighting. I went to check on him a second and then a third time but still found him prostrate. However, when I went to check on him the fourth time, by then Allāh Ta‘ālā had favoured him with victory.” (*Nasaie, Ḥākim, Faḥul-Bārī*)

It is narrated in Ṣaḥīḥ Muslim that Ibn ‘Abbās ؓ says: “Ḥadrat ‘Umar ؓ related to me that on the day of Badr when Rasūlullāh ﷺ noticed the thousand-strong force of the disbelievers of Makkah on one hand, confronted by his three hundred odd ill-equipped companions on the other hand, he went into his hut, faced the Qiblah and spread his hands out in supplication:

“O Allāh! Fulfil Your promise You had made to me. O Allāh! If this small group of Muslims is eliminated, You will never again be worshipped on the earth.”

In other words, Rasūlullāh ﷺ was the seal of all the Prophets and his Ummah is the final Ummah. So, if, Allāh forbid, Rasūlullāh ﷺ and his Ummah is wholly eliminated, not a single person will remain on this earth to worship Allāh Ta‘ālā. Furthermore, we learn from this that his Du‘ā of victory and divine assistance was not only to safeguard the lives of the Muslims but also to consistently maintain the ‘*Tbādat*’ of Allāh Ta‘ālā on the earth. It shouldn’t be such that the earth is entirely devoid of the ‘*Tbādat*’ of Allāh Ta‘ālā.

For an incredibly long period of time, Rasūlullāh ﷺ continued making this Du‘ā about Allāh Ta‘ālā not being worshipped if this group of Muslims is destroyed. He was so engrossed with this Du‘ā that his sheet fell off his blessed shoulders. Abū Bakr ؓ picked the sheet up and replaced it on his blessed shoulders. Coming up from his rear, Abū Bakr ؓ then clung onto Rasūlullāh ﷺ’s waist. This is reported in Muslim. According to Bukhārī’s narration, Abū Bakr ؓ clasped Rasūlullāh ﷺ’s hand and implored: “O Rasūlullāh ﷺ! This is enough for you. You have persistently implored your Lord.”

Rasūlullāh ﷺ’s gaze was concentrated upon the grandeur, greatness and absolute independence of Allāh Ta‘ālā. As Allāh Ta‘ālā declares: “Verily, Allāh is independent of the worlds.” And as Allāh Ta‘ālā says in another verse: “And Allāh is independent (free of all needs) and worthy of all praise. If He willed, He could eliminate you and bring forth a new creation.”

This is why the tears of humility and meekness gushed forth from his blessed eyes. However, judging from the fretful persistence and downright anguish of Rasūlullāh ﷺ, Abū Bakr ؓ was firmly convinced that Rasūlullāh ﷺ’s Du‘ā will be accepted. As Allāh Ta‘ālā says: “Is He not better (than your false gods) who responds to the distressed one when he calls unto Him and He removes evil and He makes you the inheritors of the earth (generation after generation)?” (Sūrah Naml verse 65)

In short, Abū Bakr ؓ was overwhelmed by a condition of hope whilst Rasūlullāh ﷺ was overcome by a condition of trepidation.

An objection and its response

The question crops up here that why was Rasūlullāh ﷺ so overwhelmed with apprehension when Allāh Ta‘ālā had promised him divine aid and victory?

The response to this objection is that the promise of divine aid and victory was unclear. No time, place, background or conditions were ever mentioned. And Rasūlullāh ﷺ’s attention was centred on the status of Allāh Ta‘ālā’s divine independence; He enjoys absolute control without any restriction. He may do as He deems fit. The protocol of *Rubūbiyyat* (lordship) demands that in spite of the divine promise, the servant is still apprehensive. He realises that nothing is ever compulsory upon Allāh Ta‘ālā. The servant’s duty is to beg of Him and whatever He bestows is His grace and favour. Even if the time of the promised divine aid is known, then too

there is a possibility that the fulfilment of this promise is subject to certain conditions, which, due to His divine wisdom, Allāh Ta‘ālā did not disclose even to the Prophets ﷺ. As Allāh Ta‘ālā says: “And they will not encompass any of His knowledge except that which He wishes.”

Allāh Ta‘ālā is not obliged to reveal the conditions or circumstances of any divine promise to the Ambiyā ﷺ. Quite often, penetrative wisdom demands that the reality of things remain a mystery so that the servant does not lose sight of Allāh Ta‘ālā’s grandeur, awe and status of nonchalance.

So the distressed and apprehensive Du‘ā of the Ambiyā ﷺ is not because they are not confident of Allāh Ta‘ālā fulfilling His promises but because they are overwhelmed by the trepidation of Allāh Ta‘ālā’s status of nonchalance. (Madārijun-Nubuwwah)

It appears in the narration of Muslim that Abū Bakr ؓ, on this occasion, pleaded with Rasūlullāh ﷺ: “Your beseeching your Lord is now sufficient. Surely He would fulfil His promise made to you.”

Upon this, Allāh Ta‘ālā revealed the following verse:

“Remember the time when you sought the aid of your Lord and He responded to you (saying): ‘I will assist you with a thousand angels one behind the other in succession. And Allāh made this (divine assistance) only as glad tidings and so that your hearts are comforted therewith. And there is no assistance (of victory) except from Allāh, the All-mighty, the All-wise.’”

(Sūrah Anfāl verses 9-10)

At the revelation of this verse, according to the narration of Sahīh Bukhārī, Rasūlullāh ﷺ emerged from his hut with the following verse on his tongue:

“Their multitudes will be routed and they will turn their backs and flee.”

(Sūrah Qamar verse 45)

According to the narration of Ibn Ishāq, whilst Rasūlullāh ﷺ was beseeching Allāh Ta‘ālā in Du‘ā, he dozed off. When he awakened, he addressed Abū Bakr ؓ saying:

“O Abū Bakr! Glad tidings to you. Allāh’s aid has come. Here is Jibrāil clutching the reins of his horse and driving it along. It has dust on its teeth.” (*Fathul-Bārī volume 7 page 242, ‘Uyūn Al-Athar volume 1 page 355*)

Descent of the angels to assist the Muslims

Allāh Ta‘ālā sent down a thousand angels, then three thousand and finally five thousand angels to lend a hand to the Muslims.

Note: Since Iblīs (Shayṭān) and his cohorts were all set and primed to assist the disbelievers and polytheists in this battle, Allāh Ta‘ālā sent down a legion of angels under the command of Jibrāil, Mikāil and Isrāfil to assist the Muslims. Since Shayṭān appeared in the disguise of Surāqah bin Mālik and his cohorts appeared in the form of the menfolk of the Banū Mudlij tribe (as evident from the narration of Dalāil Bayhaqī and Abū Nu‘aim from Ibn ‘Abbās ؓ³⁶), the angels also appeared in the form of normal men as mentioned by ‘Allāmah Suhaylī and Imām Qurtubī. (*Rawḍul-Anf volume 2 page 288*)

Although the angels who descended from the skies were ostensibly human, in reality they were divine angels. Undoubtedly they were a personification of the following Persian couplet:

“The outward appearance is that of a human being but its perfection and flawlessness is that of Jibrāil.

Because he is devoid of all forms of lust and free from any form of opposition.”

Abū Usaid Sā‘idī ؓ (who was also a Badrī Sahābī) relates: “On the day of the battle of Badr, the angels descended from the skies wearing yellow turbans. The tail ends of their turbans were suspended between their shoulders.” (Narrated by Ibn Jarīr with a satisfactory *Sanad*. A similar description is also narrated by Ibn Abī Hātim from Zuabair bin ‘Awwām ؓ. Zubair ؓ was himself wearing a yellow turban on the day of this battle.

According to some narrations, the colour of the turbans of the angels was black and according to other narrations, they had white turbans on their heads.

Hāfiz Suyūṭī رحمه الله says: “On the basis of authentic narrations we conclude that their turbans were yellow in colour. All other narrations that favour either black or white turbans are generally weak narrations.” (*Zarqānī volume 1 page 424*)

Note: It wouldn’t be bizarre to speculate that perhaps the colour yellow for the angels’ turbans was deliberately chosen to provide delight and joy to the Muslims. The shade of yellow stimulates happiness and joy. As Allāh Ta‘ālā mentions in the Holy Qurān:

³⁶ See Al-Khaṣāisul-Kubrā volume 1 page 204

“It (the cow) should be yellow, its colour brilliant, pleasing to the beholders.”

(Sūrah Baqarah verse 29)

In short, Allāh Ta‘ālā sent down a legion of angels to assist the Muslims in their plight. Firstly, the very descent of the angels is a source of divine blessings and goodness. As in the case of the battle of Hunain, the mere descent of the angels was a source of immense divine blessings. Details of this will be discussed later on, Inshā Allāh. Secondly, an additional favour Allāh Ta‘ālā extended to the Muslims was His instruction to the angels to spiritually fortify the Muslims. As Allāh Ta‘ālā explains:

“Remember when your Lord revealed to the angels: ‘I am with you, so strengthen those who believe.’”

(Sūrah Anfāl verse 12)

Just as Allāh Ta‘ālā has given Shayṭān the ability to cast misgivings within the hearts, similarly, Allāh Ta‘ālā has endowed the noble angels with the proficiency to cast righteousness within the hearts of the people. This is referred to as *Limmah* or *Ilhām*.

So, on this occasion, the angels inspired the Muslims to sacrifice their lives against those who defiantly transgressed against Allāh Ta‘ālā. The angels inspired them to stay firm against the rebels of Allāh and His Rasūl. As though they exhorted them thus: “Go on! Engage the rebels because Allāh Ta‘ālā is your supporter and assistant and the angels are at hand to back you up. So there is no need to panic and grieve. Victory and defeat hinges on the strength or weakness of the hearts.” In this manner, the angels boosted their courage and strengthened their hearts.

The third favour Allāh Ta‘ālā bestowed upon them was that Allāh Ta‘ālā instructed the angels to wage war against the enemies of the Muslims.

The fourth favour was that Allāh Ta‘ālā appointed the angels as the assistants and supporters of the Muslim army. The actual combatants were the Muslims whilst the angels were subordinate to them. This meaning is evident from the word *Mumiddukum* in the verse of the Holy Qurān.

The fifth favour was that Allāh Ta‘ālā instilled the awe of the Muslims into the hearts of the disbelievers. As Allāh Ta‘ālā says: “We will instil awe within the hearts of the disbelievers.”

Coaching the angels in warfare

Since the angels were oblivious to the art of human warfare, Allāh Ta‘ālā coached them in the techniques of fighting. As Allāh Ta‘ālā describes in this verse:

“O angels! Strike (the disbelievers) on the necks and smite over all their fingertips.”

(Sūrah Anfāl verse 12)

Rab‘ī bin Anas ؓ narrates: “On the day of Badr, those slain by humans could easily be distinguished from those killed by the angels. The slain of the angels had dark fire-scars on their necks and fingertips.” (*Fathul-Bārī*)

In Sahīh Muslim it is narrated on the authority of Ibn ‘Abbās ؓ that a Muslim ran behind a scuttling disbeliever when suddenly he heard the crack of a whip accompanied by a voice: ‘Hayzūm!’³⁷ Go on! Charge!’ The moment he located the disbeliever, he found him lying flat on the ground. His face, especially his nose was bruised green with the lash of a whip.”

When this Anṣārī reported this incident to Rasūlullāh ﷺ, he commented: “You have spoken the truth. This is divine aid from the third heaven.” (*Fathul-Bārī* volume 7 page 242)

It is narrated in Sahīh Bukhārī on the authority of Ibn ‘Abbās ؓ that on the day of Badr, Rasūlullāh ﷺ remarked: “Here, this is Jibrāil clutching the reins of his horse, bedecked with the weapons of war.” (Bukhārī under the chapter dealing with the presence of the angels in the battle of Badr)

Suhail bin Hunaif ؓ narrates: “On the day of Badr, we observed that when any of us would merely gesture towards the *Mushrik* and even before our swords made contact with him, his head would be chopped off and falling to the ground.” Narrated by Hākim. Hākim, his student Bayhaqī and Abū Nu‘aim authenticate this Hadīth. (*Zarqānī* volume 2 page 427)

Sahl bin S‘ad narrates: “Describing the battle of Badr, Abū Usaid ؓ addressed me saying: ‘O nephew!’³⁸ If you and I were on the battlefield of Badr, I would have pointed out to you the valley from which the angels appeared to offer us divine assistance. There is not a smidgen of doubt in this.” (Narrated by Tabrānī. Within the chain of narrators is a narrator by the name of Salāmah bin Rawh. Ibn Hibbān declares him reliable but others have pronounced him to be unreliable due to his imprudence.)

³⁷ Hayzūm was the name of Jibrāil عليه السلام’s horse. [Zarqānī volume 1 page 416]

³⁸ The word nephew is used as a term of endearment by the Arabs. As we would use the term son or boy when affectionately addressing someone our junior. [Tr.]

In short, the descent and subsequent assistance of the angels and their battle alliance with the Muslims against the disbelievers is indisputably proven from the verses of the Holy Qurān and Ahādīth, in which there is no scope for doubt.

The attendance of the angels mounted on horses is also established from authentic Ahādīth. According to some narrations, they were mounted on piebald³⁹ horses. (*Zarqānī volume 2 page 427*)

Ibn ‘Abbās ؓ narrates that apart from Badr, the angels did not actively fight in any other battle. Yes, the descent of the angels on other occasions to provide support, backup, and reassurance and to increase the Muslims’ numbers is established. For example, the descent of the angels on the occasion of the battle of Hunain is mentioned in Sūrah Tawbah:

“And He sent down such forces, which you were unable to observe.”

Then again, a Hadīth of Bukhārī and Muslim mentions Jibrāil and Mikāil fighting in the battle of Uhud. However, this fighting was not on behalf of all the Muslims collectively. Their participation in this battle was for the defence and security of Rasūlullāh ﷺ. (*Zarqānī volume 2 page 425*)

Note: Since this world is a place subject to external mediums, Allāh Ta‘ālā, in consideration of these mediums, sent down angels in the form of human beings to assist the Muslims. A single angel would have been more than adequate for all of them. The actual doer is Allāh Ta‘ālā but in this world, his omnipotence is exposed in His usage of external means and mediums. In accordance with this world being ‘Alame-Asbāb (realm of mediums), Allāh Ta‘ālā sent down a whole battalion of angels to assist the Muslims. (*Fathul-Bārī volume 7 page 243*)

Rasūlullāh ﷺ emerged from his hut and after motivating them to engage the enemy, he declared: “I swear by the Being in whose absolute control lies Muḥammad’s life, today whosoever puts up a bold front and engages the enemy with forbearance and sincerity and he is subsequently martyred, Allāh Ta‘ālā will certainly admit him into paradise.”

Whilst Rasūlullāh ﷺ was making this declaration, ‘Umair bin Ḥamām ؓ had a few dates in his hand, which he was busy eating. The moment he heard these enthralling words, he bounded up in delight and exclaimed:

Bakh! Bakh! (Hooray! Bravo!) The only intervention between me and my admittance into paradise is my martyrdom at these people’s hands.”

Saying this, he flung these date aside and wielding a sword he hurled himself into the thick of battle and fought valiantly until he was martyred. May Allāh Ta‘ālā shower His boundless mercy upon him. Āmīn. (*Ibn Hishām volume 2 page 18, Tabqāt Ibn S‘ad volume 2 page 16*)

Also on this occasion, ‘Awf bin Ḥārith ؓ asked Rasūlullāh ﷺ: “O Rasūlullāh! Which action of the servant makes the Lord laugh (pleases Him)?” Rasūlullāh ﷺ replied: “To confront the enemy naked (without armour) and to colour his hands with the blood of the enemy.” The moment ‘Awf ؓ heard these words, he threw off his armour and clutching his sword, he went to fight the enemy until he was martyred. May Allāh Ta‘ālā shower him with his infinite mercy. Āmīn.

Abū Jahal’s Du‘ā and his incitement of war

Subsequent to the slaying of ‘Utbah, Shaybah and Walīd, Abū Jahal encouraged his troops to fight valiantly and in a frantic bid to spur them on, he addressed them saying:

“O people! Don’t be flustered over the deaths of ‘Utbah, Shaybah and Walīd. They fell victim to the sword because of their imprudent haste. I swear by Lāt and ‘Uzzā! We will never return until we don’t truss them up in ropes.”

He then beseeched Allāh Ta‘ālā with the following Du‘ā:

“O Allāh! He who is guilty amongst us of severing family ties and of perpetrating strange actions, O Allāh, destroy him. And amongst us, he who is most dear and beloved to You, O Allāh, grant him victory.”

Upon this Allāh Ta‘ālā revealed the following Qurānic verse:

“(O disbelievers!) You were seeking victory. So, here victory has come unto you. And if you desist (from evil) it will be better for you. And if you return (to fight) so shall We return and your forces will be of no avail to you however numerous they may be. Verily Allāh is with the believers.” (Sūrah Anfāl verse 19)

In Dalāilu Bayhaqī and Dalāilu Abī Nu‘aim it is recorded on the authority of Ibn ‘Abbās ؓ that as Abū Jahal made his Du‘ā, Rasūlullāh ﷺ also raised his hands in supplication before Allāh Ta‘ālā and implored: “O Allāh! If (Allāh forbid) this group of people is annihilated, you will never be worshipped again on the face of this earth.”

³⁹ Used to describe a horse whose coat has patches of two or more contrasting colours, especially black and white. [Encarta concise English dictionary]

Here on this side Abū Jahal was engaged in Du‘ā whilst on the other end Rasūlullāh ﷺ was also engaged in imploring Allāh Ta‘ālā. After this, both parties started fighting in earnest. Rasūlullāh ﷺ emerged from his hut and exhorting the Ṣaḥābah ﷺ to fight, he promised: “Whoever is slain in the path of Allāh, Allāh will admit him into paradise.” (*Zarqānī volume 1 page 427, Tārīkh Ibn Athīr volume 2 page 47*)

On the direction of Jibrāil, Rasūlullāh ﷺ then picked up a fistful of sand and hurled it towards the faces of the *Mushrikīn*. He then bade the Muslims to launch an attack against them. Not a single *Mushrik* remained but a particle of this sand penetrated his eyes, nose and mouth.

Only Allāh Ta‘ālā knows what impact this sand had on the disbelievers. The instant Rasūlullāh ﷺ hurled this fistful of sand at them they took flight. In this regard, Allāh Ta‘ālā revealed:

“And you did not throw (the sand) when you threw it but Allāh threw it.” Sūrah Anfāl verse 17)

In other words, although Rasūlullāh ﷺ himself tossed a fistful of sand particles that got into the eyes and noses of the thousand-strong army, this was no achievement on his part as such but this was a divine deed, a manifestation of the omnipotence of Allāh Ta‘ālā.

As the fighting intensified, Rasūlullāh ﷺ uttered thrice: “*Shā-hatīl-Wujūh* (may the faces (of the enemy) become disfigured.)” He then picked up a handful of pebbles and hurled them towards the Quraysh and charged the Ṣaḥābah to attack. Barely a moment passed when the metaphorical dust of humiliation settled on the faces of the enemies of Allāh Ta‘ālā than they started rubbing their eyes whilst the Muslims opportunely unleashed a rapid against the mystified enemy. Ibn Shihāb Zuhri and ‘Urwah bin Zubair say: “Allāh Ta‘ālā cast a peculiar attribute within this handful of sand that left each and every one of them humbled and bewildered. In downright perplexity, they had no idea where to turn to.”

Rasūlullāh ﷺ barely hurled the fistful of sand when the entire army of disbelievers was left bewildered and thrown into turmoil. ‘Eminent’ heroes and ‘noble warriors’ were either getting captured or slain at the hands of the Muslims. During this time Rasūlullāh ﷺ was in his hut with Ḥaḍrat S‘ad bin Mu‘āz ﷺ clutching a sword and standing sentry at the door, protecting Rasūlullāh ﷺ.

Whilst the Muslims were engaged in apprehending the disbelievers, Rasūlullāh ﷺ noticed signs of disgust on the face of Ḥaḍrat S‘ad bin Mu‘āz ﷺ as though this revulsion is a tangible thing placed on his face. Rasūlullāh ﷺ asked: “O S‘ad! Perhaps you resent the Quraysh being captured?” S‘ad ﷺ submitted:

“Yes, O Rasūlullāh ﷺ! By Allāh! This is the first encounter in which Allāh Ta‘ālā has inflicted (such loss) against the polytheists. Personally, I feel it is far superior to put these polytheists to the swords than allowing them to live.” (*Sīrat Ibn Hishām volume 2 page 18*)

Ibn ‘Abbās ﷺ narrates: “Rasūlullāh ﷺ had notified us beforehand that some people like the Banū Hāshim and other tribes simply turned up on the battlefield under pressure from the Quraysh. They didn’t come on their own free will. So they should not be harmed in any way. We have no need to kill them or to fight with them. Rasūlullāh ﷺ also advised: “If any of you come across Abul-Bakhtārī bin Hishām and ‘Abbās bin ‘Abdul Muṭṭalib during the course of this campaign, do not kill any of them.”

This is why the Ṣaḥābah ﷺ, instead of killing the enemy, were predominantly predisposed to capturing them alive.

So when Mujazzar bin Ziyān Anṣārī ﷺ caught sight of Abul-Bakhtārī on the battlefield, he said: “Rasūlullāh ﷺ forbade us to put you to the sword.”

Abul-Bakhtārī was accompanied by one of his Makkan friends by the name of Junādah bin Malīḥah. Abul-Bakhtārī, when enlightened about this prohibition, appealed: “My friend too should be spared.” Mujazzar ﷺ retorted: “Never! By Allāh! We will never spare the life of your friend. Rasūlullāh ﷺ’s reprieve extends to you only. To this Abul-Bakhtārī replied: “By Allāh! It is ludicrous for me to abandon my friend in this hour of need. Tomorrow the womenfolk of Makkah would taunt me for deserting my friend merely to save my own life!”

Reciting the following stanza, he audaciously stepped out to fight:

“A noble man will never forsake his companion in need until he dies or he detects a way out.”

No sooner had Abul-Bakhtārī stepped foot into the combat area than Mujazzar ﷺ finished him off with his sword. He then proceeded to Rasūlullāh ﷺ and submitted:

“O Rasūlullāh ﷺ! I swear by the Being Who has sent you with the truth! I certainly tried to capture Abul-Bakhtārī alive and bring him before you but he refused and elected to fight. So I killed him.”

Slaying of Umayyah bin Khalaf and his son

Umayyah bin Khalaf was one of the most bitter enemies of Rasūlullāh ﷺ. From the mouth of S‘ad bin Mu‘āz ؓ in Makkah, he had already heard the ominous forecast of his assassination long before there was even a notion of the battle of Badr. This is why he was dreadfully reluctant to take part in this campaign.

Abū Jahal incited the people to participate in this campaign saying: “Save your trade caravan.” (The caravan of Abū Sufyān.) However, Umayyah tried his utmost to steer clear of this campaign. Abū Jahal continued wheedling him saying: “Abū Safwān! You are the chief of this valley. If you attempt to avoid this campaign, the masses are bound to follow suit and they too would try to worm their way out. Abū Jahal persisted until Umayyah was forced to grudgingly agree. However, he added: “I will purchase a very fine, daring and fast camel. I will join you but the moment I get a chance I will return.” He then went home to his wife Ummu Safwān and asked her to make his travel arrangements. She asked: “Don’t you recall the menacing words of your Yathribī brother? (Where he forewarned you about being assassinated at the hands of the companions of Muḥammad)” Umayyah replied: “Yes, I remember very well but I don’t really intend to actively participate in this campaign. I will just tag along with them for a few leagues and I will return soon.”

However, he somehow accompanied them through every stage of the journey until he reached the battlefield of Badr. (*See Bukhārī. Faḥḥul-Bārī volume 7 page 321*)

Umayyah was the same villain who subjected Ḥaḍrat Bilāl ؓ to an array of brutal punishments. He would make Bilāl ؓ lie on the scorching boulders of Makkah. When Ummayyah appeared on the battlefield of Badr and Ḥaḍrat Bilāl ؓ’ s gaze fell on him, he yelled out a shriek of challenge to the Anṣār.

‘Abdur-Raḥmān bin ‘Awf ؓ, who was a friend of Umayyah bin Khalaf in times of pre-Islāmic ignorance, didn’t want Ummayyah killed. He preferred that he rather be captured as a prisoner. (Perhaps, he reflected, Allāh Ta‘ālā would guide Umayyah somewhere along the line and save him from eternal hellfire.)

Ḥaḍrat ‘Abdur-Raḥmān bin ‘Awf ؓ, who was clutching a few coats of armour that he had appropriated from the *kuffār*, flung them aside and clasped the hands of Umayyah and his son. When Bilāl ؓ got a glimpse of this, he shouted: “Seize the head of *kufṛ* Umayyah! I am not safe if Umayyah is saved.”

The instant the Anṣār heard this rallying cry they darted over. Ḥaḍrat ‘Abdur-Raḥmān bin ‘Awf ؓ thrust Umayyah’s son in front of him and the Anṣār summarily finished him off. They then raced to Umayyah who was being shielded by Ḥaḍrat ‘Abdur-Raḥmān bin ‘Awf ؓ. When he saw them tearing towards Umayyah, he quickly lied down over him as a human shield but the Anṣār breached this human shield and driving their swords from his legs, they killed him. In the melee, Ḥaḍrat ‘Abdur-Raḥmān bin ‘Awf ؓ sustained a serious injury to his foot, the scar of which remained for a long time.

Ḥaḍrat ‘Abdur-Raḥmān bin ‘Awf ؓ used to remark: “May Allāh Ta‘ālā shower His mercy on Bilāl ؓ. On this occasion I lost my coats of armour (that I had seized from the enemy) and my captive too.” (*Ṣaḥīḥ Bukhārī Kitābul-Wakālah*)

Slaying of Abū Jahal – Pharaoh of this Ummah

Ḥaḍrat ‘Abdur-Raḥmān bin ‘Awf ؓ narrates: “I was standing poised to attack on the battle lines of Badr when suddenly I caught sight of two youngsters to my left and right. I was a bit concerned (perhaps the enemy, spotting me between two youngsters, would try to rush me).

I was reflecting over this when one of them sidled up to me and murmured: “Uncle! Would you point out Abū Jahal to me?”

“What would you want to do with Abū Jahal? I incredulously asked.

This young man replied: “I have made a vow unto Allāh Ta‘ālā that when I lay eyes on Abū Jahal I will surely kill him or I will be killed in the process. I heard that he is guilty of verbally abusing Rasūlullāh ﷺ. By Allāh in Whose absolute control lies my life! The moment I lay eyes on Abū Jahal, I will ensure that my shadow does not break away from his shadow until one of us is killed.”

The moment I heard his zealous words, my expectation of being flanked by two men instead of two youngsters, rapidly dwindled away.

When I pointed out Abū Jahal to this young man, he dashed over to him and like a swooping raptor, he pounced on him and finished him off. (Bukhārī Kitābul-Jihād)

These two youngsters were Mu‘āz⁴⁰ and Mu‘awwiz, the sons of ‘Afrā.

⁴⁰ According to *Ṣaḥīḥ* Bukhārī’s narration mentioned under the chapter dealing with the battle of Badr, Mu‘āz and Mu‘awwiz, the sons of ‘Afrā were the assassins of Abū Jahal. However, according to the narration cited in *Kitābul-Jihād* of the same book, he was killed by Mu‘āz bin ‘Afrā and Mu‘āz bin ‘Amr bin Jamūḥ. Ḥāfiz ‘Asqalānī says that Mu‘āz bin ‘Amr bin Jamūḥ also joined the sons of ‘Afrā in killing Abū Jahal. In fact Mu‘āz bin ‘Amr bin Jamūḥ played a relatively major role in slaying Abū Jahal. This is why

‘Abdullāh bin ‘Abbās ؓ and ‘Abdullāh bin Abī Bakr bin Ḥazm narrate from Mu‘āz bin ‘Amr bin Jamūh ؓ. He relates: “I was maintaining a vigilant lookout for Abū Jahal. The moment I was presented with an opportunity, I pounced on him with my sword and dealt him such a powerful blow that left his leg severed.”

The narrator continues: “In defence of his father, Abū Jahal’s son ‘Ikramah (who embraced Islām at the conquest of Makkah), struck Mu‘āz bin ‘Amr bin Jamūh with such force that left his arm hanging by its tendons. However, this handicap did not deter Mu‘āz and he continued fighting valiantly right until the evening. When fighting with this dangling hand became excruciatingly painful, he placed the hand beneath his foot and ripped off the hand completely. He lived until the Caliphate of Ḥadrat ‘Uthmān Ghani ؓ.

After finishing off with Abū Jahal, Mu‘awwiz bin ‘Afrā, however, continued fighting until he drank from the nectar of martyrdom. We belong to Allāh and to Him shall we return.

Searching for Abū Jahal’s body after the victory

Although Abū Jahal suffered extensive injuries, he still had some life left in him. Ḥadrat Anas ؓ relates: “On the day of Badr Rasūlullāh ﷺ bade the Ṣahābah ؓ: “Is there anyone who would provide some information about Abū Jahal?” ‘Abdullāh bin Mas‘ūd ؓ went in search of him amongst the corpses. When he located him, he realised that he still has a bit of life in him.”

This is according to Bukhārī’s narration. According to Ibn Ishāq and Ḥākim’s narration, Ibn Mas‘ūd planted his foot on Abū Jahal’s neck and remarked: “O enemy of Allāh! Allāh has humiliated and disgraced you.”

Saying this, he severed his head from his body. He then carried the head and deposited it before Rasūlullāh ﷺ saying: “This is the head of Abū Jahal, the enemy of Allāh.”

Rasūlullāh ﷺ asked: “Really? By Allāh besides Whom there is no other deity! Is this really the head of Abū Jahal?”

He replied: “By Allāh besides Whom there is no other deity! This is really the head of Abū Jahal.” Rasūlullāh ﷺ expressed his profound gratitude before Allāh Ta‘ālā thrice and remarked: “All praise is due to Allāh Who has honoured Islām and its people.” (*Fathul-Bārī volume 7 page 230*)

According to some narrations Rasūlullāh ﷺ even prostrated in gratitude before Allāh. (‘Umdatul-Qārī under the chapter *Qatlu Abī Jahal*.)

And according to the narration of Ibn Mājah, Rasūlullāh ﷺ performed two Rak‘āt Ṣalāh as an expression of his gratitude before Allāh. This is reported in Ibn Mājah on the authority of ‘Abdullāh bin Awfā ؓ. (*Al-Bidāyah Wan-Nihāyah volume 3 page 289*)

In another narration, ‘Abdullāh bin Mas‘ūd ؓ relates: “I climbed onto Abū Jahal’s chest and sat astride him. Abū Jahal opened his eyes and said: “O shepherd! You have parked yourself astride a very honourable place.”

I replied: “All praise is due to Allāh Who has awarded me the ability to do so.”

He then asked me: “Who triumphed and who lost?” I replied: “Allāh and His Rasūl ﷺ has prevailed.”

“What is your intention now?” he asked. I replied: “I wish to behead you.” He said: “Very well. Here, this is my sword. It is incredibly sharp. It would assist you in fulfilling your objective rather swiftly. But listen, be sure to sever my head closer to my shoulders as this would instil more awe within my onlookers. Furthermore, when you return to Muḥammad give him this message that I cherish more rancour and revulsion for you today than I did yesterday.”

Ibn Mas‘ūd ؓ further relates: “I then lopped his head off and brought it to Rasūlullāh ﷺ saying: “O Rasūlullāh! This is the head of the enemy of Allāh, Abū Jahal.” I then relayed his dour message to Rasūlullāh ﷺ. Rasūlullāh ﷺ glorified Allāh and pronounced: “This man was the Pharaoh to me and my Ummah. His evil by far overshadowed the evil of the Pharaoh of Mūsā ؑ. At least the Pharaoh of Mūsā ؑ attempted to recite the *Kalimah* at his death but the Pharaoh of this Ummah snapped out words of arrogance and disbelief even at the instant of his death. Rasūlullāh ﷺ then awarded Abū Jahal’s sword to ‘Abdullāh bin Mas‘ūd ؓ.” (*Sharah As-Siyarul-Kabīr by Imām Sarakhsī volume 2 page 7*)

In other words, just as Rasūlullāh ﷺ surpassed all the Ambiyā in virtue and perfection, similarly, his Ummah’s Pharaoh eclipsed all the other Pharaohs in disbelief and immorality. Even at the time of death his eyes failed to open and the throes of death didn’t nudge him in the least from his disbelief and arrogance. In fact, his *kufṛ* (disbelief) and conceit mushroomed even further at the time of his death. (May Allāh Ta‘ālā protect us from this. Āmīn.)

Rasūlullāh ﷺ decided to award him the entire *Salb* (spoils of war) seized from the person of Abū Jahal. [*Fathul-Bārī volume 7 page 230, Zarqānī volume 1 page 438*]

Note: Ibn ‘Abbās ؓ narrates that the night in which Rasūlullāh ﷺ decided to visit the Jinn, he addressed us saying: “The person who does not harbour an iota of pride should stand and accompany me.” Ibn Mas‘ūd ؓ stood up. Rasūlullāh ﷺ took him along with him.” (*Bināyah Sharḥul-Hidāyah* by *Hāfiz ‘Aynī* volume 1 page 286)

Perhaps it wouldn’t be farfetched to believe that ‘Abdullāh bin Mas‘ūd ؓ was given the honour to kill Abū Jahal for ‘Abdullāh was a unique servant of Allāh, whose heart was absolutely devoid of even a smidgen of pride⁴¹. On the contrary, Abū Jahal was an epitome of pride and arrogance who didn’t even have a trace of humility within his heart.

This is why Allāh Ta‘ālā decreed the killing of Abū Jahal at the hands of a fortunate man who harboured not a grain of pride. May Allāh Ta‘ālā be pleased with ‘Abdullāh bin Mas‘ūd ؓ and may He please him too and may Allāh Ta‘ālā recompense him abundantly on behalf of Islām with a reward that pleases him. Āmīn.

Note: Abū Jahal’s actual title was Abul-Ḥakam (father of wisdom). Rasūlullāh ﷺ changed his title to Abū Jahal. (Fathul-Bārī) In other words, Rasūlullāh ﷺ awarded him a title of ‘father of downright ignorance’. And as long as this father remained alive, every variety of ignorance was brought forth.

Whilst waging an intense battle against the enemy, ‘Ukkāshah⁴² bin Miḥsan ؓ’s sword broke. Rasūlullāh ﷺ replaced it with a stick. The instant he got hold of the stick, it miraculously transformed itself into a sharp sword. He continued fighting valiantly with this sword until Allāh Ta‘ālā awarded them victory. The name of this sword was ‘Awn (assistance) and it accompanied him in every subsequent battle. (*Al-Bidāyah Wan-Nihāyah* volume 3 page 90)

In the battle of Badr, ‘Ubaidah bin Sa‘īd bin ‘Ās - one of the disbelievers – was entirely covered in body armour. Nothing but his eyes could be seen. Undeterred by this, Ḥadrat Zubair ؓ aimed for this tiny chink in his armour. He hurled a spear with such force and accuracy that it went all the way through his head. He died instantaneously. Ḥadrat Zubair ؓ relates: “Only when I placed my foot on his head and pulled with all my strength was the spear released but its edges were slightly bent.”

As a memento, Rasūlullāh ﷺ asked Ḥadrat Zubair ؓ to give the spear to him. After Rasūlullāh ﷺ’s demise, the spear went to Ḥadrat Abū Bakr ؓ then to Ḥadrat ‘Umar ؓ then to Ḥadrat ‘Uthmān ؓ and then to Ḥadrat ‘Alī ؓ and finally it landed up by Ḥadrat ‘Abdullāh bin Zubair ؓ (the son of the original owner).

In the battle of Badr, Ḥadrat Zubair ؓ sustained a number of wounds to his body. One of the wounds to his shoulder was so deep that after it healed, his young son ‘Urwah ؓ would insert his fingers within the folds of the healed skin and amuse himself.

Once ‘Abdul-Malik bin Marwān asked ‘Urwah bin Zubair ؓ: “Do you recognise the sword of Zubair (your father)?” He replied: “Yes, surely.” “How,” asked ‘Abdul-Malik “would you recognise the sword?” ‘Urwah replied: “In the battle of Badr, the sword developed serrations on its edges (due to the intensity of the battle).”

To this ‘Abdul-Malik replied: “Yes, you are right.” And to endorse this further, he recited the following poem:

“They (the swords) sport serrations notched into them after confronting titanic battalions.” (*Bukhārī Ghazwatu Badr*)

The prisoners of Badr

Alḥamdulillāh, after a sweeping defeat of the disbelievers, the battle came to an end. Seventy of the Quraysh were killed and seventy were taken as prisoners. Rasūlullāh ﷺ directed that the bodies of the disbelievers be dumped into the well of Badr. However, the corpse of Umayyah bin Khalaf was so badly bloated that when they tried to remove his armour, his body started disintegrating. This is why his remains were secreted into the ground there and then. (*Zarqānī* volume 1 page 432)

As ‘Utbah bin Rabī‘ah’s corpse was being cast into the well, Rasūlullāh ﷺ noticed ‘Utbah’s son Abū Ḥuzaifah ؓ, visibly distraught. Rasūlullāh ﷺ asked him: “O Abū Ḥuzaifah! Looking at your father in this pitiful condition perhaps causes your heart grave concern?” He replied: “O Rasūlullāh ﷺ! By Allāh, I am not distressed by this but the only thing that really concerns me is that my father was an intelligent, graceful and forbearing man. That is why I had expected his intellect and perception to guide him towards Islām. However, when I realised that he died with *kufṛ* (disbelief), I was awfully disappointed.”

⁴¹ Perhaps this is why that amongst the *Ṣaḥābah* and *Tābi‘īn*, when the name ‘Abdullāh is mentioned without any attribution, it refers to ‘Abdullāh bin Mas‘ūd ؓ. (‘Abdullāh literally means the slave of Allāh.) He after all, possessed a distinctive brand of ‘*Abiyyat* (slavehood).

⁴² On one occasion, Rasūlullāh ﷺ addressed the *Ṣaḥābah* رضي الله عنهم saying: “Seventy thousand people of my Ummah will enter Jannah without any reckoning. Their faces will be as radiant as the fourteenth moon.. The moment ‘Ukkāshah ؓ heard this, he stood up and begged: “O Rasūlullāh ﷺ! Make Du‘ā that Allāh Ta‘ālā includes me from amongst them.” Rasūlullāh ﷺ replied: “Yes, you are from amongst them.” Upon this, another man from the *Anṣār* rose and made the same request. Rasūlullāh ﷺ remarked: “‘Ukkāshah beat you to it.” [Bukhārī]

Bear in mind that the idea here was not to rebuff this *Anṣārī* but to put paid to a chain of the same requests.

During the era of Ḥadrat Abū Bakr ؓ, when *Talīḥah* bin Khuwaylid Asadī claimed prophethood, Ḥadrat Abū Bakr ؓ despatched Ḥadrat Khālid bin Walīd ؓ to root out this *fitnah*. Ḥadrat ‘Ukkāshah ؓ also participated in this campaign. He was martyred at the hands of *Talīḥah*. [Tabqāt Ibn S‘ad volume 3 page 64]

Rasūlullāh ﷺ then made Du‘ā in favour of Abū Huzaifah ؓ.

Disposing of the corpses in the well of Badr

Anas bin Mālik ؓ narrates from Abū Talḥah ؓ that on the day of Badr, Rasūlullāh ﷺ instructed that twenty-four⁴³ bodies of the slain Qurayshī chieftains be disposed off in a dreadfully dirty, filthy and polluted well. All those who were cast into the well were the leaders of the *kuffār*. The remaining corpses were dumped elsewhere.

Whenever Rasūlullāh ﷺ would secure victory over any nation, it was his noble habit to spend an additional three days at that location. As per his noble tradition, on the third day, Rasūlullāh ﷺ ordered his mount to be saddled and he set out. The *Ṣaḥābah* ؓ followed guessing that Rasūlullāh ﷺ is perhaps going for some important work. They followed until Rasūlullāh ﷺ reached the edge of that well and he called out each occupant by name. He called out: “O ‘Utbah! O Shaybah! O Umayyah! O Abū Jahal! You didn’t find submission to Allāh and His Rasūl very appealing. Verily, whatever our Lord has promised us; we found it to be true. Did you also find the promise of your Lord to be true?”

This is the narration of Bukhārī. Ibn Ishāq’s narrative further adds that Rasūlullāh ﷺ addressed them saying:

“O dwellers of the pit! You were a dreadfully wretched tribe for your Prophet. You falsified me whilst others believed in me. You banished me whilst others offered sanctuary to me. You waged war against me whilst others assisted me. You declared a trustworthy person as dishonest. You pronounced a truthful person to be a liar. May Allāh severely punish you.”

Despatching a messenger to Madīnah with news of victory

Thereafter, to share the glad tidings of victory with the others, Rasūlullāh ﷺ despatched his messengers to Madīnah Munawwarah. He sent ‘Abdullāh bin Rawāḥah ؓ towards the upper regions and Zaid bin Hārithah towards the lower regions of Madīnah.

Usāmah bin Zaid ؓ narrates: “The good news of victory reached us whilst we were engaged in burying *Ḥadrat* Ruqayyah رضي الله عنها, the daughter of Rasūlullāh ﷺ and the wife of *Ḥadrat* ‘Uthmān ؓ. Rasūlullāh ﷺ left *Ḥadrat* ‘Uthmān ؓ to care for her in Madīnah. This is why *Ḥadrat* ‘Uthmān ؓ was unable to participate in the battle of Badr. However, since his absence from the battle was on the instruction of Rasūlullāh ﷺ, he was considered to have, in principle, attended the battle. I saw Zaid bin Hārithah ؓ standing on the *Muṣallā* with the people encircling him from all sides. Sharing the glad tidings of victory with the people, I heard him cheerfully saying: “A number of the chieftains have been slain including ‘Utbah bin Rabī‘ah, Shaybah bin Rabī‘ah, Abū Jahal bin Hishām, Zam‘ah bin Aswad, Abul-Bakhtarī bin Hishām, Umayyah bin Khalaf, Nabīhah bin *Hajjāj* and Munabbihah bin *Hajjāj*.”

I excitedly enquired: “Father! Is this really true?” He replied: “Yes, by Allāh! This is true.”

After despatching Zaid bin Hārithah ؓ and ‘Abdullāh bin Rawāḥah ؓ to Madīnah, Rasūlullāh ﷺ, in due course, set out for Madīnah Munawwarah. The pack of prisoners also tagged along with Rasūlullāh ﷺ. The spoils of war was consigned to the custody of ‘Abdullāh bin K‘ab Anṣārī ؓ.

When Rasūlullāh ﷺ reached a place called Rawḥā, he was met by a few Muslims who congratulated him and the *Ṣaḥābah* ؓ on this triumphant campaign. Upon this Salamah bin Salāmah ؓ remarked: “We confronted a few old hags resembling trussed-up camels. We slaughtered them and dumped them.” (In other words, we didn’t accomplish any great feat for which we deserve congratulations.)

On hearing this, Rasūlullāh ﷺ smiled and said: “These were, after all the, chieftains and leaders of Makkah.”

Distribution of the booty

Following the conquest, Rasūlullāh ﷺ stayed over in Badr for a further three days. Before setting out for Madīnah, he consigned the war booty to Abdullāh bin K‘ab Anṣārī ؓ. When he reached a place called *Ṣafrā*, he went about dividing the booty. Rasūlullāh ﷺ barely started partitioning the booty when the participants of Badr started squabbling about its distribution. The younger *Ṣaḥābah* argued that they killed the enemy. So they deserve the booty more than anyone else. On the contrary, the elder *Ṣaḥābah*, who didn’t take much part in the actual fighting, maintained that they should also be included in the booty. They said: “We won this battle because of our backup and support. If Allāh forbid, you youngsters suffered defeat, you would have fallen back onto our strength.” Yet again, another group who was guarding Rasūlullāh ﷺ reckoned that they are most eligible for this wealth.

Upon this, the following verse was revealed:

“They ask you (O Muḥammad!) about the spoils of war. Inform them that the spoils are for Allāh and the Prophet.” (*Sūrah Anfāl* verse 1)

⁴³ The number of disbelievers killed totalled seventy but only twenty-four chieftains were dumped into the well. The remaining corpses were disposed off elsewhere. [Fathul-Bārī volume 7 page 234]

In other words, the spoils of war belong to Allāh and His Rasūl ﷺ is His representative. He may dispense it as he deems appropriate. Once Rasūlullāh ﷺ reached Safrā, he distributed this booty equally amongst the Ṣaḥābah ﷺ. (*Tafsīr Qurṭubī volume 7 page 367, Al-Bidāyah Wan-Nihāyah volume 3 page 301*)

Furthermore, an additional eight people who, with the consent of Rasūlullāh ﷺ, did not physically participate in this campaign were also allotted a share from the booty. They are:

1. ‘Uthmān bin ‘Affān ﷺ. Rasūlullāh ﷺ left him in Madīnah to attend to his ill wife Ḥaḍrat Ruqayyah رضي الله عنها, the daughter of Rasūlullāh ﷺ.
2. Talḥah bin ‘Ubaidullāh ﷺ.
3. Sa‘īd bin Zaid ﷺ. Both these Ṣaḥābīs were despatched from Madīnah to gather information about Abū Sufyān’s trade caravan.
4. Abū Lubābah ﷺ. Rasūlullāh ﷺ left him in Madīnah to attend to the day-to-day administrative affairs.
5. ‘Āṣim bin ‘Adī ﷺ. Rasūlullāh ﷺ left him (as his representative) in ‘Āliyah (upper regions of Madīnah Munawwarah).
6. Ḥārith bin Ḥāṭib ﷺ. For some reason Rasūlullāh ﷺ sent him back to ‘Amr bin ‘Awf.
7. Ḥārith bin Al-Ṣammah ﷺ.
8. Khuwāt bin Jubair ﷺ.

Although these Ṣaḥābah did not actively participate in the battle of Badr, Rasūlullāh ﷺ allotted them a standard share of the war booty and included them from amongst the Ṣaḥābah of Badr ﷺ. (Ibnul-Athīr volume 2 page 51)

Note: Bear in mind that this verse “they ask you (O Muḥammad) about the spoils of war...” is a synopsis of the method of division of the spoils.

A detailed process of division is described in the verse:

“Remember whatever war booty you acquire, verily, one fifth of it is assigned for Allāh, His Rasūl” (Sūrah Tawbah verse 41)

Whilst he was in the place called Safrā, Rasūlullāh ﷺ issued a decree sentencing one of the prisoners, Naḍr bin Ḥārith to death. From Safrā, when he advanced to a place called ‘Arquz-Zibyah, Rasūlullāh ﷺ sentenced ‘Uqbah bin Abī Mu‘īṭ to death. And this is where he was summarily put to death. (*Zarqānī volume 1 page 449*)

Naḍr bin Ḥārith was executed by Ḥaḍrat ‘Alī ﷺ whilst ‘Uqbah bin Abī Mu‘īṭ was slain by ‘Āṣim bin Thābit ﷺ. With the remaining prisoners in tow, Rasūlullāh ﷺ then set out from Madīnah Munawwarah.

Note: Naḍr bin Ḥārith and ‘Uqbah bin Abī Mu‘īṭ were atrociously bitter enemies of Rasūlullāh ﷺ. They were blasphemous and foulmouthed. Either in speech or action, they left no stone unturned in belittling, ridiculing and mocking Rasūlullāh ﷺ. This is why these two wretched souls were particularly singled out from the other prisoners and condemned to death. This was the same ‘Uqbah bin Abī Mu‘īṭ who dumped a bucketful of camel intestines upon the blessed back of Rasūlullāh ﷺ whilst he prostrated in *Sujūd*. And he also throttled Rasūlullāh ﷺ. This ill-fated wretch also spat on the blessed countenance of Rasūlullāh ﷺ. (*Al-Khaṣāṣul-Kubrā volume 1 page 407*) In short, a relentless torrent of abuse and ridicule against Rasūlullāh ﷺ was this miscreant’s source of diabolical nourishment.

Although hostile opposition and antagonistic confrontation against a Prophet of Allāh Ta‘ālā is a major sin and an obvious source of depravity, but verbal abuse against the reputation of a Prophet and mockery and contempt of his honour is a far more serious crime than hostile opposition because, this in effect, is tantamount to denigrating the status of prophethood.

In short, halting at various points along the way, Rasūlullāh ﷺ at length reached Madīnah Munawwarah with his war captives in tow.

Distribution of the war captives amongst the Muslims

As Rasūlullāh ﷺ reached Madīnah Munawwarah, he distributed the captives amongst the Muslims accompanied by the admonishment: “Treat the captives favourably and kindly.”

As a result of this prophetic caution, the Ṣaḥābah ﷺ who had captives in their care would first feed their captives and then feed themselves if there was anything left over, otherwise they would suffice simply on dates.

Muṣ‘ab bin ‘Umair ﷺ’s blood brother, Abū ‘Azīz bin ‘Umair was also one of the prisoners of war. Abū ‘Azīz recalls: “The family members of the Anṣārī household were such gracious people that whatever little bread they baked morning and evening, they would feed it to me whilst they simply lived on dates. I was certainly embarrassed by this and I would always insist that they eat the bread but they wouldn’t yield to my appeals. They would add: “Rasūlullāh ﷺ enjoined us to treat the captives well.”

Consultation over the captives of Badr

A few days after reaching Madīnah Munawwarah, Rasūlullāh ﷺ held a meeting with the Ṣaḥābah about the captives of Badr. Ḥadīrat Anas ؓ narrates: “Rasūlullāh ﷺ sought the opinion of the Ṣaḥābah over the prisoners of Badr. At the outset, he addressed the Ṣaḥābah saying: “Surely Allāh has awarded you control over them.”

Ḥadīrat ‘Umar ؓ proposed: “O Rasūlullāh! I think that each one of them should be put to the sword.”

However, the embodiment of mercy and the epitome of compassion, Rasūlullāh ﷺ declined this proposal. Ḥadīrat Abū Bakr ؓ submitted: “O Rasūlullāh! My suggestion is that these prisoners be released on payment of a ransom.”

According to the narration of Ṣaḥīḥ Muslim, Ibn ‘Abbās ؓ relates that Ḥadīrat ‘Umar ؓ proposed: “O Rasūlullāh! Each of us should slay his close relative. Instruct ‘Alī to kill his brother ‘Aqīl and allow me to strike the neck of so and so relative as these are the leaders of kufr.”

Ḥadīrat Abū Bakr ؓ submitted: “O Rasūlullāh! These people are, after all, members of your own family. I suggest that you release them on payment of ransom. It wouldn’t be strange to imagine that perhaps Allāh Ta‘ālā would guide the same people towards Islām and then they would assist us against the disbelievers.” Rasūlullāh ﷺ eagerly concurred with this proposal.

‘Abdullāh bin Mas‘ūd ؓ narrates: “On receiving the proposals put forward by Abū Bakr and ‘Umar, Rasūlullāh ﷺ remarked: “O ‘Umar! Your nature is similar to that of Ḥadīrat Nūḥ ؑ and Ḥadīrat Mūsā ؑ who made Du‘ā against their people. And you O Abū Bakr! Your nature is akin to that of Ḥadīrat Ibrāhīm ؑ and Ḥadīrat ‘Isā ؑ who implored Allāh to pardon their people. Rasūlullāh ﷺ’s nature of ‘*embodiment of mercy to mankind*’ came to the fore, thus concurring with Abū Bakr ؓ. He then instructed them to release the captives on payment of ransom.”

Whilst Rasūlullāh ﷺ was engaged in consulting with the Ṣaḥābah, divine revelation charged Rasūlullāh ﷺ to give the Ṣaḥābah the option of execution or ransom. As Ḥadīrat ‘Alī ؓ narrates: “Jibraīl appeared before Rasūlullāh ﷺ and said: “O Rasūlullāh! Give your companions an option; either they execute their captives or they release them on payment of ransom. However, the proviso for accepting a ransom is that the same number of Ṣaḥābah will be killed the forthcoming year.” The Ṣaḥābah assented to the second option of accepting a ransom from the disbelievers thus exposing themselves to martyrdom in the forthcoming year.”

It is mentioned in Muṣannaf ‘Abdur-Razzāq and Muṣannaf Ibn Abī Shaybah on the basis of a *Mursal* Ḥadīth quoted by Abū ‘Ubaidah that Jibraīl appeared before Rasūlullāh ﷺ and submitted: “O Rasūlullāh! Your Lord has given you liberty with the captives of Badr.” When Rasūlullāh ﷺ sought the counsel of the Ṣaḥābah, they submitted: “O Rasūlullāh! Today we are willing to set them free in lieu of a ransom so that we may attain a degree of strength against them and in the forthcoming year, Allāh Ta‘ālā may confer martyrdom upon whomsoever He wishes.” (*Durre-Manthūr volume 3 page 202*)

According to Ibn S‘ad’s narration, the Ṣaḥābah added:

“Perhaps in the forthcoming year, seventy of us will be admitted into paradise.” (*Tabqāt Ibn S‘ad volume 2 page 14*)

Divine admonishment upon the acceptance of ransom

Nonetheless, Rasūlullāh ﷺ endorsed Ḥadīrat Abū Bakr ؓ’ opinion and instructed the Ṣaḥābah to accept a ransom and liberate the captives. A number of senior Ṣaḥābah also suggested the ransom route on the supposition that these same captives would perhaps embrace Islām, thus boosting the cause of Islām. And the ransom that they would collect now could be utilised for further *Jihād* expeditions and other *Dīnī* activities. Amongst those who proposed taking a ransom, the odds are that there were some Ṣaḥābah whose primary objective was the accumulation of worldly wealth. This was spurred by their love for this material world. Although this wealth was from *Halāl* sources – as part of the war booty – such love attracted severe divine admonishment. And the following verse was revealed:

“It is not (appropriate) for a Prophet that he has captives (and sets them free with ransom) until he causes a massacre in the earth (by killing the enemy). You desire the goods of the world (the ransom) but Allāh desires the hereafter. And Allāh is all prevailing, all wise. Were it not for a previous ordainment from Allāh, you would have been inflicted with a grave punishment due to what you had taken.” (Sūrah Anfāl verse 67)

This reproachful censure is specifically directed to those whose focus was centred on monetary gain and worldly benefit and thus proposed that ransom be taken in lieu of the captives’ liberation. This is evident from the verse “you desire the goods of the world”. As for those who proposed the taking of ransom for the benefit of Dīn and the hereafter, they are not, in reality, included in this admonishment. And Rasūlullāh ﷺ applauded the opinion of ransom simply on the grounds of maintaining favourable family ties and on the grounds of compassion. Furthermore, he wished to give the others an opportunity to get some financial gain. And this was motivated by his spirit of selfless generosity, which in itself is commendable. Yes, what is deplorable is to have one’s personal financial gain in mind. So this verse slams those whose primary objective was the acquisition of worldly gain.

When Rasūlullāh ﷺ and Abū Bakr ؓ learnt of this divine admonishment, they burst out crying. Ḥadīrat ‘Umar ؓ narrates: “When I enquired as to what makes him weep so much, Rasūlullāh ﷺ replied: “I am weeping because of the divine punishment that was presented before me for those of your companions who consented to accept ransom. Their divine punishment was presented before me even closer than this tree in front of us.” (*Ṣaḥīḥ Muslim volume 2 page 93*)

Note: The punishment was not meted out but merely shown to him. The objective was simply to caution them.

Rasūlullāh ﷺ then declared: “Had the punishment struck, none of us except ‘Umar would have been saved.” Another Ḥadīth says, “except S‘ad bin Mu‘āz.” (*Zarqānī volume 1 page 442*)

Since S‘ad bin Mu‘āz ؓ also proposed that the captives be killed, he was also exonerated with Hadrat ‘Umar ؓ. Although ‘Abdullāh bin Rawāḥah ؓ was also opposed to taking ransom, he proposed that all the captives be thrown into a fire but Sharī‘ah disapproves of this as well. This is why his name was not mentioned here.

Since the primary aim of this campaign was to establish the truth and obliterate falsehood as Allāh Ta‘ālā says:

“And Allāh wishes to establish the truth with His words and to sever the roots of the disbelievers. And that He may render the truth triumphant and frustrate falsehood even though the miscreants detest it.” (Sūrah Anfāl verses 7-8)

The Muslims, particularly in this battle, were divinely commanded to kill the polytheists.

This is further confirmed in this verse:

“And strike them (the disbelievers) on the necks and smite all the fingertips.” (Sūrah Anfāl verse 12)

And another verse ordains:

“So when you meet the disbelievers (in Jihād) smite their necks until when you have shed their blood, then bind them securely (by taking them as prisoners). Thereafter, there is a favour (by setting them free) or there is a ransom until the war divests its burdens (arms)....” (Sūrah Muḥammad verse 4)

This verse clearly indicates that only after a bloody conflict, once the conflict throws down its arms and the veneration of the truth is established, then only will it be permissible to accept a ransom otherwise not. Once the prestige of Islām is firmly established, there is no problem in liberating the captives in lieu of a payment of ransom.

At this juncture, the aim of Allāh Ta‘ālā was to bring about a degree of bloodshed to entrench the prestige of Islām within the hearts of the people and to ensure that the very roots of *kufr* are destroyed so that it doesn’t ever rear its ugly head against Islām.

Since the Muslims accepted ransom without first waging a bloodshed against the enemies of Allāh, they drew the divine wrath and chastisement of Allāh Ta‘ālā. (*Alḥkāmul-Qurān volume 3 page 72*)

This was not an occasion of compassion and affection. It should have been an occasion of severity and asperity. Abu Tayyab says: “To consign magnanimity to the place of a sword is as detrimental as inserting a sword in a place of magnanimity.

No government of the world can be effectively established without bloodshed.

A noble person is not safe from harm until blood is not spilled around him.”

Islām calls for the killing of the criminal elements only. However, in order to establish their authority over the people, a number of governments who claim to be sophisticated and well cultured, don’t make a distinction between the guilty and innocent. Without exception, they declare war on entire nations indiscriminately slaughtering innocent women and children in the process. And the shameless acts of savagery perpetrated by these so-called civilised armies are not unknown to the people of the world. With their automatic weapons, cannons and radio-controlled bombs, they cold-heartedly and pitilessly raise entire cities to the ground in a few minutes.

Alḥamdulillāh, Islām is devoid of such heartlessness and brutality. In *Jihād*, Islām vehemently prohibits its soldiers to kill children, women, the elderly and the monks.

An objection and its response

An objection could be raised here that when Allāh Ta‘ālā Himself gave the Ṣaḥābah ؓ the option of either killing the captives or setting them free with ransom, then why did He chastise them for accepting the ransom? ‘Allāmah Tībī رحمه الله عليه clarifies this in his commentary of Mishkāṭ. He writes: “Ostensibly this option seemed like an option but in reality this option was a test for them. Allāh Ta‘ālā wished to determine whether the Ṣaḥābah ؓ would choose to kill the enemy or whether they would opt for the material benefit of the world. For instance, when the blessed wives of Rasūlullāh ؐ appealed for additional maintenance, the following verses were revealed:

“O Prophet! Inform your wives, ‘If you aspire for the life of this world and its splendour then come, I will make provisions for you and set you free in a favourable manner. And if you aspire for Allāh, His Rasūl and the abode of the hereafter, then Allāh has prepared for the women who do good amongst you a tremendous reward.” (Sūrah Aḥzāb verses 28-29)

Ostensibly, in these verses, Allāh Ta‘ālā has given the wives of Rasūlullāh ﷺ an option to choose either the life of this world and its glitter or to choose Allāh, His Rasūl and the life of the hereafter. However, in reality this was not an option but it was a sort of a test from Allāh Ta‘ālā.

Similarly, the descent of Hārūt and Mārūt at Babylon for teaching the people the art of sorcery. This was merely to put the inhabitants of Babylon through a test. It was not to offer them an option of either pursuing or declining the art of sorcery.

Similarly, when Rasūlullāh ﷺ was offered a bowl of milk and a bowl of wine on the night of his ascension to the heavens, he chose the bowl of milk. Upon this Jibrāil commented: “Had you chosen the bowl of wine, your Ummah would have gone astray.”

In short, Hadrat Abū Bakr ؓ and some other Ṣaḥābah ؓ who put forward the view of ransom did so with the benefit of Dīn in mind whilst a small number of them were more focused on the financial gain of accepting ransom. This is why this reproachful verse was revealed. This reproachful censure is specifically directed to those whose focus was centred on monetary gain and worldly benefit and thus proposed that ransom be taken in lieu of the captives’ liberation. This is evident from the verse “you desire the goods of the world”. The message behind this divine reproach was: in spite of you being the close companions of Rasūlullāh ﷺ yet you are focused upon this transient and deplorable wealth. O you companions of Rasūlullāh! It does not behove such sterling personalities of your repute to hanker after even the Ḥalāl dunyā (worldly goods like ransom money or war booty etc.)

As for Rasūlullāh ﷺ, his objective for going this route was prompted solely by sentiments of family ties and compassion. Allāh forbid! Allāh forbid! Rasūlullāh ﷺ and Hadrat Abū Bakr ؓ were by no means attracted to financial gain. This is why they are not included in this divine chastisement. In Rasūlullāh ﷺ’s blessed eyes, the acquisition or the loss of the contents of the entire world made not an iota of difference. Why would he then fret over a few miserable *dirhams*?

Note: On the basis of this verse, some ‘Ulamā have deduced that the Ambiyā ؑ also make *Ijtihād*⁴⁴ and occasionally their *Ijtihād* may go off the mark simply due to human error. However, Allāh Ta‘ālā does not allow His Prophet to remain on this error of judgement, but with divine revelation He alerts him to his oversight. However, there is a world of difference between the *Ijtihād* of the Ambiyā ؑ and the *Ijtihād* of the jurists. The difference is that even after the revelation of divine counsel, the validity of a Prophet’s *Ijtihād* is not overturned. For instance, in the aforementioned case, the analytical *Ijtihād* of Rasūlullāh ﷺ favouring the acceptance of ransom remained in force even after the revelation of contradictory verses. There was no alteration to his earlier *Ijtihād*. Rasūlullāh ﷺ did not resort to slaying his captives but he stuck to his original judgement of accepting ransom. On the contrary, a *Mujtahid* (jurist) who later realises that his initial *Ijtihād* is contrary to explicit divine texts is compelled to retract his earlier judgement.

You should know that the *Ijtihād* of a Nabī or Rasūl is regarded as *Wahī-Khafī* (a subtle form of divine revelation). As Allāh Ta‘ālā declares: “He (Rasūlullāh ﷺ) does not speak of his own free will. It is not save a revelation that is revealed.”

If Allāh Ta‘ālā remains silent over the *Ijtihād* of a Nabī, this *Ijtihād* assumes the same status as that of *Wahī-Khafī*. And the regulation governing it is the same as the regulation governing *Wahī Jalī*. On the contrary, if a divine revelation (*Wahī Jalī*) contradicts the *Ijtihād* of a Nabī, then this *Wahī Jalī* will abrogate the *Wahī-Khafī* (the *Ijtihād* of Rasūlullāh ﷺ). As in the case where one Qurānic verse rescinds another or one Ḥadīth rescinds another Ḥadīth. Similarly, *Wahī Jalī* abrogates *Wahī-Khafī* (the *Ijtihād* of Rasūlullāh ﷺ). Allāh alone knows the wisdom for such abrogation. In fact, the *Ijtihād* of Rasūlullāh ﷺ in unspoken affairs was also due to the divine inspiration of Allāh Ta‘ālā. As Allāh Ta‘ālā says: “Verily We revealed to you the book with the truth so that you may pass judgement amongst people by that which Allāh has shown to you.”

When Rasūlullāh ﷺ expressed his opinion in regard to the issue of ransom, this opinion was also initiated by divine inspiration and subsequently; the divine decree that was revealed in contrast to this opinion was also due to the will of Allāh. In this case, the second divine directive revoked the earlier directive. “And Allāh does whatever He pleases and He passes judgement as He desires.”

If the Nabī errs in his judgement (*Ijtihād*), Allāh rectifies the error by means of divine revelation. Allāh forbid! Nobody has a right to condemn or to criticise the *Ijtihād* of a Nabī. To condemn or to criticise the *Ijtihād* of a Nabī after the silence or approval of Allāh Ta‘ālā is tantamount to *kufr* just as criticism of *Wahī Jalī* is tantamount to *kufr*. A Muslim should be an embodiment of the following couplet:

“Keep the tongue moist with affirmation (of Allāh Ta‘ālā) and don’t bother with reason (as to why something happened) as this is not the custom of the true believers.”

This is the status of prophethood we are discussing here, where whimsical fancies and leagues removed. Objections raised against this prestigious status of prophethood by those who follow their whims are a sign of utter foolishness.

Poem: You can’t ferry your intellect everywhere. Many a times, you will be forced to throw in the towel. (IN other words, you will just have to accept things as they are even if you fail to grasp its underlying meaning or you don’t understand it.)”

For further details on this topic, scholars may refer to the commentary of Tahrīrul-Uṣūl and Sharah Musallamus-Thubūt Libaḥril-‘Ulūm.

⁴⁴ Literally, to exert and to infer. Technically, it refers to a logical deduction on a legal or theological issue.

Furthermore, bear in mind that the *Ijtihādī Khaṭā* (error of judgement) of the Ambiyā ﷺ does not imply that – Allāh forbid – they erroneously abandoned the truth in favour of falsehood. This is definitely not the case. But the meaning of ‘error of judgement’ in this context means that they forgetfully do something that is contrary to what is more virtuous. Instead of adopting a gruelling path, they tend to adopt a more concessionary approach. For instance, the *Ijtihād* of Ḥadrat Dāwūd ﷺ and Ḥadrat Sulaymān ﷺ was absolutely devoid of whimsical fancies. Each of their *Ijtihād* was *Wahī Khafī* (subtle divine inspiration) but *Wahī Jalī* (divine revelation) declared the *Ijtihād* of inference of Sulaymān ﷺ superior to that of the inference of Dāwūd ﷺ. This does not imply that the inference of Dāwūd ﷺ was incorrect but what it means is that in the eyes of Allāh, the inference of Sulaymān ﷺ was more superior to that of the inference of Dāwūd ﷺ and the judgment of Sulaymān ﷺ was more appropriate to the needs of both the rival parties. Allāh forbid, the relationship between these two *Ijtihāds* was not like the relationship between truth and falsehood but it was like the relationship between good and better or nice and excellent. Or like the relationship between *Rukhsat* and ‘*Azīmat*. The distinction between *Qiyās Jalī* and *Ishtihsān* coined by the Ḥanafī ‘Ulamā is also extracted from this inference of Dāwūd ﷺ and Sulaymān ﷺ.

The erroneous *Ijtihād* of the Ambiyā ﷺ as explained above should be construed as the mere conjecture of this humble servant. Scholars should refer to the original references. This humble servant is nothing more than an interpreter.

Ransom amount

As per the financial abilities of the captives, the ransom per captive was fixed at anything from one thousand to four thousand *dirhams*. As for the indigent captives who were unable to afford anything, they were set free without the payment of any tangible ransom whatsoever.

The literate amongst these indigent captives were charged to tutor ten children each in reading and writing. Once they teach ten children each, they would be set free. This was their ransom. Ḥadrat Zaid bin Thābit ؓ learnt to read and write in this very manner. (*Tabqāt Ibn S’ad* volume 2 page 14, *Sīrat Ibn Hishām with reference to Zarqānī* volume 1 page 442)

Amongst the captives of Badr was Abū ‘Uzzah ‘Amr bin ‘Abdullāh bin ‘Uthmān. He too could not afford to pay any ransom. He appeared before Rasūlullāh ﷺ pleading: “O Rasūlullāh! You are well aware that I am a destitute with a number of dependants. I beg you to be compassionate towards me.” Rasūlullāh ﷺ showered him with his compassion and set him free without demanding any ransom from him. However, Rasūlullāh ﷺ released him on condition that he does not assist anyone against Rasūlullāh ﷺ and the Muslims. Abū ‘Uzzah consented to this condition. He even went as far as saying a few laudatory couplets in honour of Rasūlullāh ﷺ. However, he did not embrace Islām and was killed in the state of *kufr* in the battle of Uhud. Similarly, Muttalib bin Ḥanṭab and Sayfī bin Abī Rifā‘ah were released without ransom. (*Sīrat Ibn Hishām* volume 2 page 31)

When news of Quraysh’s humiliating defeat reached Makkah, the whole city was thrown into a state of mystified panic. The first person to reach Makkah was Ḥaysamān Khuzā‘ī. When the residents asked him about the news of the war, he bewailed: “‘Utbah bin Rabī‘ah has been killed, Shaybah bin Rabī‘ah has been killed, Abul-Ḥakam bin Hishām (Abū Jahal) has been killed, Umayyah bin Khalaf has been killed, Zam‘ah bin Aswad has been killed, Nabīhah bin Ḥajjāj has been killed, Munabbihah bin Ḥajjāj has been killed, so and so has been killed.” He then went on to enumerate a few more chieftains who were killed in the battle.

Ṣafwān bin Umayyah, who was seated in the Ḥaṭīm area listening to this dismal report, remarked: “I can’t understand. Is this man perhaps gone mad! Why don’t you people put his sanity to the test and ask him where is Ṣafwān bin Umayyah?” When asked, Ḥaysamān replied: “Here’s Ṣafwān bin Umayyah sitting here in the Ḥaṭīm. With my own eyes, I saw his father and brother being put to the sword.” (*Sīrat Ibn Hishām* volume 2 page 26)

Ibn ‘Abbās ؓ narrates: “Abū Rāfi‘ related to me that at this moment in time, Islām had already filtered into the home of ‘Abbās but we (his children) would conceal our Islām.

When the Quraysh set off for the battle of Badr, daily we would wait in anticipation of some news. When Ḥaysamān Khuzā‘ī brought news of the Quraysh’s defeat in Badr, we were thrown into a state of unbridled ecstasy at Rasūlullāh ﷺ’s victory.” ‘Abbās ؓ says: “At that moment, my wife and I, Ummu Faḍl were sitting beneath the Zam Zam canopy when Abū Lahab happened to pass by.

When the people noticed Abū Sufyān⁴⁵ bin Ḥārith approaching them, they addressed Abū Lahab saying: “Here’s Abū Sufyān returning from Badr.”

Abū Lahab invited Abū Sufyān to sit next to him and to enlighten him about the battle of Badr. Abū Sufyān replied:

⁴⁵ Abū Sufyān bin Ḥārith bin ‘Abdul-Muttalib bin Hāshim Al-Hāshimī. He was the cousin of Rasūlullāh ﷺ. (Rasūlullāh ﷺ’s father’s brother’s son) and also his milk brother. They were both breastfed by Ḥalimah S’adiyyah. He embraced Islām at the conquest of Makkah. It was in his regard that Rasūlullāh ﷺ prophesied: “Abū Sufyān bin Ḥārith is the leader of the youth of Jannah.” A detailed account will follow in our discussion on the conquest of Makkah, Inshā Allāh. [*Isābah* volume 4 page 10]

“By Allāh! I know nothing except that we fought a people before whom we submitted our shoulders. They were thrusting their weapons against us as they wished and they rounded us up as captives as they wished. And by Allāh! I don’t blame our people (for surrendering before them) because we caught sight of white-robed men mounted on piebald horses suspended between the sky and the earth. By Allāh! They wouldn’t leave anything and nothing remains intact before them.”

Abū Rāfī says: “On hearing this strange occurrence, I commented: “By Allāh! Incontestably, these were angels.”

The moment Abū Lahab heard me make this comment, he flew into a towering rage and landed a nasty smack to my face. He lifted me up and pitilessly hurled me onto the ground. With the purpose of inflicting more pain on me, he came and plopped himself right onto my chest. I was a weak bodied person.

“Ummu Faḍl got up and clutching a wooden column in her hand, she went up to him and dealt him an injurious blow to his head. She then added: “His master (Abbās ﷺ) is not around. Is this why you regard him as so weak?”

Barely a week later, Abū Lahab was struck with plague-like eruptions on his entire body and he died. The stench given off by his corpse was so disgusting that nobody could approach it.

After three days, his sons, driven by a fear of public disgrace, got a hole dug and with the aid of long poles, roughly shoved him into it. Haythamī says that this narration is cited by Ṭabrānī and Bazzār. Amongst the narrators is Ḥusain bin ‘Ubaidullāh. Abū Hātim and others declare him reliable whilst some others declare him to be unfit. The rest of the narrators are reliable.⁴⁶ (Majm‘auz-Zawāid volume 6 page 89)

It is related that whenever Ḥadrat ‘Āyeshah رضي الله عنها would pass the spot where Abū Lahab disgracefully died, she would cover her face with a cloth. (*Al-Bidāyah Wan-Nihāyah volume 3 page 309*)

When Rasūlullāh ﷺ happened to pass the dwellings of Thamūd, he covered his face with a cloth and bade his mount to move faster. He implied that one should do so when passing through areas struck by divine punishment. So Ḥadrat ‘Āyeshah رضي الله عنها was actually observing a Sunnah of Rasūlullāh ﷺ. (*Zarqānī volume 1 page 252*)

When the Qurasyh confirmed the death of their kinsfolk, they fell into a state of mourning. For a whole month, they bewailed the loss of their loved ones but before long, an announcement was made advising the people not to engage in any form of mourning because if Muḥammad and his companions happen to hear of their mourning, they will be thrilled with delight. Further, it was announced that nobody pays ransom in lieu of his or her captives lest Muḥammad (ﷺ) attempts to inflate the amount payable. (*Zarqānī volume 1 page 453*)

However, in spite of these announcements and warnings, Muttalib bin Abī Widā‘ah sneaked away from the Quraysh and one night, with a sum of four thousand *dirhams*, he set out for Madīnah. On reaching there, he paid the ransom, secured the release of his father Abū Widā‘ah and returned with him to Makkah. Following his example, a procession of others followed suit and remitting their ransoms; they released their captives one after the other. (*Ibn Hishām volume 2 page 27*)

Amongst these captives was also Suhail bin ‘Amr. He was exceptionally shrewd and eloquent in speech. In the gatherings of (the disbelievers) he would often lavish words of scorn and derision against the blessed person of Rasūlullāh ﷺ. Since Suhail was being held by the Muslims, Ḥadrat ‘Umar رضي الله عنه inquired: “O Rasūlullāh! Allow me to draw out two of his lower teeth so that he doesn’t ever wag his tongue against you in the future.” Rasūlullāh ﷺ optimistically replied: “No, leave him alone. It wouldn’t surprise me if Allāh shows you some source of bliss through Suhail.” Narrated by Bayhaqī in Dalāil. (*Iṣābah Tarjumah Suhail bin ‘Amr*)

Subsequently, the peace accord signed at Hudabiyyah, which Allāh Ta‘ālā transformed into an ‘obvious victory’, came about through his laborious efforts. He embraced Islām at the conquest of Makkah.

According to Ibn Hishām’s narration, Rasūlullāh ﷺ responded to Ḥadrat ‘Umar رضي الله عنه’s request by saying: “I do not wish to disfigure him lest Allāh Ta‘ālā disfigures me, even though I may be a Prophet.”

Amongst the captives was also Abū Sufyān’s son ‘Amr. When Abū Sufyān was asked to pay ransom for the release of his son, he replied: “How is it possible that I pay ransom for one family member while another is slain? One of my sons, Ḥanzalah, is already murdered. How am I expected to pay ransom for the release of my other son ‘Amr? They may keep him captive as long as they wish.”

During this period, S‘ad bin N‘umān Anṣārī came to Makkah from Madīnah to perform ‘Umrah. Abū Sufyān detained him in place of his son. On the request of the Anṣār, Rasūlullāh ﷺ surrendered ‘Amr bin Abū Sufyān to his father Abū Sufyān and secured the release of S‘ad bin N‘umān. (*Ibn Hishām volume 2 page 27*)

Amongst the captives was also the son-in-law of Rasūlullāh ﷺ, Abul-‘Āṣ bin Rab‘ī. Rasūlullāh ﷺ’s daughter, Ḥadrat Zainab رضي الله عنها, from Ḥadrat Khadījah رضي الله عنها, was married to him.

⁴⁶ ‘Allāmah Suyūṭī says: “This Ḥadīth is extracted by Ibn Ishāq, Ibn S‘ad, Ibn Jarīr, Ḥākim, Bayhaqī and Abū Nu‘aim.” [Khaṣāṣu Kubrā volume 1 page 207]

Ḥaḍrat Khadijah رضي الله عنها was the aunt (mother's sister) of Abul-ʿĀṣ bin Rabʿī. Ḥaḍrat Khadijah رضي الله عنها regarded him as her own son. With the approval of Rasūlullāh ﷺ, Ḥaḍrat Khadijah رضي الله عنها got Zainab رضي الله عنها married to Abul-ʿĀṣ even before prophethood. Abul-ʿĀṣ was a rich, honest and distinguished trader. After prophethood, all her daughters embraced Islām but Abul-ʿĀṣ remained committed to *shirk* (polytheism).

The Quraysh repeatedly badgered: “Why don’t you divorce Muḥammad’s daughter, Zainab, just as Abū Lahab’s sons divorced his daughters? We will get you married to a woman of your choice.” However, Abul-ʿĀṣ bluntly refused to do so and declared: “In comparison to a noble woman as Zainab, I will never fancy any other woman.”

When the Quraysh left for the campaign of Badr, Abul-ʿĀṣ also joined them. Amongst others, he was also captured as a prisoner of war. When the inhabitants of Makkah remitted their ransoms in lieu of the release of their respective captives, Ḥaḍrat Zainab رضي الله عنها sent a necklace that was given to her as a wedding gift by her mother Ḥaḍrat Khadijah رضي الله عنها, to release her husband Abul-ʿĀṣ. The moment his glance fell onto the necklace, Rasūlullāh ﷺ’s eyes welled up with tears (in memory of Ḥaḍrat Khadijah رضي الله عنها). Rasūlullāh ﷺ advised the Ṣahābah: “If you consider it appropriate, return the necklace and release the captive as well.”

Right away they lowered their heads in submission to this request. They returned the necklace and set the captive free as well. However, Rasūlullāh ﷺ obtained an assurance from Abul-ʿĀṣ that he will send Zainab to Madīnah the moment he gets back to Makkah.

As he arrived in Makkah, Abul-ʿĀṣ permitted her to leave for Madīnah and he sent his brother Kinānah bin Rabʿī with her.

Right in the middle of the afternoon, Kinānah seated Ḥaḍrat Zainab رضي الله عنها on a camel and clutching his bow and arrows, he set out.

Rasūlullāh ﷺ’s daughter flagrantly heading out of Makkah in this manner was enormously upsetting to the Quraysh. Subsequently, Abū Sufyān and a few other chieftains turned up at the valley of Tuwā and barring the camel from going any further, they said: “We have no reason to prevent Muḥammad’s daughter, but for her to set out so brazenly is demeaning to us. Why don’t you return to Makkah now and leave in the darkness of night?” Kinānah consented to this proposal and returned to Makkah.

Before Abū Sufyān, another person by the name of Habbār bin Aswad (who later embraced Islām) blocked the passage of the camel. He threatened her so terrifyingly that she suffered a miscarriage. At his intimidating attitude, Kinānah got his bow and arrow out and warned them: “Any of you dare to come close to the camel, I will leave his body looking like a sieve.” Nonetheless, Kinānah reached Makkah and after about two days he slipped out of Makkah one night and proceeded towards Madīnah.

Whilst he was leaving Makkah, here in Madīnah, Rasūlullāh ﷺ instructed Zaid bin Hārithah ؓ and another Anṣārī to proceed to a place called Baṭn-Yājuj. “When Zainab reaches this place,” he told them, “bring her along with you.”

When these people reached Baṭn-Yājuj, they met Kinānah bin Rabʿī coming from the other end. Right away Kinānah returned and Zaid bin Hārithah ؓ and his companion took Zainab رضي الله عنها and set out for Madīnah. They reached Madīnah about a month after the battle of Badr.

Zainab رضي الله عنها started living with Rasūlullāh ﷺ whilst Abul-ʿĀṣ continued living in Makkah. Before the conquest of Makkah, Abul-ʿĀṣ left on a business trip to Syria. Since the people of Makkah were confident of his honesty and reliability, they also invested capital into this trade expedition.

On his return from Syria, a unit of the Muslim army waylaid the caravan. They seized all their merchandise from the caravan. However, Abul-ʿĀṣ managed to sneak away and turned up in Madīnah by Zainab رضي الله عنها.

When Rasūlullāh ﷺ emerged for the Fajr Ṣalāh, Ḥaḍrat Zainab رضي الله عنها called out from the women’s hut: “O people! I have offered sanctuary to Abul-ʿĀṣ bin Rabʿī.”

Once he completed the Ṣalāh, Rasūlullāh ﷺ turned to the people and said: “O people! Did you hear what I heard?”

“Yes,” they replied. I swear by the Being in whose absolute control lies Muḥammad’s life! I had absolutely no idea about this until I heard what you heard. Bear in mind that the lowest-ranking Muslim may offer sanctuary to anyone he (or she) pleases.”

Saying this, he went up to his daughter and cautioned: “My dearest daughter! You may honour him but don’t allow him to be intimate with you because you are not Ḥalāl for him.” In other words, you are a Muslim whilst he is a polytheist.”

He then addressed the military unit saying: “You are aware of this man’s (Abul-ʿĀṣ’) relationship with me. If you feel that it is appropriate, you may return his goods to him otherwise it is a gift from Allāh and you are most eligible to receive it.”

The moment they heard this request, they returned all his possessions. Someone returned a bucket, another a rope whilst a third person brought a piece of leather and so forth. In short, they surrendered every last bit of his goods back to him.

Abul-ʿĀṣ acquired all his confiscated goods and returned to Makkah where he returned all the merchandise to its respective owners. Once he handed over their goods, he addressed them saying:

“O Quraysh! Is there anything outstanding in favour of anyone of you who hasn’t collected what is due to him?” “No,” they replied. “May Allāh reward you favourably. We have found you to be an honest and noble man of integrity.” He then revealed: “I bear witness that there is none worthy of worship but Allāh and Muḥammad is His slave and messenger.” He added further: “By Allāh! I did not reveal my Islām until now lest people imagine I embraced Islām simply to usurp your wealth. However, since Allāh has now returned your wealth to you and I am absolved of any liability over this, I have embraced Islām.”

Thereafter Abul-‘Ās   left Makkah and when he returned to Madīnah, Rasūlullāh   reinstated Ḥaḍrat Zainab رضي الله عنها back to his Nikāḥ. (*Sīrat Ibn Hishām volume 2 page 28*)

According to some narrations, the first Nikāḥ was considered to be intact and their Nikāḥ was not renewed. However, in other narrations, a renewal of the Nikāḥ is explicitly mentioned. And this narration is most authentic according to the jurists because if the earlier Nikāḥ were still intact, Rasūlullāh   wouldn’t have told his daughter: “You are not Ḥalāl for him.”

Amongst these captives was Rasūlullāh  ’s uncle (father’s brother) Ḥaḍrat ‘Abbās  . He was captured by K‘ab bin ‘Amr Abūl-Yusr  . Ḥaḍrat ‘Abbās was burly and powerful whilst Abul-Yusr   was scrawny, weak and short in stature. Rasūlullāh   asked him: “O Abul-Yusr! How did you manage capturing ‘Abbās?” He replied: “O Rasūlullāh! Another man whom I haven’t seen before nor since, assisted me in capturing him.” He then went on to describe the man’s features. Rasūlullāh   remarked: “Beyond doubt, you were assisted by a noble angel.”

The shackles binding ‘Abbās were a bit tight. When Rasūlullāh   heard the mournful cries of ‘Abbās, he was deeply moved and overwhelmed with grief. When the Anṣār heard of this, they straight away removed his shackles and even went to the extent of recommending: “O Rasūlullāh! If you consent to it, we wish to absolve our nephew ‘Abbās from payment of the ransom.” Rasūlullāh   replied: “By Allāh! Don’t even yield for a single *dirham*.”

Nonetheless, when Ḥaḍrat ‘Abbās   was demanded to pay the ransom, he pleaded poverty. To this Rasūlullāh   responded: “Okay, so where is the treasure that you and your wife Ummu Faḍl buried?”

Jolted beyond surprise, Ḥaḍrat ‘Abbās declared: “I bear testimony that you are indisputably the Prophet of Allāh. Apart from Ummu Faḍl and I, nobody else knows about it.”

Ibn ‘Abbās   narrates that Rasūlullāh   fixed one hundred *Awqiyah*⁴⁷ of silver as ransom for ‘Abbās and eighty for ‘Aqīl bin Abī Ṭālib.” (From all the captives, Ḥaḍrat ‘Abbās’ ransom was the highest.)

Ḥaḍrat ‘Abbās   pleaded: “Did you set my ransom at the highest due to our close family relationship?” (In other words, our kinship demands that you offer me some concession in the ransom but instead of a concession, you fixed my ransom at the highest.)

Upon this, the following verse was revealed:

“O Nabī! Inform the captives who are in your possession (that they should not bemoan the payment of this ransom), if Allāh is aware of any goodness within your hearts (by you sincerely embracing Islām) then He would award you something far superior than what was taken from you and He will forgive you. And Allāh is most-forgiving, merciful.” (*Sūrah Anfāl verse 70*)

Ḥaḍrat ‘Abbās would later comment: “If only the ransom demanded from me was multiplied manifold.” (*Fathul-Bārī volume 7 page 248*)

He further relates: “Whatever Allāh Ta‘ālā has taken from me, He has rewarded me with something far more superior. He had taken a hundred *Awqiyah* of silver from me and rewarded me with a hundred slaves and each and every one of them is a trader. Allāh Ta‘ālā has fulfilled His promise in this very world and His second promise was about *Maghfirat* (forgiveness). I am optimistic of this promise as well.” (*Durru Manthūr volume 3 page 204*)

Amongst the prisoners of Badr was Nawfal bin Ḥārith. When Rasūlullāh   asked him to pay ransom, he beseeched: “I have absolutely nothing to pay in ransom.”

Rasūlullāh   responded by saying: “Where are those spears you left in Jeddah?” Nawfal replied: “By Allāh! After Allāh nobody but I know of their existence. I testify that verily you are the Prophet of Allāh.”

Nawfal surrendered these spears to Rasūlullāh   as payment of his ransom. They numbered a thousand spears in all. Rasūlullāh   established a bond of brotherhood between Ḥaḍrat ‘Abbās and Ḥaḍrat Nawfal  . Both of them were friends during the days of pre-Islāmic ignorance. They were business associates as well. (Mustadrak *Tarjumah Nawfal bin Ḥārith*  )

‘Umair bin Wahab Jumāḥī was one of the most bitter enemies of Islām. During the Makkan period, Rasūlullāh   and his Ṣaḥābah   were subjected to severe torture and persecution at his hands. His son Wahab bin ‘Umair was also one of the captives of Badr.

⁴⁷ One *Awqiyah* equals to 40 dirhams. This totals to approximately 320 grams of silver. So the total ransom was 320 X 100 = 32000 grams of silver.

‘Umar bin Wahab and Ṣafwān bin Umayyah were one day seated in the Ḥaṭīm area when Ṣafwān broached the subject of the captives of Badr saying: “Nowadays there is no joy left in our lives.” ‘Umar responded: “Yes. That’s right, by Allāh! Since the slaying of the chieftains of Quraysh, life really holds no bliss for us. If it wasn’t for the concern of my debts and children, I would have promptly went up to Muḥammad and finished him off.”

This brought profound delight to Ṣafwān who promised: “The burden of your debts, family and children is all on my shoulders.” Ṣafwān then burnished his sword and tempering it with a deadly toxin, he handed it over to ‘Umar.

Taking the sword, ‘Umar set out for Madīnah. He proceeded straight to the door of the Musjid and halted his camel there.

The moment Ḥaḍrat ‘Umar ؓ laid eyes on him, he figured out that this man has turned up with some wicked plan. Ḥaḍrat ‘Umar ؓ at once, grasped his sword-belt and yanked him along into the presence of Rasūlullāh ﷺ.

Rasūlullāh ﷺ asked Ḥaḍrat ‘Umar ؓ to release him and addressed ‘Umar: “What brings you here?” “I have come,” he replied, “to secure the release of one of our captives.” Rasūlullāh ﷺ insisted: “No, speak the truth. What really brings you here? Speak the truth, what discussion did you and Ṣafwān hold in the Ḥaṭīm?”

Agitated by this, Ṣafwān nervously asked: “What did I propose in that discussion?” Rasūlullāh ﷺ replied: “You assumed the responsibility of assassinating me on condition that Ṣafwān would bear the burdens of your family and debts.” ‘Umar responded: “I testify that you are certainly the Rasūl of Allāh. This discussion was solely between Ṣafwān and I in the Ḥaṭīm. Nobody save the two of us was aware of what transpired. Only Allāh could have informed you. So I believe in Allāh and His Rasūl.”

According to the narration of Ibn Ishāq, ‘Umar said:

“By Allāh! I am convinced that nobody but Allāh could have informed you of this incident. So all praise is due to Allāh Who has guided me towards Islām and Who has driven me to this end.” He then recited the *Kalimah*.

Rasūlullāh ﷺ addressed the Ṣaḥābah: “Teach your brother the knowledge of Dīn and teach him the Qurān and release his prisoner.”

The captive was immediately released into the care of ‘Umar ؓ. ‘Umar ؓ then addressed Rasūlullāh ﷺ saying: “O Rasūlullāh! I was awfully persistent in trying to smother the Dīn of Allāh Ta‘ālā and I subjected the Muslims to an assortment of agonising afflictions. Now allow me to return to Makkah and call the people to Allāh and His Rasūl and to invite them towards Islām. Perhaps Allāh Ta‘ālā would guide them to the right path. And allow me to torment His enemies as I was previously tormenting His friends.” Rasūlullāh ﷺ conceded to his request.

Whilst ‘Umar was leaving from Madīnah, there in Makkah, Ṣafwān was gleefully informing everyone he met: “Don’t worry, in a few days I will give you such delightful news that would make you forget about the sorrow of Badr.”

He also continued making enquiries from other travellers about ‘Umar. When he heard about ‘Umar embracing Islām, he flew into a rage and pledged: “By Allāh! I will neither speak to ‘Umar nor will I benefit him in any way.”

‘Umar ؓ landed in Makkah and set about inviting people to Islām. Due to his determined efforts, many people turned to Islām. And as for the enemies of Islām, he put them through a great deal of aggravation.

Salātul-‘Īd

After his return from Badr, Rasūlullāh ﷺ performed ‘Īd Ṣalāh on the first day of Shawwāl. This was the first ‘Īdul-Fiṭr ever performed. (*Zarqānī volume 1 page 454*)

Virtues of the Badrīs

Ḥaḍrat Jābir ؓ relates that Rasūlullāh ﷺ said: A participant of Badr will never enter the fire of hell.”

This Ḥadīth is narrated in Musnad Aḥmad on the basis of a *Sanad* equivalent to that of Muslim. (*Fathul-Bārī Bābu Fadli man Shahida Badrā*)

Rifā‘ah Rāfī ؓ narrates that once Jibrāil appeared before Rasūlullāh ﷺ and asked: “What do you think of the Badrī Ṣaḥābah?” Rasūlullāh ﷺ replied: “They are the best of people.” To this Jibrāil remarked: “Yes, similarly, the angels who participated in the battle of Badr are also regarded as the best of angels.” (*Bukhārī Bābu Shuhūdil-MalāikatiBadrā*)

Registry of the Badrī Sahābah ؓ

The Imāms of Ḥadīth and the scholars of Sīrat have conscientiously recorded the names of the Badrī Ṣaḥābah in their respective compilations. Imām Bukhārī was the first to record these names in alphabetical order. In his Jām‘i Ṣaḥīḥ, he cites just forty-three names that fall within his stringent conditions of authenticity of the *Sanad*. (*Fathul-Bārī volume 7 page 253*)

‘Allāmah Dawwānī رحمه الله عليه says: “We heard from the Mashāikh of Hadīth that Du‘ās are accepted when the names of the Badrī Ṣaḥābah ﷺ are read out from Bukhārī. We experienced this first hand on many occasions.” (*Zarqānī volume 1 page 409*)

Assassination of ‘Asmā, the Jewess

(26th Ramādān 2 A.H.)

‘Asmā was a Jewess who maliciously recited poetry in denigration of the honour of Rasūlullāh ﷺ. She would persistently search for a variety of ways of causing harm to Rasūlullāh ﷺ. She would endeavour to instil feelings of revulsion in the hearts of people against Rasūlullāh ﷺ and Islām. Rasūlullāh ﷺ didn’t even return from Badr when she recited some derogatory poetry once again. The moment ‘Umair bin ‘Adī ﷺ heard these offensive lines, he was overwhelmed with sentiments of zealous rage and vowed: “By the grace of Allāh, if Rasūlullāh ﷺ returns safe and sound from the battle of Badr, I would kill her.”

When Rasūlullāh ﷺ returned triumphant and safe from the battle of Badr, ‘Umair ﷺ set out at night wielding a sword. When he reached her house, he searched for her with his hand, as he was blind. There were some children around her whom he drove away. He then positioned his sword on her chest and plunged it with such force that it penetrated all the way through and emerged from her back.

As he fulfilled this vow, he returned and performed his Fajr Ṣalāh with Rasūlullāh ﷺ and informed him about the incident. He then submitted: “O Rasūlullāh! I wouldn’t be taken to task for what I did, would I?” Rasūlullāh ﷺ replied: “This is something over which not even two goats would butt one another.” In other words, this is something over which there is virtually no difference of opinion. Let alone humans, even goats would have no reservations about this.

Can the assassination of the wretched person who belittles the Nabī of Allāh ever be regarded as a punishable offence? In fact, it is a great form of *‘Ibādat*, in which there can be no dispute. Even animals will regard it as appropriate.

According to the narration of Muṣannaf Ḥammād bin Salimah, this despicable woman would dispose of her soiled sanitary pads right within the sacred confines of the Musjid.

In short, Rasūlullāh ﷺ was exceptionally delighted at ‘Umair ﷺ’s exploit and addressing the Ṣaḥābah ﷺ, he said:

“If you wish to lay your eyes on a man who assisted Allāh and His Rasūl secretly, then cast your gaze upon ‘Umair bin ‘Adī.”

Ḥadrat ‘Umar ﷺ remarked: “Just look at this blind man who stealthily set out in the obedience of Allāh.” Upon this Rasūlullāh ﷺ commented: “Don’t call him blind. This man is sighted.” In other words, he may be physically blind but he possesses profound insight of the heart.

Battle of Qarqaratul-Kudr

On his return from the battle of Badr, at the beginning of the month of Shawwāl, when Rasūlullāh ﷺ heard of the build up of the Sulaim and Ghatfān forces, he set out with two hundred men. When Rasūlullāh ﷺ landed at the springs of Kudr, he was informed that the enemies of Islām had already dispersed when they got news of Rasūlullāh ﷺ. After staying over for three days, Rasūlullāh ﷺ returned without engaging the enemy in combat.

According to some narrations, Rasūlullāh ﷺ despatched a small contingent in pursuit of the enemy and they returned with booty of five hundred camels.

For the rest of Shawwāl and Zul-Q‘adah, Rasūlullāh ﷺ stayed in Madīnah and during this period, the captives of Badr were set free on paying their ransom. (*Zarqānī volume 1 page 454*)

Assassination of Abū ‘Afak, the Jew

Within the same month of Shawwāl, Rasūlullāh ﷺ charged Sālim bin ‘Umair⁴⁸ ﷺ to put him to death. By religion Abū ‘Afak was a Jew. He was an awfully old man. He was one hundred and twenty years old. He would often recite poetry in defamation of Rasūlullāh ﷺ and he would incite hostility and aggression against Rasūlullāh ﷺ. However, when his audacious impudence went beyond the extremes, Rasūlullāh ﷺ enquired from the Ṣaḥābah ﷺ: “Who (will stand in preservation of my honour) against this evil man?”

Upon this, Sālim bin ‘Umair ﷺ remarked: “O Rasūlullāh! I have already sworn an oath that either I would kill Abū ‘Afak or I would die (in the process).” Clutching his sword, he set out for Abū ‘Afak. It was a hot summer’s night and Abū ‘Afak was, fast asleep, dead to the world. As Sālim ﷺ appeared before his sleeping form, he placed his sword on his liver and he drove it in with such

⁴⁸ Sālim bin ‘Umair ﷺ was a Badrī Ṣaḥābī and he also participated in the pledge of ‘Aqabah. He would weep profusely out of the fear of Allāh. He always had a distinctive countenance of weeping and humility. [*Ṣaḥābah Tarjumah Sālim bin ‘Umair* ﷺ]

force that the sword went all the way through up to the bed. This brazen enemy of Allāh uttered a shriek and people dashed to his assistance but he was over and done with.

Campaign of Qaynq‘ā

(Saturday 15th of Shawwāl 2 A.H.)

The Banū Qaynq‘ā were the kinsfolk of ‘Abdullāh bin Salām ﷺ. (They were Jews) They were incredibly daring and extremely courageous people. On Saturday, the fifteenth or sixteenth of Shawwāl, Rasūlullāh ﷺ went into their market place, assembled them in one area and addressed them saying:

“O Jewish people! Fear from Allāh a doom similar to the punishment that had befallen the Quraysh. Embrace Islām because you very well know that I am a true messenger of Allāh. You will find this written in your book (the Torah) and Allāh has taken a covenant from you about this.”

The moment the Jews heard this, their fury knew no bounds and they indignantly replied: “Don’t be deceived by your victory over an inexperienced and ignorant enemy (the Quraysh). By Allāh! If you had to fight us, you will realise that we are men in the true sense of the word.” Upon this, Allāh Ta‘ālā revealed the following verse:

“Verily there is a sign for you (O Jews!) in those two groups who met in combat; one group was fighting in the path of Allāh whilst the other was made up of the disbelievers. They (the Muslims) saw them (the disbelievers) with their own eyes twice their number. And Allāh supports with His assistance whom He wills. Surely in this is a lesson for those who have insight.” (*Sūrah Al-‘Imrān* verse 13)

When Rasūlullāh ﷺ migrated to Madīnah Munawwarah, he formed a pact with the Jewish tribes of Banū Qaynq‘ā, Banū Qurayzah and Banū Nadīr. The peace accord with these Jewish tribes commissioned all parties to refrain from waging war against the Muslims and to refrain from assisting their enemies. However, the Banū Qaynq‘ā were the first to breach this accord. They responded to Rasūlullāh ﷺ’s sermon with unreserved rudeness and braced themselves for war against the Muslims.

This tribe was living on the outskirts of Madīnah. Appointing Abū Lubābah bin ‘Abul-Munzir Anṣārī as his representative in Madīnah, Rasūlullāh ﷺ set out for the Banū Qaynq‘ā. When they learnt of the Muslim army approaching, they swiftly took refuge in one of their forts and sealed the doorway. From the fifteenth of Shawwāl up to the first of Zul-Q‘adah Rasūlullāh ﷺ laid siege to the fort. Constrained by the circumstances, they were eventually forced to surrender. Rasūlullāh ﷺ then ordered their hands to be tied to their backs.

Owing to the lamenting pleas of the chief of the hypocrites, ‘Abdullāh bin Ubayy bin Salūl, Rasūlullāh ﷺ spared their lives but confiscating their property, Rasūlullāh ﷺ condemned them to a life of banishment.

Rasūlullāh ﷺ then returned with their property to Madīnah where he distributed four fifths of the booty amongst the combatants and the remaining one fifth he kept for himself. After Badr, this was the first *khums* (one fifth) that Rasūlullāh ﷺ took with his own blessed hands.

‘Ubādah bin Ṣāmit ؓ narrates: “I had entered into a treaty of alliance with the Banū Qaynq‘ā but I when observed their malicious behaviour and treacherous nature, I broke off with them and publicly declared my detachment and revulsion against them.”

‘Ubādah bin Ṣāmit ؓ submitted before Rasūlullāh ﷺ: “O Rasūlullāh! I have declared my detachment from your enemy and proclaim my association with Allāh, His Rasūl and the believers. And I affirm my disengagement from the alliance of the *kuffār* and their friendship.”

Campaign of Sawīq (5th Zul-Hijjah 2 A.H.)

When the routed army of the Mushrikīn got back to Makkah utterly defeated, Abū Sufyān bin Ḥarb swore an oath that he will never take a clean bath until he does not launch an attack on Madīnah.

Subsequently, in order to discharge this oath, at the beginning of Zul-Hijjah, he set out with two hundred mounted men towards the direction of Madīnah. When they reached a place called ‘Uraid, just three miles before Madīnah, they crept into a date orchard where two people were busy cultivating the land. One was an Anṣārī whilst the other was a labourer. He killed both of them and set fire to a few trees on the notion that he is now absolved of his oath. He then promptly fled from the area.

When Rasūlullāh ﷺ learnt of this, he set out in pursuit of Abū Sufyān with two hundred Muhājirīn and Anṣār on Sunday the fifth of Zul-Hijjah. However, they failed to apprehend anyone because Abū Sufyān and his people had long since departed. Whilst fleeing, in order to lighten their burden, they dumped their bags of *Sawīq* (crushed wheat flavoured with *ghee*). The pursuing Muslims army managed to salvage these bags. Hence the name of this campaign, the campaign of *Sawīq*.

‘Īdul-Adhā

On the ninth of Zul-Hijjah 2 A.H, Rasūlullāh ﷺ returned from the campaign of Sawīq and on the tenth of Zul-Hijjah, he performed two Rak'āt of 'Īd Ṣalāh. He then sacrificed two sheep and instructed the Muslims to perform *Qurbānī* as well. This was the first *Baqrī-Īd* of the Muslims. (*Zarqānī volume 1 page 460*)

Nikāh of Hadrat Fātimah رضي الله عنها

In the same year Rasūlullāh ﷺ got his youngest daughter, Hadrat Fātimah رضي الله عنها, married to Hadrat 'Alī ؑ.

First Hadrat Abū Bakr ؑ and then Hadrat 'Umar ؑ expressed a desire to achieve this auspicious eminence but Rasūlullāh ﷺ remained silent on both occasions. According to another narration, Rasūlullāh ﷺ replied: "I am awaiting the divine commandment of Allāh Ta'ālā in this regard." Thereafter Hadrat Abū bakr ؑ and Hadrat 'Umar ؑ both advised Hadrat 'Alī ؑ to submit a proposal for the hand of Hadrat Fātimah رضي الله عنها. On the basis of this sincere and whole-hearted advice, Hadrat 'Alī ؑ appeared before Rasūlullāh ﷺ and put forward this request. As per divine revelation, Rasūlullāh ﷺ accepted the proposal of Hadrat 'Alī ؑ.

Hadrat 'Alī ؑ narrates: "When I aimed to forward my marriage proposal, I reflected: 'By Allāh! I have nothing whereas you need something or the other to get married.' However, Rasūlullāh ﷺ's benevolence, good character and compassion boosted my courage to put this proposal before him.

"Rasūlullāh ﷺ asked: "Do you possess anything that you may pay as *Mehr*?" When I replied in the negative, Rasūlullāh ﷺ enquired: "Where is the body armour you received in the battle of Badr?" I replied: "I still have it with me." Rasūlullāh ﷺ said: "Very well. You may offer that to Fātimah as her *Mehr*."

Hadrat 'Alī ؑ sold the body armour to Hadrat 'Uthmān ؑ for 480 Dirhams. When Hadrat 'Alī ؑ placed these Dirhams before Rasūlullāh ﷺ, he advised: "Arrange for some scent and clothing from this money."

The following negligible goods made up the *Jahez* (dowry) Rasūlullāh ﷺ gave to his daughter Hadrat Fātimah رضي الله عنها: a quilt, a leather mattress filled with the bark of a tree instead of cotton padding, two hand-mills, a water-skin and two earthenware pots.

As the time for the consummation of the marriage approached, Rasūlullāh ﷺ requested Hadrat 'Alī ؑ to arrange a house. Hadrat 'Alī ؑ arranged for a house on rent and consummated his marriage therein. Hadrat Fātimah رضي الله عنها requested him to ask Hārithah bin N'umān ؑ for his house but Hadrat 'Alī ؑ felt ashamed to make such a request. When Hārithah bin N'umān ؑ somehow learnt of this request, he went to Rasūlullāh ﷺ and pleaded: "O Rasūlullāh! I swear by Allāh that whatever you take from me will be more cherished than what you don't take from me." Rasūlullāh ﷺ replied: "You have spoken the truth. May Allāh bless you" Hārithah ؑ then shifted to another home and offered this home to Hadrat 'Alī and Hadrat Fātimah رضي الله عنها.

Campaign of Ghatfān (3 A.H.)

Also referred to as the campaign of Anmār and the campaign of Zū Amar

On his return from the campaign of Sawīq, Rasūlullāh ﷺ spent the rest of Zul-Hijjah in Madīnah. During this period, Rasūlullāh ﷺ learnt that the Banū Th'alabah and Banū Maḥārib (both subdivisions of the Ghatfān tribe) are assembling in Najd with the express intention of plundering the surrounding areas of Madīnah. They were under the command of D'athūr Ghatfānī.

Intending to launch an attack on the Ghatfān tribe, Rasūlullāh ﷺ set out from Madīnah in the company of four hundred and fifty *Ṣaḥābah* ؓ in the month of Muḥarram 3 A.H. whilst appointing Hadrat 'Uthmān ؑ as his representative in Madīnah.

The moment the Ghatfān got wind of Rasūlullāh ﷺ's approach, they took flight and dispersed into the mountains. The *Ṣaḥābah* managed to apprehend just one member of the Banū Th'alabah tribe. He was brought before Rasūlullāh ﷺ who invited him towards Islām. He embraced Islām. Rasūlullāh ﷺ spent the whole month of Ṣafar there but not a single soul dared to lock horns with him in combat. Without engaging the enemy in battle, Rasūlullāh ﷺ then returned to Madīnah in Rab'ul-Awwal.

During the course of this journey, a heavy downpour left Rasūlullāh ﷺ and the *Ṣaḥābah* ؓ drenched. Rasūlullāh ﷺ hung his clothes on a nearby tree to dry and he lay down to rest under the same tree. Meanwhile the Bedouins of the area continued keeping Rasūlullāh ﷺ in their sights. They challenged their commander D'athūr, a gallant young man, by saying: "Muḥammad (ﷺ) is lying down all alone under that tree and his companions are all scattered about. Why don't you go and finish him off?"

Grasping an exceptionally sharp sword, D'athūr strode up to Rasūlullāh ﷺ and wielding the naked sword before him, D'athūr arrogantly demanded: "O Muḥammad! Tell me! Who will save you from my sword today?" Rasūlullāh ﷺ calmly responded: "Allāh will." Rasūlullāh ﷺ barely uttered this statement when Jibraīl dealt him a severe punch to his chest and his sword flew out of his hand.

Rasūlullāh ﷺ retrieved the sword and asked: "Now tell me, who will save you from my sword?" D'athūr replied: "Nobody."

D'athūr embraced Islām and recited the *Kalimah* of *Shahādah*. (I bear witness that there is none worthy of worship besides Allāh and that Muḥammad is the messenger of Allāh.) D'athūr also pledged not to assemble forces of combat against Rasūlullāh ﷺ.

Rasūlullāh ﷺ handed his sword back to him. As D'athūr left the company of Rasūlullāh ﷺ, he took a few steps and returned pronouncing: "By Allāh! You are far better than I am."

When D'athūr returned to his people, they chided him saying: "What's the problem? What happened about the mission you set out for?" He recounted the extraordinary incident to them. He also mentioned: "Out of the blue, I was struck by an unseen fist with such incredible force that I was thrown flat on my back. Falling in this manner convinced me to believe that only an angel could have delivered a punch like that. That is why I embraced Islām and I proclaimed the prophethood of Rasūlullāh ﷺ." From then on, D'athūr embarked on a mission to invite his people towards Islām.

In reference to this incident, the following verse was revealed:

"O you who believe! Remember the favour of Allāh over you when some people planned to stretch their hands against you but Allāh held back their hands from you." (*Sūrah Māidah verse 11*)

Campaign of Buhrān (or Banū Sulaim)

On his return from the campaign of Ghatfān, Rasūlullāh ﷺ spent the rest of Rabī'ul-Awwal in Madīnah. During the month of Rabī'uth-Thānī, he got word that the Banū Sulaim are amassing against Islām in a place called Buhrān, which was regarded as the mine of Najd. On hearing about this, Rasūlullāh ﷺ set out in the company of three hundred Ṣahābah ﷺ towards Buhrān and he appointed 'Abdullāh ibn Ummi Maktūm ﷺ as his representative in Madīnah.

The moment the Banū Sulaim heard of Rasūlullāh ﷺ's imminent arrival, they promptly dispersed. Without engaging in actual combat, Rasūlullāh ﷺ returned to Madīnah.

Assassination of K'ab bin Ashraf, the Jew (Night of the 14th of Rabī'ul-Awwal 3 A.H⁴⁹.)

When news of the Muslims' victory in Badr filtered through to Madīnah, K'ab bin Ashraf the Jew was overwhelmed by profound anguish and lamented: "If the news that the noble chieftains of Makkah have been killed turns out to be true then the interior of the earth is far superior than its exterior." In other words, it is better to die than to face the humiliation of such a defeat.

When he verified the credibility of this news, he instantly set out for Makkah to offer solace to the families of the victims of Badr. In praise of the victims of Badr, he composed poetic eulogies, which he would frequently recite before the Makkans. Whilst reciting, he himself would weep and bring his listeners to tears as well. During his sojourn in Makkah, he would deliver fiery speeches inciting the Quraysh to take up arms once more against Rasūlullāh ﷺ. One day, he gathered all the Quraysh leaders in the Haram and clinging onto the curtains of the K'abah, all of them swore an oath to wage battle against the Muslims. After a few more days in Makkah, he returned to Madīnah where he started composing flirtatious love-poems against the Muslim women.

K'ab bin Mālik ﷺ narrates: "K'ab bin Ashraf was a poet of great repute. He would compose satirical couplets in dishonour of Rasūlullāh ﷺ. He was relentless in his attempts to incite the disbelievers of Makkah to launch an attack against Rasūlullāh ﷺ. He was perpetually involved in inflicting a range of anguish against the Muslims.

"Rasūlullāh ﷺ continued advising the Muslims to adopt patience and forbearance in the face of such distress but when this man persisted in his insidious mischief, Rasūlullāh ﷺ commanded that he be put to death."

According to another narration, K'ab bin Ashraf once called Rasūlullāh ﷺ with the ruse of inviting him to meals. Meanwhile, he positioned a few men in the house to assassinate Rasūlullāh ﷺ the moment he comes in. Rasūlullāh ﷺ barely sat down when Jibrāil apprised him of these people's malicious intentions. Rasūlullāh ﷺ immediately moved out of there under the shade of Jibrāil's wings and on his return, he issued an edict authorising the assassination of K'ab bin Ashraf.

It is cited in Bukhārī on the authority of Ḥadhrat Jābir ﷺ that Rasūlullāh ﷺ said: "Which of you is willing to kill K'ab bin Ashraf? He has caused a lot of harm (disobedience) to Allāh and His Rasūl." On hearing this appeal, Muḥammad bin Maslamah ﷺ stood up and said: "O Rasūlullāh! Do you want him put to death?" When Rasūlullāh ﷺ replied in the affirmative, Muḥammad bin Maslamah ﷺ asked: "O Rasūlullāh! Would you permit me to make certain (ambiguous) statements that would bring delight to K'ab bin Ashraf?" Rasūlullāh ﷺ replied: "Yes, you are permitted."

One day, Muḥammad bin Maslamah ﷺ went to visit K'ab and during the course of their conversation, Muḥammad bin Maslamah said: "This man (i.e. Rasūlullāh ﷺ) demands charity and *Zakāt* from us (to distribute it amongst the poor and destitute). Verily, this man has put us into distress. "I turned up before you," continued Muḥammad bin Maslamah ﷺ "to request a loan from you." K'ab replied: "What's the hurry? Let's wait and see. By Allāh! You will surely get fed up with him in time to come." Muḥammad bin Maslamah ﷺ responded: "Now that we have become his adherents, we cannot just abandon him. We are now waiting for the outcome of things."

Muḥammad bin Maslamah ﷺ continued: "At this moment, why don't you lend us some grain?" K'ab replied: "Okay, fine but you will have to lodge some security against the loan." They (Muḥammad bin Maslamah and his companions) asked: "What would you

⁴⁹ Zarqānī volume 2 page 8, Fathul-Bārī volume 7 page 259

prefer us to lodge as security against the loan?” He replied: “Why don’t you lodge your womenfolk as collateral?” They responded: “How can we pledge our womenfolk as collateral? Firstly, our *Ghayrat* (sense of possessiveness) will not tolerate this and secondly, you are a handsome and graceful young man.” K’ab said: “All right, then why don’t you pawn your children against this loan?” They replied: “This will then be a lifelong source of indignity and shame for these children. People would, in time to come, mock them and taunt them by saying: ‘you are the children who were pawned for a few bushels of grain.’ However, we would be willing to pledge our arms as security against this loan.” K’ab agreed to this proposal and committed them to return the same night with the arms and take delivery of the grain.

As per the arrangements, these people returned the same night and called out to him. As K’ab prepared to descend from his fortress, his wife anxiously asked: “Where are you off to at this moment?” “There’s absolutely nothing to worry about,” Replied K’ab. “It is just Muḥammad bin Maslamah and my milk-bother Abū Nāilah.” With a hunch of foreboding, his wife said: “I perceive the sound of blood dripping from this man’s voice.” K’ab replied: “When a noble man is summoned at night, he should respond even if he is summoned to hurl a spear.”

In the interim, Muḥammad bin Maslamah had outlined his strategy to his companions. He explained to them: “When K’ab appears, I will attempt to smell the fragrance of his hair. When you notice his hair firmly gripped by my hands, quickly finish him off.”

When K’ab appeared before them, he was radiating a most pleasant fragrance. Head to toe, he was emitting a heady scent. Muḥammad bin Maslamah exclaimed: “I have never come across such a pleasant fragrance before this.” To this K’ab commented: “I have with me the most beautiful woman of Arabia and she is a most fragrant woman.” Muḥammad bin Maslamah ﷺ asked: “May I have an opportunity to smell your fragrant head?” K’ab replied: “Sure! You may do so.” Muḥammad bin Maslamah ﷺ stepped forth and smelled him and made his companions also smell his fragrance. A little while later, Muḥammad asked: “Will you permit me to inhale your fragrance once again?” “Surely!” replied K’ab, “by all means you may do so.” Muḥammad bin Maslamah stood up and as he was busy inhaling the scent of his head, he got hold of K’ab’s hair and clutching firmly onto it, he indicated to his companions. They promptly stepped forward and beheaded him. In the blink of an eye, he was no more. In the latter part of the night, they returned to Rasūlullāh ﷺ, who, the instant he laid eyes on them, remarked:

“These faces (personalities) have triumphed.” To this they replied: “And your face as well, O Rasūlullāh!” They then placed K’ab bin Ashraf’s head before Rasūlullāh ﷺ. Rasūlullāh ﷺ said Alḥamdulillāh! and expressed his profound gratitude before Allāh Ta’ālā.

When the Jews heard what happened to K’ab bin Ashraf, they were left awestruck and they were pitched into a state of utter panic. The next morning, a group of Jews appeared before Rasūlullāh ﷺ and complained about their leader being slain by the Muslims. Rasūlullāh ﷺ responded: “He was guilty of causing endless misery to the Muslims and he would frequently incite others to wage war against us.” This rejoinder left them expressly dumbfounded and they were unable to respond. Rasūlullāh ﷺ then got them to sign a formal agreement wherein they pledged not to engage in such subversive activities.

Underlying reasons for the assassination of K’ab bin Ashraf

The key factors that led to the slaying of K’ab bin Ashraf, as gleaned from the Aḥādīth, are mentioned below:

1. His foulmouthed attitude and blasphemous statements against the august personality of Rasūlullāh ﷺ.
2. Composing satirical poetry against the exalted being of Rasūlullāh ﷺ.
3. Saying erotic or romantic poetry wherein he would attempt to flirt with the Muslim women.
4. Treachery and contravention of the accord.
5. Instigating violence and inciting people to take up arms against Rasūlullāh ﷺ.
6. Conspiring to assassinate Rasūlullāh ﷺ on the pretext of inviting him for a meal.
7. Making a mockery of the religion of Islām.

Nonetheless, the main reason for his elimination was his blasphemy, verbal abuse and satirical poetry against Rasūlullāh ﷺ. Shaikhul-Islām Ibn Taymiyyah رحمه الله عليه gives a detailed account of this in his book *As-Sārimul-Mashlū ‘alā Shātimir-Rasūl* from pages 70 to 91.

It is narrated from Zuhri that the following verse was revealed in regards to K’ab bin Ashraf:

“And you would certainly hear from the people of the book and the polytheists a great deal of abuse.” (Āl’Imrān verse 186)

Islām of Huwayyisah bin Mas’ūd ﷺ

Following the assassination of K’ab bin Ashraf the Jew, Rasūlullāh ﷺ enjoined the Ṣaḥābah ﷺ to eliminate such depraved Jews wherever they find them. Consequently, Huwayyisah bin Mas’ūd’s younger brother Muḥayyisah bin Mas’ūd killed Ibn Sabīnah, a merchant Jew who conducted business with Huwayyisah, Muḥayyisah and some other inhabitants of Madīnah.

Huwayyisah hadn’t as yet embraced Islām whilst Muḥayyisah was a Muslim. Since Huwayyisah was the elder brother, he caught hold of his younger sibling Muḥayyisah, and whilst whacking him bellowed: “O enemy of Allāh! How could you have killed him? By Allāh, you got plump with his wealth and yet you kill him!”

To this Muḥayyiṣah replied: “By Allāh! Such a personality has charged me to kill him that if he asked me to kill you, I wouldn’t hesitate in chopping your head off.”

Taken aback, Huwayyisāh asked: “What? If Muḥammad asked you to kill me you would kill me?” Muḥayyiṣah replied: “Of course! By Allāh! If Muḥammad instructs me to behead you I will not hesitate to do so.” In other words, in the face of Rasūlullāh ﷺ’s instruction, you being my brother wouldn’t have crossed my mind in the least

Downright shocked on hearing this, Huwayyisāh spontaneously exclaimed: “By Allāh, this is really the true religion that penetrates the hearts with such intense fervour and permeates every vein of the body with such avid intensity.”

Thereafter Huwayyisāh appeared before Rasūlullāh ﷺ and embraced Islām with a sincere heart, ﷻ.

Sariyyah of Zaid bin Hārithah ﷺ (*Beginning of Jumādāḥ-Ākhir 3 A.H.*)

Following the victory of the Muslims at Badr, the Quraysh of Makkah were left so terrified and awestruck of the Muslims that out of fear of harassment, they stopped using their ancient trade routes altogether. Instead of using the well-established route that took them towards Syria, they started using the road that led towards Iraq. And they employed Furāt bin Ḥayyān ‘Ajalī as their guide. Once a well-laden trade caravan left Makkah taking the Irāqī road. Abū Sufyān bin Ḥarb, Ṣafwān bin Umayyah, Huwaytib bin ‘Abdullāh bin Abī Rabī‘ah were also with this caravan. (During the conquest of Makkah, all four of them embraced Islām.)

When Rasūlullāh ﷺ heard of this caravan, he despatched a group of one hundred Ṣaḥābah ﷺ under the command of Zaid bin Hārithah ﷺ. They attacked the caravan and although they were successful in appropriating the goods, the noblemen and other members of the caravan managed to flee. Only Furāt bin Ḥayyān was captured as a prisoner and brought back with them. However, he embraced Islām when he reached Madīnah, ﷻ.

The abundance of the booty can be gauged from the *khums* (one fifth allocated to Rasūlullāh ﷺ and the *Baitul-Māl*) that amounted to twenty thousand dirhams. From this, we deduce that the total booty amounted to one hundred thousand dirhams.

Assassination of Abū Rāf’i (*Middle of Jumādath-Thānī 3 A.H.*)

Abū Rāf’i was a prominent Jew merchant. Abū Rāf’i was his appellation. His name was ‘Abdullāh bin Abil-Ḥuqaiq. He was also known as Sallām bin Abil-Ḥuqaiq. He lived in a fortress in Khaybar.

He was a bitter enemy of Rasūlullāh ﷺ and he devised varied methods of harassing Rasūlullāh ﷺ. He was a staunch supporter and collaborator of K’ab bin Ashraf. This was the same vile man who incited the Quraysh of Makkah against the Muslims in the battle of Aḥzāb. He provided great financial assistance to the Quraysh of Makkah. He was forever willing to spend his wealth in pursuit of his aggressive hostility against Rasūlullāh ﷺ and the Muslims.

The assassins of K’ab bin Ashraf were Muḥammad bin Maslamah and his companions and since all of them hailed from the Aws tribe, the people of the Khazraj reasoned: the people of the Aws tribe acquired the honour of eliminating a bitter enemy and a blasphemous man like K’ab bin Ashraf. So why don’t we get rid of the other blasphemous and insolent man, Abū Rāf’i and thereby also acquire this privilege of honour in both the worlds?

Subsequently, they appeared before Rasūlullāh ﷺ and requested permission to eliminate Abū Rāf’i from this world. Rasūlullāh ﷺ sanctioned his assassination.

Rasūlullāh ﷺ despatched the following Ṣaḥābah ﷺ to kill Abū Rāf’i: ‘Abdullāh bin ‘Atīk, Mas‘ūd bin Sinān, ‘Abdullāh bin Unais, Abū Qatādah Ḥārith bin Rib‘ī and Khuzā‘ī bin Aswad ﷺ and he appointed ‘Abdullāh bin ‘Atīk as their *Amīr* (leader). Before they set out, Rasūlullāh ﷺ stressed upon them not to kill a woman or child.

Somewhere at the middle of Jumādāḥ-Ukhrā in 3 A.H., ‘Abdullāh bin ‘Atīk set out for Khaybar in the company of his companions.

Ṣaḥīḥ Bukhārī narrates from Barā bin ‘Āzib ﷺ that this group of Ṣaḥābah landed in Khaybar after sunset when the people had returned home with their animals. As the fortress of Abū Rāf’i drew closer, ‘Abdullāh bin ‘Atīk told his companions: “Why don’t all of you wait here. I will hatch a plan to penetrate the fortress.” When he drew close to the door of the fortress, he covered himself up and sat down as though relieving himself. The doorkeeper, imagining him to be one of their people, called out: “O servant of Allāh! If you are coming inside, you better come quickly because I am about to shut the door.”

‘Abdullāh bin ‘Atīk ﷺ continues: “Without further ado, I slipped in and hid away in one corner. Abū Rāf’i lived on the upper floor.

Every night they would be entertained with story telling. When the session for that night ended, the occupants of the fortress returned to their respective homes and the doorkeeper locked all doors and hung the ring of keys on a peg.

When I determined that all of them had fallen asleep, I crept out of my hiding place, got hold of the keys hanging on the peg and went along opening the doors leading to the upper floor. As I passed through each door, I would lock it from the inside so that even if people get wind of my presence, I will still be able to accomplish my mission.

As I reached the upper floor, it was extremely dark and Abū Rāf'i was fast asleep with his wife and children. I had no idea whatsoever where exactly he is sleeping. So I called out softly: "Abu Rāf'i! Abū Rāf'i!" He asked: "Who's there!" Full of apprehension, I lunged with my sword in the direction of the sound but to no avail. Abū Rāf'i let out a shriek of terror. A little while later, I altered my voice and in a sympathetic tone asked: "Abū Rāf'i, what sound is that? What is the problem?" In a terrified voice he replied: "Someone attacked me with a sword just now." He barely uttered this when I attacked him a second time that left him seriously wounded. I then placed the tip of the sword on his stomach and pressed it down with such force that it reached his spine. When I was convinced that this would finish him off, I turned around the way I had come, opening each door as I went along. As I was climbing down the stairs, I thought I am close to the ground and misjudged the stairs. I fell down breaking my shinbone in the process. It was a moonlit night. I unwound my turban and wrapped it securely around my calf. As I reached my companions, I urged them to set off and convey the good news to Rasūlullāh ﷺ and added: "I will wait here until I hear some announcement of his assassination."

As dawn broke out with the roosters crowing, a caller mounted the rampart of the fortress and made a public announcement of his death. Only then did I set forth and join my friends. I appealed to them: "Come on, faster. Allāh Ta'ālā has eliminated Abū Rāf'i."

From there we proceeded straight to Rasūlullāh ﷺ and shared the glad tidings with him. I then went on to describe the full details of this mission. Rasūlullāh ﷺ asked me to stretch out my leg. When I extended my leg, he rubbed his blessed hand over it. After this, I felt as though nothing had ever afflicted my shin."

The battle of Uhud Shawwāl 3 A.H.

Allāh Ta'ālā says:

*"and remember when you (O Muḥammad!) left your family in the morning organising the believers for battle."*⁵⁰

When the Quraysh returned woefully beaten back to Makkah, they discovered that the trade caravan which Abū Sufyān managed to keep safe by slipping away onto the coastal route, its capital and profit is secure in *Dār-un-Nadwah*. All of them suffered the anguish of the woeful defeat and humiliating thrashing of Badr but those who lost their fathers, brothers, nephews and other close relatives in Badr were particularly overwhelmed with a concentrated fervour. Their hearts were brimming with a raging passion for rapid vengeance.

Eventually, Abū Sufyān bin Ḥarb⁵¹, 'Abdullāh bin Abī Rab'āh, 'Ikramah bin Abī Jahal, Ḥārith bin Hishām, Ḥuwaytib bin 'Abdul-'Uzzā, Ṣafwān bin Umayyah and other leading members of the Quraysh convened a special meeting in which they proposed that the capital amount of the trade caravan which is still held in trust be distributed to the respective shareholders and the entire profit be used in preparation for war against Muḥammad (ﷺ). This, they advocated, would settle the score with the Muslims who killed our fathers, brothers, relatives and leaders in Badr. In one voice, all of the attendants of this meeting enthusiastically approved of this proposal. Subsequently, the profits of this trade expedition, which amounted to about fifty thousand Dīnārs (gold coins) were set aside for this purpose.

In this regard, Allāh Ta'ālā revealed the following verse:

"Verily the disbelievers who spend their wealth to prevent from the path of Allāh, they will spend (more) of it and then it will be (a source) of despair against them. Then they will be vanquished." (Sūrah Anfāl verse 36)

Quraysh taking the womenfolk along

In short, the Quraysh made frantic preparations for this expedition. They also elected to take some women along to sing poems to rouse the courage of the warriors and to kindle the shame of the deserters. Furthermore, out of fear of the women being dishonoured, the warriors are prone to fight with more valour and they wouldn't consider retreating as easily.

The Quraysh despatched messengers to the various tribes inviting them to display their sheen of bravery and valour. In this manner, they amassed a force of three thousand people including seven hundred well-armoured warriors. They had two hundred horses, three thousand camels and fifteen women with them. This imposing army set out from Makkah with great splendour and majestic grandeur under the command of Abū Sufyān on the 5th of Shawwāl 3 A.H.

'Abbās ؓ notifies Rasūlullāh ﷺ of the Quraysh's plan

Ḥadrat 'Abbās ؓ made a comprehensive note of these details and forwarded it to Rasūlullāh ﷺ with a high-speed messenger. He also stressed upon him to make sure he gets this message to Rasūlullāh ﷺ somehow or the other within three days.

⁵⁰ Sūrah Āl-'Imrān verse 121

⁵¹ In the battle of Badr Abū Sufyān's son Ḥanzalah, 'Ikrama's father Abū Jahal, Ḥārith bin Hishām's brother Abū Jahal bin Hishām and Ṣafwān bin Umayyah's father Umayyah were killed. Later on, Abū Sufyān, 'Abdullāh bin Abī Rab'āh, 'Ikramah bin Abī Jahal, Ḥārith bin Hishām, Ḥuwaytib bin 'Abdul-'Uzzā and Ṣafwān bin Umayyah all embraced Islām, رضي الله عنهم.

Rasūlullāh ﷺ consulting the Ṣaḥābah

The moment Rasūlullāh ﷺ received this intelligence, he despatched Anas ؓ and Mūnis ؓ to get additional information about the Quraysh. They returned and informed Rasūlullāh ﷺ that the Quraysh army is almost upon Madīnah. Thereafter, Rasūlullāh ﷺ sent Ḥabbāb bin Munzir ؓ to determine the number of people in the army. He returned and provided an accurate estimate to Rasūlullāh ﷺ.

All night long, S‘ad bin Mu‘āz, Usaid bin Ḥudair and S‘ad bin ‘Ubādah ؓ were on guard in Musjidun-Nabawī and sentinels were posted all around the town as well.

This occurred on Friday night. The next morning, Rasūlullāh ﷺ consulted with the Ṣaḥābah ؓ and invited them to express their opinions. The senior Muhājirīn and Anṣār proposed that the Muslims engage the enemy whilst taking refuge within the boundaries of the city. However, the younger Ṣaḥābah ؓ, who were unable to participate in Badr and were ardently enthusiastic to drink the cup of martyrdom, suggested that they attack the enemy outside Madīnah.

After giving them all a hearing Rasūlullāh ﷺ said: “I saw a dream wherein I am dressed in a strong impregnable armour whilst a cow is being slaughtered nearby. I interpret this dream to mean that Madīnah is this impregnable armour whilst the slaughter of the cow suggests that some of my Ṣaḥābah will soon die as martyrs. So, my suggestion is that we engage the enemy whilst taking refuge in Madīnah.”

Rasūlullāh ﷺ continues: “I also saw in a dream that as I shook my sword, its tip broke and fell off. I then shook the sword once again and it transformed itself into better than what it was previously. The interpretation of this dream is that the Ṣaḥābah are like the sword, which would strike the enemy. Taking the Ṣaḥābah into battle is like shaking the sword. When I shook it the first time i.e. in the battle of Uḥud, the tip of the sword broke off. In other words, some of the Ṣaḥābah will be killed as martyrs. Thereafter the sword was employed in another battle and it turned out to be far better and sharper and was used much more liberally on the enemy.”

Since ‘Abdullāh bin Ubayy, the chief of the hypocrites, was a talented and experienced man in such affairs, he was also consulted. He said: “Past experience will attest to the fact that whenever an enemy attacked Madīnah and the residents of Madīnah confronted the enemy within the boundaries of the city, the Madanīs triumphed. On the contrary, whenever they challenged the enemy on the outside, they were defeated. O Rasūlullāh! Do not step out of the boundaries of the city. By Allāh! Whenever we stepped out of Madīnah we were subject to a great deal of suffering at the hands of the enemy and when the enemy launched an attack upon us whilst we took up a defensive position within the boundaries of Madīnah, the enemy suffered a dreadful thrashing at our hands. Why don’t you blockade and fortify the entire city and if, per chance, the enemy somehow manages to breach this blockade, the men will confront them with swords whilst the women and children will rain down volleys of stones upon them. And if the enemy retreats disappointed without penetrating the city, then the objective is fulfilled.”

Nonetheless, some of the senior Ṣaḥābah also joined the ranks of the younger Ṣaḥābah ؓ and insisted even further that the enemy be engaged out of the city of Madīnah. They said: “O Rasūlullāh! We were eagerly expecting such a day and we begged Allāh Ta‘ālā to show us this day soon. Now Allāh Ta‘ālā has given us the chance and the journey is also a short one.”

Ḥadrat Ḥamzah, S‘ad bin ‘Ubādah and N‘umān bin Mālik ؓ said: “O Rasūlullāh! If we defend ourselves whilst holed up within the boundaries of the Madīnah, our enemy will disdainfully regard us as chickenhearted cowards in the path of Allāh Ta‘ālā.”

Ḥadrat Ḥamzah ؓ said: “I swear by the Being Who has revealed the book upon you! I will not eat until I have engaged the enemy with my sword out of Madīnah.”

N‘umān bin Mālik Anṣārī ؓ said: “O Rasūlullāh! We beg of you not to deprive us of this opportunity to enter Jannah. I swear by the Being Who has sent you with the truth! I will surely enter Jannah.”

Rasūlullāh ﷺ asked: “On what grounds?” N‘umān ؓ replied: “Owing to the fact that I testify that there is none worthy of worship but Allāh and that you are His messenger and also due to the fact that I am not prone to flee from the battlefield.”

According to another narration, he said: “Owing to the fact that I love Allāh and His Rasūl.”

To this Rasūlullāh ﷺ remarked: “You have spoken the truth.”

When Rasūlullāh ﷺ noticed the enthusiasm of the devotees of Jannah, i.e. the younger Ṣaḥābah, to fight out of Madīnah and when he detected a similar passion for martyrdom from some of the senior Muhājirīn and Anṣār like Ḥadrat Ḥamzah ؓ and S‘ad bin ‘Ubādah ؓ, then Rasūlullāh ﷺ also elected to do the same.

This happened on Friday. After the Jumu‘ah Ṣalāh, Rasūlullāh ﷺ delivered a sermon in which he aroused their enthusiasm for Jihād and charged them to prepare for battle.

The moment the sincere devotees, the dear lovers, the earnest worshippers and those who are keen to meet Allāh Ta‘ālā heard this, it was as though a new spark of life was infused within their souls and they deduced that now the time has finally arrived for their liberation from the ‘jail’ of this world.

Rasūlullāh ﷺ's preparation and donning the armour

Following the performance of ‘Aṣr Ṣalāh, Rasūlullāh ﷺ went into his room accompanied by Sāhibain (his two closest companions who would accompany him in this world, in the realm of *Barzakh*, on the field of resurrection, at the fountain of *Kawthar* and in *Jannah* – Abū Bakr ؓ and ‘Umar ؓ).

Rasūlullāh ﷺ hadn't emerged from the room as yet when S'ad bin Mu'āz ؓ and Usaid bin Hudair ؓ addressed the people and said: "You compelled Rasūlullāh ﷺ to go out of the city and engage the enemy whereas divine revelation of Allāh Ta'ālā continues to descend upon him. Perhaps it would be most appropriate to leave this decision solely up to him. In the meantime, Rasūlullāh ﷺ emerged donned two suits of armour. Startled, the *Ṣaḥābah* ؓ said: "O Rasūlullāh! We slipped up by insisting on a proposal that was entirely against your blessed opinion. This was undeniably inappropriate and unseemly for us. Please do whatever you deem fit."

To this Rasūlullāh ﷺ replied: "It is not permissible for a *Nabi* to arm himself in preparation for war and subsequently remove his armour without engaging the enemy of Allāh in war. Now I urge you to take the name of Allāh and set forth and do as I command you to do. And remember if you adopt resoluteness and patience, you will certainly enjoy divine victory and assistance."

Rasūlullāh ﷺ's departure and inspection of his forces

On Friday, the eleventh of Shawwāl, after 'Aṣr Ṣalāh, Rasūlullāh ﷺ set out from Madīnah in the company of one thousand men. Rasūlullāh ﷺ was mounted on a horse with S'ad bin Mu'āz ؓ and S'ad bin 'Ubādah ؓ in full armour walking ahead of him whilst the rest of the Muslims were walking to his right and left.

As he reached the outskirts of Madīnah at a place called Shaykhayn, Rasūlullāh ﷺ made a careful inspection of the army. The very young amongst them were sent back home. Some of these boys who were sent back were:

Usāmah bin Zaid ؓ, Zaid bin Thābit ؓ, Abū Sa'īd Khudrī ؓ, 'Abdullāh bin 'Umar ؓ, Usaid bin Zuhair ؓ, 'Irābah bin Aws ؓ, Barā bin 'Āzib ؓ, Zaid bin Arqam ؓ,

Imām Shāf'ī رحمه الله says: "Seventeen young *Ṣaḥābah* ؓ, all of whom were fourteen years of age, were presented to Rasūlullāh ﷺ. Rasūlullāh ﷺ declared them to be immature and sent them back home. A year later, when they were fifteen, he permitted them to join the ranks of the warriors."

Rāf'i bin Khadij ؓ was also amongst these youngsters who were presented to Rasūlullāh ﷺ. He was astute enough to stand on the tips of his feet to appear far taller than his age. Rasūlullāh ﷺ permitted him to join the army. Also, it is said that he was a well-skilled archer.

Once 'Umar bin 'Abdul-'Azīz رحمه الله asked Nāf'i: "On which expeditions did 'Abdullāh bin 'Umar ؓ accompany Rasūlullāh ﷺ?" Nāf'i replied: "Ibn 'Umar ؓ himself recounted to me his expeditions with Rasūlullāh ﷺ. He narrated: "I was merely thirteen when the battle of Badr occurred and I was fourteen during the expedition of Uḥud. I had absolutely no intention of participating in the battle of Badr but I was eager to join the forces of Uḥud. I begged Rasūlullāh ﷺ to allow me to join the *Mujāhidīn* of Uḥud but due to my young age, he declined. Similarly, Zaid bin Thābit ؓ and Aws bin 'Irābah ؓ were also sent back due to their young age. However, Rāf'i bin Khadij ؓ, due to his tall stature, was allowed to join. On the occasion of Khandaq (the battle of the trench), I was fifteen and subsequent to Rasūlullāh ﷺ permitting me to join, I accompanied him on this expedition."

The moment 'Umar bin 'Abdul-'Azīz ؓ heard this *Ḥadīth*, he summoned his scribe and instructed him to promptly record this *Ḥadīth*. The reason for this is that a number of people apply to the *Baitul-Māl* (the public treasury) for an allowance in favour of their sons and brothers. So, a more thorough investigation is required. Those who are found to be really fifteen or more should be included in the register of *Mujāhidīn* and an allowance fixed from the *Baitul-Māl* (the public treasury) for them. As for those who are found to be under fifteen, their names should be included in the list of *Zuriyyah* (children) of the *Mujāhidīn*.

Samurah bin Jundub ؓ was one of the children who was refused by Rasūlullāh ﷺ. With an expression of deep sorrow, he lamented before his stepfather, Murī bin Sinān ؓ: "O father! Rāf'i (who is my contemporary) is permitted to join the army whilst I get left behind? I am far stronger than him and I am certain that I will overpower him in wrestling."

Murī bin Sinān ؓ went up to Rasūlullāh ﷺ and submitted: "O Rasūlullāh! You allowed Rāf'i to participate and sent my son Samurah back whereas Samurah will surely be able to wrestle him to the ground." Rasūlullāh ﷺ then called on both the youngsters to match their wits in wrestling. When Samurah prevailed, Rasūlullāh ﷺ permitted him as well. Young and old, child or adult, every single one of them was intoxicated with the same heady spirit of self-sacrifice. Well before they were actually martyred, they were martyred by the sword of submission ؓ.

Disengagement and return of the hypocrites

As Rasūlullāh ﷺ approached Uḥud, the chief of the hypocrites, 'Abdullāh bin Ubayy bin Salūl, who came with a group of three hundred men, decided to turn back saying: "You disregarded my advice. Why should we now throw ourselves into danger needlessly? This is certainly not a war. If we believed this to be war, we would have unquestionably joined you."

In regards to such people, the following verses were revealed: "*and that He may test the hypocrites, it was said to them: 'come, fight in the path of Allāh or (at least) defend (yourselves)'. They replied: 'had we known that fighting would take place, we would certainly have followed you.' They were that day, closer to disbelief than to faith, saying with their mouths that which was not in their hearts. And Allāh is most knowledgeable of that which they conceal.*" (*Sūrah Āl- 'Imrān* verse 167)

Now only seven hundred Ṣaḥābah ﷺ were left with Rasūlullāh ﷺ, of which only one hundred were dressed in body armour. The whole army had just two horses; one for Rasūlullāh ﷺ and the other belonged to Abū Burdah bin Niyār Hārithī ﷺ.

The Banū Salimah of the Khazraj tribe and the Banū Hārithah of the Aws tribe also got cold feet and like ‘Abdullāh bin Ubayy, were a bit reluctant to forge ahead in battle. They were almost on the point of deciding to turn back but divine guidance intervened and they did not return. Both these tribes were commanding the two outer flanks of the Muslim army.

In regards to these people, the following verse was revealed: “Remember when two groups from amongst you almost lost heart but Allāh is their Walī (protector and supporter) and upon Allāh should the believers place their trust.” (Sūrah Āl-‘Imrān verse 122)

Whilst Rasūlullāh ﷺ was in Shaykhayn, the sun set and Ḥaḍrat Bilāl ﷺ called out the Azān. Rasūlullāh ﷺ performed his Maghrib Ṣalāh here and spent the night here as well. Muḥammad bin Maslamah ﷺ kept guard on the army all night long. Periodically he would go on a round of patrol and return to Rasūlullāh ﷺ’s tent where he would stand sentry.

Towards the latter part of the night, Rasūlullāh ﷺ set off and as he drew closer to Uḥud, the time for Fajr Ṣalāh set in. Rasūlullāh ﷺ instructed Ḥaḍrat Bilāl ﷺ to call out the Azān. Ḥaḍrat Bilāl ﷺ called out the Azān followed by the Iqāmah. Thereafter, Rasūlullāh ﷺ led his Ṣaḥābah ﷺ in Ṣalāh.

Drawing up the battle lines

Following the performance of his Ṣalāh, Rasūlullāh ﷺ directed his attention towards the army. Facing Madīnah with Uḥud behind him, Rasūlullāh ﷺ drew up the battle lines. These columns of saintly souls who just before this were standing humbly before Allāh Ta‘ālā are now standing to sacrifice their lives in His path of *Jihād*.

Rasūlullāh ﷺ positioned a division of fifty archers at the rear of Mount Uḥud to forestall any attack by the Quraysh from this direction. He appointed ‘Abdullāh bin Jubair ﷺ as their commander and sternly warned them: “Don’t move from this point even if you notice us prevailing over the polytheists and even if you catch sight of the polytheists overpowering us, don’t ever abandon your positions and don’t come to assist us.”

According to the narration of Zuhair, Rasūlullāh ﷺ forewarned them: “Even if you catch sight of us being picked apart by birds, then too don’t move from this position.”

According to Musnad Aḥmad, Rasūlullāh ﷺ instructed: “Remain here and protect us from the rear and even if you witness us being massacred, don’t ever leave your positions to assist us. And if you happen to see us gathering the war booty, then too stay where you are and don’t dare join us.”

Condition of the Quraysh army

The Quraysh army had already reached the outskirts of Madīnah on Wednesday and set up camp at the foot of Mount Uḥud. They numbered a daunting force of three thousand strong including seven hundred armour-clad warriors. They had two hundred horses and three thousand camels. Accompanying them were the wives of the noblemen of Makkah, who roused the fighting spirit of the warriors with the recitation of provocative poetry.

Some of these women were:

1. Hindah bint ‘Utbah – wife of Abū Sufyān and Ḥaḍrat Mu‘āwīyah’s mother.
2. Ummu Hakīm bint Hārith bin Hishām – wife of ‘Ikramah bin Abū Jahal.
3. Fāṭimah bint Walīd – wife of Hārith bin Hishām.
4. Barzah bint Mas‘ūd – wife of Safwān bin Umayyah.
5. Rayṭah bint Shaybah – wife of ‘Amr bin ‘Āṣ.
6. Salāfah bint S‘ad – wife of Talhah bin Abī Talhah Jumahī.
7. Khannās bint Mālik – mother of Muṣ‘ab bin ‘Umayr.
8. ‘Amrah bint ‘Alqamah.

‘Allāmah Zarqānī says: “Besides Khannās and ‘Amrah, the rest of these women later embraced Islām رضي الله عنهن.”

The Quraysh appointed Khālīd bin Walīd as a commander of the right flank, ‘Ikramah bin Abī Jahal as commander of the left flank, Safwān bin Umayyah or ‘Amr bin ‘Āṣ as commander of the infantry and ‘Abdullāh bin Abī Rabī‘ah as commander of the archers. All five officers later embraced Islām, ﷺ.

Rasūlullāh ﷺ addressing the troops

As the opposing parties drew their battle lines, Rasūlullāh ﷺ, grasping a sword in his hand, addressed the Ṣaḥābah ﷺ and asked: “Who will take this sword with its due right?” On hearing this, a number of hands reached out to acquire this noble boon but Rasūlullāh ﷺ held back. In the meantime, Abū Dujānah ﷺ stepped ahead and asked: “What is the right of this sword, O Rasūlullāh!” Rasūlullāh ﷺ replied: “The right of this sword is that it be used to strike the enemies of Allāh until they are overwhelmed.”

Abū Dujānah ؓ said: “O Rasūlullāh! I will take this sword with its due right.” In other words, I will endeavour to fulfil its right.” Rasūlullāh ؓ right away handed over the sword to Abū Dujānah ؓ.

Abū Dujānah ؓ was a gallantly dauntless and chivalrous warrior. During the heat of battle, he would take on a distinctive prance and be overwhelmed with an extraordinary degree of arduous passion. Whilst engaging the enemy, he would don his red ‘imāmah (turban) and stride with a charming grace. Perhaps this is why Rasūlullāh ؓ handed the sword over to him as evidenced by his future skills as a warrior.

The launch of the battle and the killing of the leading Qurayshī contenders

From the side of the Quraysh, the first person to stride onto the battlefield was Abū ‘Āmir who was the leader of the Aws tribe (of Madīnah) during the pre-Islāmic times of ignorance and due to his devoutness and religiousness, was famously known as Rāhib (the pope). When the glow of Islām radiated in Madīnah, he was unable to stomach this appealing sight and he left Madīnah to settle down in Makkah. Instead of Rāhib, Rasūlullāh ؓ named him Fāsiq (transgressor).

This Fāsiq came to Makkah and inflamed the Quraysh to take up arms against Rasūlullāh ؓ and he himself joined the Quraysh in this campaign of Uḥud. And he led them to believe that when the people of Aws catch sight of him, they would gleefully desert Rasūlullāh ؓ and join forces with him.

The first contestant: In the frontline of Uḥud, this same Abū ‘Āmir, the pope, stepped out as the first challenger and as he swaggered onto the battlefield, he bellowed: “O people of Aws! I am Abū ‘Āmir.”

May Allāh Ta‘ālā cool the eyes of the Aws tribe, who promptly responded: “O Fāsiq! May Allāh never cool your eyes.”

On hearing this mortifying response, Abū ‘Āmir rapidly retreated, unsuccessful in his endeavours and exclaimed: “After I left them, my people have turned for the worse.”

The second contestant: He was followed onto the battlefield by the flag-bearer of the polytheists, Talḥah bin Abī Talḥah and with an air of arrogance, he challenged: “O companions of Muḥammad! You believe that Allāh Ta‘ālā would promptly despatch us into hell with the aid of your swords whilst He would swiftly admit you with the aid of our swords into paradise. So, is there anyone from amongst you who would like to be swiftly admitted into paradise with my sword or whose sword would promptly despatch me to hell?”

On hearing this, Ḥaḍrat ‘Alī ؓ strode forth and engaged him in a swordfight. Ḥaḍrat ‘Alī delivered a slicing blow to his leg and he fell face down to the ground exposing his *satar* (private part). Overcome with shame, Ḥaḍrat ‘Alī ؓ stepped back. Rasūlullāh ؓ asked: “O ‘Alī! What made you withdraw?” He replied: “At the uncovering of his *satar*, I was overcome with shame.”

Ibn S‘ad says: “Ḥaḍrat ‘Alī ؓ smote him on his head so severely that his head split into two.” This delighted Rasūlullāh ؓ and he cheered by exclaiming: “*Allāhū Akbar!* And the Muslims also chanted exclamations of *Allāhū Akbar!*”

The third contestant: Thereafter, ‘Uthmān bin Abī Talḥah, grasping the flag of the polytheists, stepped forth onto the battlefield, reciting the following inflammatory stanza: “It is an obligation upon the flag-bearer to ensure that his spear is tinted with the blood of the enemy or it breaks into pieces.” In response, Ḥaḍrat Ḥamzah ؓ strode up and attacked him, severing both his arms at the shoulders. The flag fell and in an instant he was no more.

The fourth contestant: Thereafter, the flag was taken up by Abū S‘ad bin Abī Talḥah. S‘ad bin Abī Waqqās ؓ discharged an arrow towards him. It pierced his neck with such force that his tongue was pushed out of his mouth. S‘ad bin Abī Waqqās ؓ then promptly finished him off.

The fifth contestant: Thereafter the flag was taken up by Musāf‘i bin Talḥah bin Abī Talḥah. With just one blow, Ḥaḍrat ‘Āsim bin Thābit ؓ put him to death.

The sixth contestant: The flag was then hoisted by Ḥārith bin Talḥah bin Abī Talḥah. He too was finished off with just one blow by Ḥaḍrat ‘Āsim bin Thābit ؓ. Some historians say that he was killed by Ḥaḍrat Zubair ؓ.

The seventh contestant: Kilāb bin Talḥah bin Abī Talḥah then stepped out with the flag. Ḥaḍrat Zubair ؓ stepped ahead and did away with him.

The eighth contestant: Thereafter the flag was taken up by Julās bin Talḥah bin Abī Talḥah. The moment he stepped out, Ḥaḍrat Talḥah ؓ finished him off.

The ninth contestant: The flag was then taken up by Artāt Shurahbīl. Ḥaḍrat ‘Alī ؓ swiftly eliminated him.

The tenth contestant: Shuraiḥ bin Qāriz then took up the flag and strode out. He too was instantaneously finished off. The killer of Shuraiḥ could not be ascertained.

The eleventh contestant: Thereafter, their slave by the name of Suwāb stepped out holding the flag. Either Ḥaḍrat S‘ad bin Abī Waqqās ؓ or Ḥaḍrat Ḥamzah ؓ or Ḥaḍrat ‘Alī ؓ finished him off too.

In this manner, twenty-two chieftains of the Quraysh were eliminated. ‘Allāmah Ibn Hishām رحمه الله عليه gives an account of their names together with details about which chieftain was killed by which Ṣaḥābī.

The valour of Abū Dujānah ؓ

Abū Dujānah ؓ, to whom Rasūlullāh ﷺ conferred his blessed sword, was a gallant warrior. Firstly, he produced a red ‘*imāmah*’ (turban) and tied it onto his head. He then paraded onto the battlefield reciting some poetry. When Rasūlullāh ﷺ caught sight of Abū Dujānah ؓ swaggering in this manner he commented: “Allāh abhors such a gait except on such occasions.” In other words, when engaging the enemy, this (pride) is for the sake of Allāh Ta‘ālā and His Rasūl ﷺ and not for selfish reasons of pride and arrogance.

Tearing through the ranks of the enemy, whoever Abū Dujānah ؓ came across would fall dead to the ground. He ploughed ahead until Hindah, the wife of Abū Sufyān, confronted him. Abū Dujānah ؓ raised his sword to strike her but restrained himself thinking that it is downright unbecoming of him to use Rasūlullāh ﷺ’s sword against a woman.

Valour and martyrdom of Ḥadrat Ḥamzah ؓ

The dauntless array of attacks launched by Ḥadrat Ḥamzah ؓ lobbed the disbelievers into a state of overwhelming panic. The moment he raised his sword upon anyone, the next instant his body fell to the ground. Waḥshī bin Harb was the slave of Jubair bin Muṭ‘im. During the battle of Badr, Jubair’s uncle Tu‘āymah bin ‘Adī was slain by Ḥadrat Ḥamzah ؓ. Jubair was heartbroken at the death of his uncle. Jubair promised Waḥshī that if he kills Ḥamzah in revenge for his uncle, he would set him free. When the Quraysh set out for the battle of Uhud, Waḥshī also accompanied them.

As the opposing parties formed their ranks at Uhud and the battle got underway, Sib‘ā bin ‘Abdul-‘Uzzā swaggered onto the battlefield yelling: “Is there anyone who dares to challenge me?” Heading up towards him, Ḥadrat Ḥamzah ؓ replied: “O Sib‘ā! O son of the woman who specialises in female circumcision! How dare you brazenly defy Allāh and His Rasūl?” Saying this, Ḥadrat Ḥamzah ؓ attacked him with his sword and in just a single thrust, he promptly despatched him to his death.

Meanwhile, Waḥshī hid behind a boulder lying in ambush for Ḥadrat Ḥamzah ؓ. The moment Ḥadrat Ḥamzah ؓ passed by, he struck him on his back with such force that it penetrated through his abdomen emerging at his navel. Ḥadrat Ḥamzah managed tottering a few steps but eventually succumbed to his injury and ‘drank from the cup of martyrdom’.

Waḥshī relates: “After I killed Ḥamzah, I detached myself from the army and sat down away from the fighting because I had no other intention. I joined them purely with the intention of securing my freedom by assassinating Ḥamzah ؓ.”

Note: Following the conquest of Makkah, Waḥshī accompanied the delegation of Tāif to Madīnah with the intention of embracing Islām. When the people caught sight of him, they exclaimed: “O Rasūlullāh! This is Waḥshī.” In other words, this is the killer of your beloved uncle. To this, Rasūlullāh ﷺ replied: “Let him be because the Islām of just one person is more dear to me than the elimination of a thousand disbelievers.”

Thereafter, Rasūlullāh ﷺ requested Waḥshī to give an account of the assassination of Ḥadrat Ḥamzah ؓ. With extreme shame and intense discomfiture, in fulfilment of the command of Rasūlullāh ﷺ, he narrated the incident of his assassination of Ḥadrat Ḥamzah ؓ. Rasūlullāh ﷺ then accepted his Islām but added: “If possible, avoid appearing before me because the death of my uncle is revived whenever I see you.” Since Waḥshī had no intention of harassing Rasūlullāh ﷺ, he would sit behind him (or at the back). Waḥshī was ceaselessly concerned about making amends. In reparation to his assassination of Ḥadrat Ḥamzah ؓ, with the same spear he despatched to Jahannam Musaylamah Kazzāb (the impostor) who claimed prophethood after the death of Rasūlullāh ﷺ. And just as he martyred Ḥadrat Ḥamzah ؓ by impaling his navel, similarly, he killed Musaylamah Kazzāb also by stabbing him through his navel. In this manner, for killing the best of people, he made amends by slaying the worst of people.

Martyrdom of Ḥanzalah, Ghasīlul-Malāikah ؓ

Ḥadrat Ḥanzalah ؓ, the son of Abū ‘Āmir, the *Fāsiq*, also accompanied Rasūlullāh ﷺ on this campaign. Abū Sufyān and Ḥadrat Ḥanzalah ؓ clashed with one another in a fierce swordfight. Ḥadrat Ḥanzalah sprung forward to strike Abū Sufyān but Shaddād bin Aws fatally attacked him from the rear rendering him a *Shahīd*. On this occasion, Rasūlullāh ﷺ remarked: “I witnessed the angels bathing Ḥanzalah ؓ with pure hail water from silver goblets.”

Upon enquiry from his wife (Jamīlah, a *Ṣaḥābiyyah* ؓ who was the sister of ‘Abdullāh bin Ubayy), it was learnt that he set out for *Jihād* in the state of *Janābat* and he was martyred in this state. On the termination of the battle, water was seen dripping down from his body. This is why he was eminently known as *Ghasīlul-Malāikah* (the one bathed by the angels).

Since Ḥanzalah ؓ’s father Abū ‘Āmir was fighting against Rasūlullāh ﷺ, Ḥadrat Ḥanzalah ؓ sought Rasūlullāh ﷺ’s permission to assassinate his own father but Rasūlullāh ﷺ turned him down.

These valiant attacks of the Muslims brought the Qurayshī resistance to their knees on the battlefield leaving them turning their backs and scurrying about for cover. Struck with chilling consternation, the ladies also fled towards the mountains whilst the Muslims busied themselves in amassing the war-booty.

Muslim archers abandoning positions and the reversal of the war-scales

When the group of archers who were appointed to guard the rear mountain pass, noticed the victory of the Muslims and their subsequent amassing of the war booty, they also decided to abandon their positions and dash forth. Their leader, ‘Abdullāh bin Jubair ؓ repeatedly pleaded with them not to abandon their positions and reminded them about Rasūlullāh ﷺ’s emphatic order about not yielding their positions under any circumstances whatsoever. However, these people refused to take heed and they deserted their positions and proceeded to collect the booty.

Martyrdom of ‘Abdullāh bin Jubair ؓ and his ten companions

Now just ‘Abdullāh bin Jubair ؓ and his ten companions were left at this tactical position. Since the Muslims refused to comply with the wishes of Rasūlullāh ؐ, the victory swiftly turned into defeat. When Khālīd bin Walīd, who was with the right flank of the *Mushrikīn*, caught sight of the vulnerable pass, he attacked from the rear. This attack rendered ‘Abdullāh bin Jubair and ten of his companions ؓ as martyrs.

Martyrdom of Muṣ‘ab bin ‘Umair ؓ

This surprisingly sudden and unexpected attack by the polytheists left the ranks of the Muslims in a bewildering mess and the enemy managed to draw threateningly close to Rasūlullāh ؐ. The flag-bearer of the Muslims, Muṣ‘ab bin ‘Umair ؓ was standing close to Rasūlullāh ؐ. He valiantly tackled the disbelievers in defence of Rasūlullāh ؐ until he himself was martyred. Thereafter, Rasūlullāh ؐ consigned the flag to Ḥaḍrat ‘Alī ؓ. Since Muṣ‘ab bin ‘Umair ؓ closely resembled Rasūlullāh ؐ, a certain Shayṭān circulated a rumour that Rasūlullāh ؐ, the target of the disbelievers, was martyred. Immediately, a sad mood of bewilderment and apprehension spread throughout the Muslim ranks. The moment they heard this harrowing news, they lost their senses and fell into chaos. In this state of panic, they were unable to differentiate between friend and foe and they started attacking one another.

Ḥuzaifah’s father erroneously martyred by the Muslims

Ḥaḍrat Ḥuzaifah ؓ’s father Yamān ؓ was also caught up in this state of chaos. From a distance, Ḥuzaifah ؓ caught sight of his father coming under attack from the Muslims. He yelled at them: “O servants of Allāh! That is my father.” But who could have heard him in this state of utter pandemonium and they eventually killed him. When the Muslims learnt that they erroneously killed Ḥuzaifah ؓ’s father, they were dreadfully ashamed and in a tone of downright remorse they said: “By Allāh, we failed to recognise him.” Ḥaḍrat Ḥuzaifah remarked: “May Allāh forgive you. He is the most merciful of the merciful.” Rasūlullāh ؐ offered to pay him the *Diya*t (blood money) in compensation but Ḥaḍrat Ḥuzaifah ؓ declined to accept it. This further enhanced Ḥuzaifah’s (ؓ) esteem in the eyes of Rasūlullāh ؐ.

The attack of Khālīd bin Walīd

Although a great many souls were left floundering on the battlefield following the unanticipated attack of Khālīd bin Walīd, nothing could shake the resoluteness and perseverance of Rasūlullāh ؐ. And how could anything agitate his steadfastness because the Nabī of Allāh can never be, Allāh forbid, a timid coward. The mountains may move but the messengers of Allāh Ta‘ālā عليهم السلام will surely stand their ground. The valour of a single messenger far outweighs the valour of the entire world of champions. Rasūlullāh ؐ’s feet did not budge an inch in his resolute stance against the disbelievers. A group of the *Ṣaḥābah* ؓ would sometimes come to his assistance and sometimes they would disperse and quite often I witnessed Rasūlullāh ؐ discharging arrows and hurling stones at the disbelievers until the enemy melted away.”

Bodyguards of Rasūlullāh ؐ

Ibn S‘ad says that during this state of turmoil, fourteen *Ṣaḥābah* ؓ stood their ground with Rasūlullāh ؐ; seven from the Muhājirīn and seven from the Anṣār. They were:

No.	Muhājirīn	No.	Anṣār
1	Abū Bakr ؓ	1	Abū Dujānah ؓ
2	‘Umar bin Khattāb ؓ	2	Ḥabbāb bin Munzir ؓ
3	‘Abdur-Raḥmān bin ‘Awf ؓ	3	‘Āṣim bin Thābit ؓ
4	S‘ad bin Abī Waqqās ؓ	4	Ḥārith bin Ṣammah ؓ
5	Talhah ؓ	5	Suhail bin Ḥunaif ؓ
6	Zubair bin ‘Awwām ؓ	6	S‘ad bin Mu‘āz ؓ
7	Abū ‘Ubaidah ؓ	7	Usaid bin Ḥudair ؓ

Ḥaḍrat ‘Alī ؓ’s name was not mentioned in the Muhājirīn because following the martyrdom of Muṣ‘ab bin ‘Umair ؓ, Rasūlullāh ؐ appointed him the flag bearer of the Muslim army. He was engaged in fighting the enemy.

These fourteen gallant personalities were constantly with Rasūlullāh ؐ. Occasionally when the need arose, some of them would go away but swiftly return. This is why Rasūlullāh ؐ was sometimes left with twelve people and sometimes eleven people remained. And at times just seven people remained with Rasūlullāh ؐ. Due to the conflicting occasions and the fluctuating conditions, the narrations describing the number of people accompanying Rasūlullāh ؐ have also differed.

Unexpected attack of the Quraysh against Rasūlullāh ؐ and the valiant sacrifice of the Ṣaḥābah ؓ

When the Quraysh launched an attack on Rasūlullāh ؐ, he invited: “Who will rid these people of me and render himself my companion in *Jannah*?” Ḥaḍrat Anas ؓ says: “There were seven Anṣār with Rasūlullāh ؐ and every one of them fought valiantly until, one by one, they were all rendered *Shahīd*.”

Martyrdom of Ziyād bin Sakan

Ziyād was blessed with an additional privilege. When he fell wounded to the ground, Rasūlullāh ﷺ said: “Bring him closer to me.” When his companions brought him to Rasūlullāh ﷺ, Ziyād placed his cheek on the blessed foot of Rasūlullāh ﷺ and consigned his life over to Allāh Ta‘ālā.

Attack of ‘Utbah bin Abī Waqqās upon Rasūlullāh ﷺ

Availing himself of an opportune moment, ‘Utbah bin Abī Waqqās, the brother of S‘ad bin Abī Waqqās ﷺ hurled a stone upon Rasūlullāh ﷺ with such force that Rasūlullāh ﷺ lost a lower tooth and his lower lip was injured. S‘ad bin Abī Waqqās ﷺ says: “As much as I was eager to kill my brother ‘Utbah bin Abī Waqqās, I was not as eager to kill anyone else.

Attack of ‘Abdullāh bin Qumayah upon Rasūlullāh ﷺ

‘Abdullāh bin Qumayah, a celebrated wrestler of the Quraysh, attacked Rasūlullāh ﷺ with such force that his blessed cheek got injured and two links of his armoured helmet pierced his cheek. Meanwhile, ‘Abdullāh bin Shihāb Zuhri⁵² hurled a stone at Rasūlullāh ﷺ injuring his blessed forehead. When his blessed face started bleeding, Abū Sa‘īd Khudrī ﷺ’s father Mālik bin Sinān ﷺ sucked up the blood and cleaned his blessed face. Rasūlullāh ﷺ promised: “The fire of *Jahannam* will never strike you.” After inflicting this injury to Rasūlullāh ﷺ, Ibn Qumayah taunted: “Here, take it! I am the son of Qumayah.” Rasūlullāh ﷺ replied: “*Aqma-akallāh!*” (May Allāh disgrace and destroy you.)” Barely a few days later, Allāh Ta‘ālā set a mountain goat over him that tore him to pieces with its horns.”

Support of Hadrat ‘Alī and Hadrat Talḥah to Rasūlullāh ﷺ

Since Rasūlullāh ﷺ was also donning a pair of heavy steel armour, he fell into a hole dug by ‘Abū ‘Amir the *Fāsiq* for the Muslims. Hadrat ‘Alī ﷺ held his hand and Hadrat Talḥah ﷺ supported his waist and only then did he manage to stand upright.

On this occasion, he remarked: “If you wish to see a living martyr walking the surface of this earth, take a look at Talḥah.”

Hadrat ‘Āyeshah رضي الله عنها narrates from her father Abū Bakr ﷺ that when two links of the armoured helmet embedded themselves into the cheeks of Rasūlullāh ﷺ, Hadrat Abū ‘Ubaidah bin Jarrāḥ ﷺ gripped them with his teeth and plucked them out. He lost 2 of his teeth in the process.”

When Rasūlullāh ﷺ attempted to ascend one of the peaks of the mountain, his fatigue and weakness compounded by the burden of his double armour left him helpless. Hadrat Talḥah ﷺ positioned himself in submission before Rasūlullāh ﷺ. Placing his foot on Talḥah ﷺ, Rasūlullāh ﷺ managed to climb up. Hadrat Zubair ﷺ narrates: “On this occasion, I heard Rasūlullāh ﷺ declaring: “Talḥah has made *Jannah* compulsory for himself.” Qays bin Abī Hāzim says: “I saw the hand of Talḥah ﷺ that he used as a shield in defense of Rasūlullāh ﷺ on the day of Uḥud. His hand was completely paralysed.” On that day Hadrat Talḥah sustained thirty five or thirty nine wounds to his body. Whenever Abū Bakr ﷺ mentioned the battle of Uḥud, he would reminisce it thus: “That day was exclusively for Talḥah.”

Hadrat Jābir ﷺ narrates: “Whilst deflecting the attacks of the enemy, Hadrat Talḥah’s fingers were severed. Impulsively he cried out: “*ḥasan* or *hiss*.” Upon this Rasūlullāh ﷺ remarked: “If you uttered *Bismillāh* instead of *Ḥasan*, the angels would have raised you high up where the people would have been able to see you entering the atmosphere of the sky.” Hadrat ‘Āyeshah رضي الله عنها narrates from Hadrat Abū Bakr ﷺ who says: “On the day of Uḥud, we counted more than seventy wounds on the body of Talḥah ﷺ.”

Hadrat Anas ﷺ’s stepfather Hadrat Abū Talḥah ﷺ was protecting Rasūlullāh ﷺ with a shield. He was a master archer. On that day, he broke two or three bows. Whoever happened to pass by with a quiver of arrows, Rasūlullāh ﷺ would say: “Go and empty out your quiver before Abū Talḥah.”

Whenever Rasūlullāh ﷺ planned to stick his head out to check on the people, Abū Talḥah ﷺ would plead with him: “May my parents be sacrificed for you, O Rasūlullāh! Do not stick your head out. An arrow of the enemy may strike you. Rather it strikes my chest instead of yours.”

S‘ad bin Abī Waqqās ﷺ too was a professional archer. On the day of Uḥud, Rasūlullāh ﷺ took out all his arrows from his quiver and placed them before S‘ad ﷺ and said: “Go on, shoot the arrows. May my parents be sacrificed for you.” Hākim narrates that on the day of Uḥud, Hadrat S‘ad ﷺ discharged one thousand arrows.

The gallant sacrifice of Abū Dujānah ﷺ

Abū Dujānah⁵³ ﷺ stood before Rasūlullāh ﷺ as a human shield with his back facing the enemy. Scores of arrows landed on his back but for fear of an arrow wounding Rasūlullāh ﷺ, Abū Dujānah ﷺ didn’t budge an inch.

⁵² During the battle of Uḥud, ‘Abdullāh bin Shihāb Zuhri joined the ranks of the disbelievers but he later embraced Islām and passed away at Makkah. [Zarqānī volume 2 page 38]

⁵³ Hāfiz Ibn ‘Abdul-Barr says that Abū Dujānah participated in the assassination of Musaylamah *Kazzāb*, the impostor and he was martyred in this campaign. [Istī‘āb]

Note: Rasūlullāh ﷺ was *Khātamun-Nabiyyīn* (the seal of the Prophets). All the perfections of prophethood were concluded upon him. Similarly, the attribute of love was perfectly concluded upon Rasūlullāh ﷺ whilst the trait of adoration was also perfectly concluded by the *Ṣaḥābah* ﷺ. By Allāh, the chronicles of Laylā and Majnūn pale in comparison to the arduous sacrifices of the *Ṣaḥābah* ﷺ.

Rasūlullāh ﷺ lamenting over the disbelievers

Ḥaḍrat Anas ؓ narrates: “On the day of Uḥud, Rasūlullāh ﷺ would continue wiping the blood off his blessed face and lament in the following words: “How can a people who stained the face of their Nabī with blood ever be successful whilst the Nabī is merely inviting them towards their Lord?”

Rasūlullāh ﷺ cursing some of the Qurayshi chieftains

Rasūlullāh ﷺ cursed Ṣafwān bin Umayyah, Suhail bin ‘Amr and Ḥārith bin Hishām. Upon this, Allāh Ta‘ālā revealed the following verse: “The decision is not for you to make (O Muḥammad, but for Allāh alone). He may pardon them or He may punish them because they are sinners.” (*Sūrah Āl-‘Imrān* verse 128)

Ḥāfiẓ ‘Asqalānī says: “All three of them embraced Islām at the conquest of Makkah. Perhaps this is why Allāh Ta‘ālā forbade Rasūlullāh ﷺ cursing them and revealed the aforementioned verse.”

‘Abdullāh bin Mas‘ūd ؓ says: “I can still distinctly visualise the scene where Rasūlullāh ﷺ was busy wiping the blood off his face and pleading with the Allāh: “O my Lord! Forgive my people because they do not know.”

Spurred by his extreme affection and compassion, Rasūlullāh ﷺ used the words ‘they do not know’ in his Du‘ā. In other words, ‘my people are unaware and naïve’. He didn’t say ‘my people are ignorant’.

Although ignorance is no excuse especially after witnessing clear proof, yet Rasūlullāh ﷺ, who was an embodiment of compassion and mercy, apologised before the most merciful on their behalf citing their ignorance. Perhaps, he thought, Allāh Ta‘ālā would extricate them from the web of *kufr* and disbelief and admit them into the ambit of Islām and peace. Perhaps Allāh Ta‘ālā would make them drink the ‘wine’ of *Ikhhlās* (sincerity and devotion) and intoxicate them with His celestial love to such an extent that the decadence of this world and the reverence of the hereafter becomes almost visible to them. Perhaps they will be set free from the prison of *kufr* and transgression and released forever into the sheltered splendour of *Īmān*, *Ikhhlās* and *Iḥsān* never to depart from there again.

Note: As long as the disbeliever does not die with *kufr*, it is permissible to make Du‘ā of forgiveness for him in a sense that Allāh Ta‘ālā guides him to renounce *kufr* and *shirk* and steers him in the direction of *Īmān* so that he becomes the vessel of Allāh Ta‘ālā’s *Maghfīrat* and forgiveness. Yes, once he dies with *kufr* and *shirk*, it is not permissible to make Du‘ā of *Maghfīrat* (forgiveness) for him. As Allāh Ta‘ālā declares: “It is not befitting for a Nabī and the believers to seek forgiveness for the polytheists even though they may be relatives, after it becomes apparent to them that these people are destined to hell.” (*Sūrah Tawbah* verse 113)

Qatādah bin N‘umān losing an eye

Qatādah bin N‘umān ؓ narrates: “On the day of Uḥud, I stood in front of Rasūlullāh ﷺ’s face and directed my face towards the enemy so that my face may bear the brunt of the arrows instead of the blessed face of Rasūlullāh ﷺ. One of the last arrows of the enemy landed with such force on my face that my eyeball popped out. Holding it in my hand, I turned towards Rasūlullāh ﷺ. When he caught sight of my eye, his eyes welled up with tears and made Du‘ā for me: “O Allāh! Just as Qatādah protected the face of your Nabī, protect his face and restore his eye to a condition better and sharper than what it was.” Saying this, Rasūlullāh ﷺ took the eyeball and replaced it into its socket. Instantaneously, my eyesight was restored. In fact, my eyesight turned out to be better and sharper than what it originally was.

According to another narration, Qatādah ؓ held the eyeball in his hand and appeared before Rasūlullāh ﷺ, who said: “If you exercise patience, you will be rewarded with *Jannah* and if you wish I will replace your eyeball on its original position and make Du‘ā for you.” Qatādah ؓ replied: “O Rasūlullāh! I have a wife whom I love dearly. I fear that if I am left with one eye, she may find it revolting and she may develop feelings of disdain and hatred towards me.” Taking hold of the eye, Rasūlullāh ﷺ replaced it into its socket and made the following Du‘ā: “O Allāh! Grant him beauty and handsomeness.”

Rumour of Rasūlullāh ﷺ’s martyrdom

When a false rumour of Rasūlullāh ﷺ’s assassination – the very target of the enemy – started making its rounds, some Muslims lost courage and ‘threw in the towel’. Resignedly they said: “Since Rasūlullāh ﷺ is martyred, what is the need for fighting now?” To this, Ḥaḍrat Anas ؓ’ paternal uncle countered: “O people! Muḥammad may have been killed but the Lord of Muḥammad hasn’t been killed. Continue fighting for whatever cause you had been fighting previously and sacrifice your lives for the same. What would you stay alive and do after the demise of Rasūlullāh ﷺ?” Saying this, he pitched himself in the ranks of the enemy and fought them until he was martyred.”

Martyrdom of Anas bin Naḍr ؓ

In *Ṣaḥīḥ* Bukhārī, Ḥaḍrat Anas ؓ narrates: “My paternal uncle Anas bin Naḍr ؓ was profoundly distressed for failing to take part in the battle of Badr. Once, he mentioned to Rasūlullāh ﷺ: “O Rasūlullāh! How lamentable that I couldn’t participate in the foremost

battle of Islām against the polytheists. If Allāh Ta‘ālā grants me the ability to participate in another *Jihād* in the future, Allāh will witness my gallant efforts and my heroic spirit of sacrifice.” During the battle of Uhud, when some people fled in defeat, Anas bin Naḍr ؓ submitted before Allāh: “O Allāh! I beg your forgiveness from what some of the Muslims have done – fleeing from the battlefield and I isolate myself from what the polytheists have done.” Saying this, he advanced towards the enemy with a sword in his hand. When he caught sight of S‘ad bin Mu‘āz ؓ before him, he said: “Where to? O S‘ad! I perceive the fragrance of *Jannah* beyond Uhud.”

Hāfiz Ibn Qayyim رحمه الله says: “Occasionally Allāh Ta‘ālā makes some of His special servants perceive the fragrance of *Jannah* not in its figurative but its literal and physical sense in this very world. Just as they perceive the pleasant aroma of rose and jasmine, similarly they are, with the grace of Allāh, occasionally able to perceive the fragrance of *Jannah* in this world, the scent of which can be perceived from a distance of five hundred miles. So it wouldn’t be strange to imagine that Ḥaḍrat Anas ؓ actually perceived the fragrance of *Jannah* in this very world.”

Stridently declaring: “Ah! I can smell the fragrance of *Jannah* emanating from the mountain of Uhud”, Ḥaḍrat Anas ؓ strode forth and engaged the enemy until he was martyred. More than eighty wounds inflicted by sword and arrows were found on his body. In his regard, the following verse was revealed: “Amongst the believers are men who have been true to their covenant with Allāh.” (Sūrah Aḥzāb verse 23)

The chief reason for the anguish facing the Muslims on this occasion was that they were unable to catch sight of Rasūlullāh ﷺ. The first person to recognise Rasūlullāh ﷺ during this upheaval was K‘ab bin Mālik ؓ. Rasūlullāh ﷺ was wearing a helmet that was concealing his blessed face. K‘ab ؓ says: “I recognised Rasūlullāh ﷺ from his radiant eyes.” The moment I caught sight of him, I yelled: “O Muslims! Glad tidings for you. There’s Rasūlullāh ﷺ over there.” Raising his hand to his face, Rasūlullāh ﷺ signalled him to maintain silence. Although Rasūlullāh ﷺ forbade him to mention this a second time, their hearts and minds were focused in that direction. This is why, following the single cheerful announcement of K‘ab ؓ, a few Muslims dashed off towards Rasūlullāh ﷺ like moths to a flame. K‘ab ؓ says: “Thereafter Rasūlullāh ﷺ dressed me in his armour whilst putting my armour on. Deluded into thinking that I am Rasūlullāh ﷺ, the enemy started letting loose a torrent of arrows upon me. I sustained more than twenty wounds on this occasion.”

As a few Muslims gathered around Rasūlullāh ﷺ, he set off for the mountain pass. Amongst others, accompanying him were Abū Bakr, ‘Umar, ‘Alī, Ṭalḥah and Ḥārith bin Ṣimmah ؓ. Rasūlullāh ﷺ attempted to climb the mountain but due to weakness, exhaustion and the weight of the double armour, he was unable to climb up. This is why Ḥaḍrat Ṭalḥah ؓ sat down before him. Placing his foot on Ṭalḥah ؓ, Rasūlullāh ﷺ clambered over.

Assassination of Ubayy bin Khalaf

In the meantime, Ubayy bin Khalaf came galloping on his horse, a horse that he fed and fattened with the sole intention of sitting astride it and killing Rasūlullāh ﷺ. When Rasūlullāh ﷺ got wind of his intentions, he at once said: “Inshā Allāh, I will kill him.” As he drew closer to the Muslims, the Ṣaḥābah ؓ sought Rasūlullāh ﷺ’s permission to finish him off. Rasūlullāh ﷺ said: “Leave him. Allow him to get closer.” As he came up to them, Ḥārith bin Ṣimmah ؓ inflicted a slight spear-jab to his neck. He started shrieking at the top of his voice and returned to his people bellowing: “By Allāh! Muḥammad has killed me.” His people attempted to console him saying: “It is nothing but a slight prick. It is not such a serious wound that you have to scream like this.” Ubayy retorted: “Don’t you know? Muḥammad himself told me in Makkah: ‘I will kill you’. Only my heart understands the severity of this ‘prick’. By Allāh! If this prick were to be distributed amongst the inhabitants of Ḥijāz, just this one prick would be sufficient for their destruction.” Ubayy continued bellowing like this until he reached a place called Sarif where he died.

Ḥaḍrat ‘Alī and Ḥaḍrat Fāṭimah bathe the wounds of Rasūlullāh ﷺ

By the time Rasūlullāh ﷺ got to the valley, the battle had ended. He sat down and Ḥaḍrat ‘Alī ؓ brought some water and cleaned the blood off his blessed face. He also poured some water over his head. Rasūlullāh ﷺ then performed Wudū and led the Ṣalāh whilst seated. The Ṣaḥābah ؓ also performed their Ṣalāh whilst seated behind Rasūlullāh ﷺ.

Mutilating the corpses of the Muslims

During the battle, the polytheists started mutilating the bodies of the Muslims. They severed the nose and ears. They ripped open their bellies and lopped off their private parts. Even the womenfolk joined the men in this macabre task. Hindah, whose father was killed at the hands of Ḥaḍrat Ḥamzah ؓ in the battle of Badr, defaced the body of Ḥaḍrat Ḥamzah ؓ. She cut his stomach open and hacked off a piece of his liver. She then tried to swallow it but since it refused to go down her throat, she spat it out. Elated by this satisfying moment, she removed all her jewellery and handed it over to Waḥshī. And the Muslims whose ears and noses were cut off, she made a necklace out of them and hung it around her neck.

Abū Sufyān’s taunts and Ḥaḍrat ‘Umar’s rejoinder

When the Quraysh elected to leave the battlefield, Abū Sufyān ascended the mountain and yelled: “Is Muḥammad alive amongst you?” Rasūlullāh ﷺ asked his companions to refrain from responding to his provoking taunts. Abū Sufyān yelled out thrice but each time he was greeted with absolute silence. He then called out: “Is the son of Abū Quḥāfah (Abū Bakr ؓ) alive amongst you?” Rasūlullāh ﷺ again asked the Ṣaḥābah ؓ to remain silent. Repeating this question three times, he kept quiet. A little while later, he

asked: “Is ‘Umar bin Khattāb alive?” He repeated this thrice but this statement also failed to evoke a response. He gleefully shrieked out to his cohorts: “As for that lot, they have been killed. If they were alive, they would have surely responded.”

However, Ḥaḍrat ‘Umar ؓ was unable to maintain his patience any longer and he screamed: “By Allāh! You are lying, O enemy of Allāh! Allāh has set aside something for you that would bring grief and anguish to you.” Thereafter, taking the name of a national deity, Abū Sufyān yelled: “Rise, O Hubal! May your religion thrive, O Hubal.”

In response, Rasūlullāh ﷺ asked Ḥaḍrat ‘Umar ؓ to say: “Allāh is the most exalted and elevated.”

Abū Sufyān retorted: “We have ‘Uzzā (name of a deity) whilst you have no ‘Uzzā.” (In other words you have no ‘Izzah, honour.)

Rasūlullāh ﷺ instructed Ḥaḍrat ‘Umar ؓ to reply: “Allāh is our *Mawlā* (Lord, master) whilst you have no *Mawlā*.” In other words, honour lies only in one’s association with Allāh. Association with ‘Uzzā has no honour but dishonour.

Abū Sufyān said: “This day is in response to the day of Badr. War has its ups and downs.”

According to Ibn ‘Abbās ؓ, Ḥaḍrat ‘Umar ؓ responded: “We can never be the same because our casualties are in *Jannah* whilst your victims are in Hell.”

Since Abū Sufyān’s statement ‘war has its ups and downs’ was true, this statement was not responded to. Allāh Ta‘ālā’s declaration in the Qurān ‘those are the days we rotate around people’ confirms this fact.

Thereafter, Abū Sufyān summoned Ḥaḍrat ‘Umar ؓ saying: “O ‘Umar! Come towards me.”

Rasūlullāh ﷺ asked Ḥaḍrat ‘Umar ؓ to go and note what he wants. When Ḥaḍrat ‘Umar ؓ drew closer to him, Abū Sufyān asked: “I beg you to pledge in the name of Allāh, O ‘Umar! Did we manage to kill Muḥammad?”

Ḥaḍrat ‘Umar ؓ replied: “By Allāh! Certainly not! He is alive and listening to you as we speak.”

Abū Sufyān commented: “According to me, you are more truthful than Ibn Qumayyah (the celebrated wrestler of the Quraysh who was killed by a mountain goat, as explained earlier) and you are more pious than him”

Abū Sufyān also added: “A number of your victims were subjected to physical mutilation by our people. By Allāh I swear that I am neither delighted with this nor am I annoyed. I did not prevent this nor did I decree it.”

As he was heading off, Abū Sufyān cried out: “Our rendezvous is Badr in the forthcoming year.”

To this Rasūlullāh ﷺ asked one of the Ṣaḥābah to reply: “Yes, this is a pledge between you and us, Inshā Allāh.

On the departure of the polytheists from the battlefield, the womenfolk of the Muslims left Madīnah to ascertain the conditions of the Muslims. Ḥaḍrat Fāṭimah رضي الله عنها noticed blood running down the blessed face of Rasūlullāh ﷺ. Ḥaḍrat ‘Alī ؓ fetched some water in his shield and Ḥaḍrat Fāṭimah رضي الله عنها bathed his wound. However the more she cleansed the wound, the more the blood trickled out. They then burnt a piece of a grass-mat and filled its ash into the wound. This helped in stanching the blood.

Notes:

1. On the basis of this Ḥaḍīth we learn that medical treatment in illness is permissible.
2. Furthermore, treatment is not contrary to *Tawakkul* (reliance upon Allāh Ta‘ālā alone).
3. We also learn that the Ambiyā ؑ are also afflicted with physical ailments and illnesses. This is to enhance their status and to teach their followers a lesson in patience and fortitude. Furthermore, on observing these mortal frailties and human handicaps, the followers will realise that these are simply the sincere and devoted servants of Allāh and Allāh forbid, they are not deities of any sort. Yes, their miraculous feats should be considered as indisputable evidence of their divine prophethood. They should not fall into *fitnah* like the bewildered Christians and regard them as deities. “I bear testimony that none is worthy of worship except Allāh, He is alone and He has absolutely no partner. And I bear witness that Muḥammad is His slave and messenger, peace and abundant salutations be upon him, his family, his companions, his wives and his descendants.” (Zarqānī volume 2 page 49)
4. Furthermore, we evidently learn from this Ḥaḍīth that after Rasūlullāh ﷺ comes the rank of Abū Bakr ؓ followed by the status of ‘Umar ؓ. This order of merit was so obvious that even the disbelievers came to accept this order of succession. In short, the superiority of Abū Bakr ؓ and ‘Umar ؓ was acknowledged by the disbelievers too. Based on their personal observation, they realised that Abū Bakr ؓ occupies first position in the court of Rasūlullāh ﷺ followed by ‘Umar ؓ and that both these august personalities are the prudent ministers of Rasūlullāh ﷺ.

Martyrdom of S‘ad bin Rab‘ī

Following the departure of the Quraysh, Rasūlullāh ﷺ instructed Zaid bin Thābit ؓ to search for the whereabouts of S‘ad bin Rab‘ī ؓ. He instructed him thus:

“If you manage locating him, pass on my *Salām* to him and inform him that the Prophet of Allāh asks: ‘what condition do you find yourself in now?’”

Ḥaḍrat Zaid bin Thābit ؓ narrates: “I went out in search of him and located him whilst he still had some life left in him. He had sustained seventy sword and arrow wounds to his body. When I delivered Rasūlullāh ﷺ’s message to him, S‘ad ؓ replied:

“*Salām* upon Rasūlullāh ﷺ and *Salām* upon you as well. Inform Rasūlullāh ﷺ that at this moment I am able to perceive the fragrance of *Jannah* and inform my people, the Anṣār, that if Rasūlullāh ﷺ is inconvenienced in any way and they have one eye left (i.e. even if there is just one person left amongst them), none of their excuses will be accepted in the court of Allāh.” Saying this, he breathed his last and bade farewell to this world. ؓ.”

According to another narration, S‘ad bin Rab‘ī addressed Zaid bin Thābit ؓ thus: “Inform Rasūlullāh ﷺ that at this time I am about to pass on. After conveying my *Salām* to him, inform him that S‘ad says: ‘May Allāh reward you with the best of rewards on our behalf and on behalf of the entire *Ummah*’.”

Ubayy bin K‘ab says: “I returned to Rasūlullāh ﷺ and notified him of S‘ad’s message. He commented: May Allāh shower His mercy upon him. In life and in death, he was loyal and he wished well for Allāh and His Rasūl.”

The search for the body of Hadrat Hamzah ؓ

Rasūlullāh ﷺ went out in search for his uncle, Hadrat Hamzah ؓ. He found his mutilated body in the depth of the valley. His nose and ears were lobbed off. His stomach and chest were ripped apart. On catching sight of this heartrending and agonising scene, Rasūlullāh ﷺ was spontaneously moved to tears. He mournfully commented: “May Allāh shower you with His mercy. As far as I am aware, you were exceedingly charitable and you maintained favourable family ties. If it wasn’t for the anguish and heartache of Safīyyah, I would have left you like this for the vultures and beasts. They would have devoured you and on the day of judgement you would have been resurrected from their bellies.”

Also standing at the same spot, Rasūlullāh ﷺ vowed: “By Allāh I swear! If Allāh grants me victory over the disbelievers, I would mutilate seventy of them in retaliation for what they have done to you.” Rasūlullāh ﷺ barely moved from this spot when the following verses were revealed: “And if you retaliate then retaliate in a manner corresponding to the adversity you were afflicted with. And if you exercise patience, it is best for the patient ones. And exercise patience and your patience is only with the divine guidance of Allāh and do not be grieved over them (disbelievers) and do not be distressed by what they plot. Verily, Allāh is with those who have *Taqwā* (Allāh-consciousness) and with those who perform good deeds.” Rasūlullāh ﷺ then exercised patience, paid *kaffārah* (expiation) for breaking his oath and abandoned this idea (of retaliation).

Hadrat Jābir ؓ narrates that when Rasūlullāh ﷺ glimpsed at the body of Hadrat Hamzah ؓ, he burst out crying and in a hiccupping voice he declared: “On the day of judgement, Hamzah would be the leader of all the martyrs in the sight of Allāh.”

It is narrated in M‘ujam Tabrānī on the authority of Hadrat ‘Alī ؓ that Rasūlullāh ﷺ said: “Hamzah bin ‘Abdul-Muttalib is *Sayyidus-Shuhadā* (the leader of all the martyrs).” This is why he was distinguished with the title of *Sayyidus-Shuhadā*.

Martyrdom of ‘Abdullāh bin Jahsh ؓ

Also in this battle, ‘Abdullāh bin Jahsh ؓ was martyred. S‘ad bin Abī Waqqās ؓ reports: “On the day of Uḥud, prior to the actual battle erupting, ‘Abdullāh bin Jahsh ؓ called me aside and very discreetly said: “Come let us sit in one corner and make Du‘ā and we will say *Āmīn* to one another’s Du‘ā.”

S‘ad ؓ continues: “Both of us went to a secluded corner of the field and seated ourselves. I made a Du‘ā first in the following words: “O Allāh! Let today’s confrontation with the enemy be valiant, dauntless and plump with fury so that I may challenge him for some time and he may contend with me. Thereafter, O Allāh, grant me victory over him so that I may slay him and seize his possessions.”

To this, ‘Abdullāh bin Jahsh ؓ said: “*Āmīn*.” He thereafter made the following Du‘ā: “O Allāh! Today let me encounter an adversary who is brave, strong and furious. May I challenge him solely for Your pleasure and he in turn fights me and subsequently kills me. May he cut off my nose and ears and when I ultimately appear before You, you ask me: “O ‘Abdullāh! Where did you lose your nose and ears?” I would submit: “In Your path and the path of Your Nabī ﷺ.” And to this You would reply: “You have spoken the truth.” S‘ad bin Abī Waqqās ؓ says: “Allāh accepted my Du‘ā. I also killed an exceptionally powerful disbeliever and took hold of his possessions.”

Sa‘īd bin Musayyib رحمه الله says that ‘Abdullāh bin Jahsh made the following Du‘ā: “O Allāh! I make a pledge unto you that I confront the enemy and they kill me and cleave my stomach apart and cut off my ears and then You would ask me why this happened and I would reply: “Solely for You.”

Sa‘īd bin Musayyib رحمه الله says: “Just as Allāh Ta‘ālā accepted his Du‘ā of martyrdom in this extraordinary manner, in the same vein, I confidently expect Allāh to accept the second part of his Du‘ā as well, i.e. Allāh’s question of why this happened and his response.” The condition of the sincerely dedicated and the ardent lovers of Allāh Ta‘ālā is always like this. They regard the sacrifice of their lives in the path of Allāh Ta‘ālā as the ultimate fortune. In contrast to life, death to them is exceptionally delectable and more satisfying than life. This is why they consider death as a vehicle to meet the true beloved (Allāh Ta‘ālā) and a means to be released from the incarceration of this world to the eternally blissful delights of *Jannah*.

Martyrdom of ‘Abdullāh bin ‘Amr bin Harām ؓ

Hadrat Jābir ؓ’s father, ‘Abdullāh bin ‘Amr bin Harām ؓ also passed away as a martyr in this battle. Hadrat Jābir ؓ narrates: “My father was martyred in the battle of Uḥud and the disbelievers subjected his body to dreadful mutilation. When his body was placed before Rasūlullāh ﷺ, I attempted to lift the cloth covering his face to take a peek but the Sahābah ؓ prevented me from doing so. When I attempted to raise the cloth a second time, again they prevented me, but Rasūlullāh ﷺ allowed me to take a look.

“When my aunt (my father’s sister), Hadrat Fāṭimah bint ‘Amr رضي الله عنها burst out weeping, Rasūlullāh ﷺ remarked: “Why do you weep? The angels are constantly casting shade over him.” This continued until his *Janāzah* (bier) was lifted.”

Hadrat Jābir ؓ narrates: “Once when Rasūlullāh ﷺ caught sight of me, he asked in concern: “O Jābir! What is the matter? I notice that you are looking somewhat depressed?” I replied: “O Rasūlullāh! My father was martyred in the battle of Uḥud and he left behind a burden of young children and debts.” Rasūlullāh ﷺ replied: “Should I not convey a glad tiding to you?” “Surely”, I replied. “Why not? Please do tell me.”

Rasūlullāh ﷺ said: “Allāh hasn’t engaged anyone in conversation but through a veil but in the case of your father, Allāh resuscitated him and spoke to him openly, face-to-face and said: “O My servant! What do you desire? Present whatever wish you have before Me.” To this your father replied: “I wish to be resuscitated and killed once more in Your path.” Allāh Ta‘ālā responded: “No, this cannot happen because it has been decisively decreed that there is no return (to earth) after death.”

‘Abdullāh bin ‘Amr bin Ḥarām says: “A few days before the battle of Badr, I saw Mubashhir bin Munzir in a dream addressing me thus: “O ‘Abdullāh! Soon you will be joining us.” I asked: “Where are you?” He replied: “In *Jannah* where we move about and saunter as we please.” I asked: “Were you not killed in the battle of Badr?” Mubashhir replied: “Yes but I was resuscitated.” ‘Abdullāh says: “I narrated this dream to Rasūlullāh ﷺ who remarked: “O Abū Jābir! The interpretation of this dream is martyrdom.”

Martyrdom of ‘Amr bin Jamūh ﷺ

In the same battle, ‘Abdullāh bin ‘Amr bin Ḥarām ﷺ’s brother-in-law (sister’s husband) ‘Amr bin Jamūh ﷺ was martyred. The account of his martyrdom is also rather astounding. ‘Amr bin Jamūh ﷺ was lame and this lameness on his leg was not mild but incredibly severe. He had four sons, all of whom accompanied Rasūlullāh ﷺ in every one of his battles. Before their departure for Uḥud, he apprised them: “I am also coming with you in *Jihād*.” They responded: “You are excused. Allāh has offered you respite. It is better if you stay here.”

But where would these enthusiasts of determination ever submit to the proposals of respite? He became so restless with the exuberance of martyrdom that limping heavily he appeared before Rasūlullāh ﷺ and submitted: “O Rasūlullāh! My sons forbid me from joining you. By Allāh! I hope to trample the (soil of) *Jannah* with this lameness of mine.” Rasūlullāh ﷺ responded: “You have been pardoned by Allāh. *Jihād* is not compulsory upon you.” Rasūlullāh ﷺ then addressed his sons saying: “What is the problem if you don’t prevent him?” Perhaps Allāh Ta‘ālā will bless him with martyrdom.” He then set out for *Jihād* where he was martyred. ﷺ.

Whilst setting out from Madīnah, he faced the *Qiblah* and made the following Du‘ā: “O Allāh! Bless me with martyrdom and do not return me to my family.” In the same battle, his son Khallād bin ‘Amr bin Jamūh was also martyred.

‘Amr bin Jamūh’s wife, Hindah bint ‘Amr bin Ḥarām (sister of ‘Abdullāh bin ‘Amr bin Ḥarām and the aunt of Ḥadrat Jābir ﷺ) decided to load all three bodies (the body of her brother Abdullāh bin ‘Amr bin Ḥarām, the body of her son Khallād bin ‘Amr bin Jamūh and the body of her husband ‘Amr bin Jamūh) onto one camel and transport them to Madīnah for burial there. However, the camel would sit down whenever it was directed towards Madīnah but it would quicken its pace when directed towards Uḥud.

When Hindah رضي الله عنها appeared before Rasūlullāh ﷺ to apprise him of this strange phenomenon, he asked: “Did ‘Amr bin Jamūh make any Du‘ā whilst departing from Madīnah?” “Yes”, she replied and then went on to mention the aforementioned Du‘ā. Rasūlullāh ﷺ commented: “This is why the camel refuses to return towards Madīnah.”

Rasūlullāh ﷺ then remarked: “I swear by the Being in whose absolute control lies life, verily there are some amongst you who, if they take an oath against Allāh Ta‘ālā, He would ensure that the oath is fulfilled. One of such people is ‘Amr bin Jamūh. I beheld him strolling in *Jannah* with the same limp.” ‘Abdullāh bin ‘Amr bin Ḥarām ﷺ and ‘Amr bin Jamūh ﷺ were both buried in one grave close to the mountain of Uḥud.

Martyrdom of Khaythamah ﷺ

Ḥadrat Khaythamah ﷺ (whose son S‘ad was martyred whilst fighting alongside Rasūlullāh ﷺ in the battle of Badr) appeared before Rasūlullāh ﷺ and said: “O Rasūlullāh! It’s a pity I missed the battle of Badr. I was extremely eager to participate in that battle. In fact, I was so keen that my son S‘ad and I drew lots to determine who would be blessed with this good fortune. However, this fortune was decreed for my son S‘ad. His name came up in the lot and he was blessed with martyrdom whilst I was left behind.

Last night I saw my son in a dream. He was looking extremely handsome and exceptionally attractive. I saw him strolling about in the gardens and streams of *Jannah*. He said to me: “O father! Why don’t you join me? Both of us will live together in *Jannah*. Whatever promises my Lord made unto me, I found them to be absolutely true.”

“O Rasūlullāh!” Ḥadrat Khaythamah ﷺ said: “I look forward to my son’s company in *Jannah*. I am now an old man and my bones are gone weak but my heartfelt desire is to somehow meet my Lord. Make Du‘ā that Allāh Ta‘ālā blesses me with martyrdom and grants me the company of S‘ad in *Jannah*.” Rasūlullāh ﷺ then made Du‘ā for Ḥadrat Khaythamah ﷺ. Allāh Ta‘ālā accepted this Du‘ā and he was martyred in the battle of Uḥud.

Martyrdom of Uṣayrim ﷺ

‘Amr bin Thābit who was commonly known by his title Uṣayrim always remained aloof from Islām. On the day of Uḥud, Islām penetrated his heart and clutching a sword in his hand, he strode onto the battlefield and valiantly fought the disbelievers until he fell down wounded. When the people discovered that it was Uṣayrim, they were stunned and asked: “O ‘Amr! What prompted you of all people to engage in this battle? Were you prompted by an earnest desire for Islām or was it due to fanatical patriotism and nationalistic zeal?”

Uṣayrim replied: “In fact my participation in this battle was prompted solely by my earnest desire for Islām. So I embraced Islām and put my faith in Allāh and His Rasūl and clutching a sword I fought on the side of Rasūlullāh ﷺ until I was afflicted with these wounds.” He barely finished uttering these words when he was also finished. “Surely he is amongst the inhabitants of *Jannah*.”

Abū Hurayrah ﷺ would often ask: “Tell me, who was admitted into *Jannah* without performing a single Ṣalāh?” It was none other than this Ṣahābī ﷺ.

Ascertaining the well-being of Rasūlullāh ﷺ

Since some horrific stories about the war had reached Madīnah, the men, women, children and the elderly were eager to see Rasūlullāh ﷺ, more than their own relatives, safe and sound.

Ḥadīrat S'ad bin Abī Waqqās ؓ narrates: "On his return from this battle, Rasūlullāh ﷺ passed by an Anṣārī woman who lost her husband, brother and father in this battle. When she was informed of the martyrdom of her husband, brother and father, she said: "No, tell me how is Rasūlullāh ﷺ?" The people replied: "Alḥamdulillāh! He is well." The lady replied: "Show me his blessed face. I will be at ease once I set eyes on him." When the people pointed out Rasūlullāh ﷺ to her, she exclaimed: "Every calamity after you is trivial and insignificant."

A special favour upon the sincere Ṣaḥābah during the anxiety of battle

When a certain Shayṭān circulated a rumour of Rasūlullāh ﷺ's martyrdom, some Muslims, due to their basic human temperament, were thrown into a state of mental turmoil. And during this state of anguish and bewilderment, their feet staggered away from the battlefield for a little while. During this period, those who were destined for martyrdom were martyred and those who were destined to break away from the field moved off. As for those who were left on the battlefield, the devout, sincere and divinely reliant amongst them were overcome with drowsiness. They were dozing off whilst standing. One of them was Abū Talḥah ؓ.

Abū Talḥah ؓ narrates: "A number of times my sword fell from my hands onto the ground. Each time my sword fell down, I would retrieve it."

This was the inner tranquillity that Allāh Ta'ālā had bestowed upon the people of faith and this inner calm instantly dispelled the fear of the disbelievers from the hearts of the Muslims. As for the hypocrites who were ostensibly taking active part in the battle, they were absolutely perturbed. Their sole concern centred on saving their own lives. These unfortunate ones were not overcome with drowsiness. In this regard the following verses were revealed:

"Then after the distress, He sent down peace (and security) for you. Slumber overtook a party of you, while another party was concerned (solely) about themselves and they indulged in thinking wrongly of Allāh, thoughts of ignorance." (Sūrah Āl'Imrān verse 154)

Ḥāfiz Ibn Kathīr says: "The group that was overcome with slumber was made up of the believers who were accredited with unwavering faith, steadfastness and true reliance upon Allāh Ta'ālā. They had firm conviction that Allāh Ta'ālā would certainly assist His Rasūl and He would definitely fulfil the promise He made to His Rasūl.

And the second group who were merely concerned about saving themselves and they were fretful to be overcome with sleep comprised of the hypocrites. Their only concern was their own personal safety. They were deprived of the slumber of peace and tranquillity."

Participation of women in war

A few Muslim women also participated in this war. It is cited in Ṣaḥīḥ Bukhārī that Ḥadīrat Anas ؓ narrates: "On the day of Uhūd, I witnessed Ḥadīrat 'Āyeshah رضي الله عنها and my mother Ummu Sulaim رضي الله عنها working diligently, filling water skins, carting them on their backs and providing water to the thirsty. When the water skin was empty, they would refill it and return."

On the day of Uhūd, Abū Sa'īd Khudrī ؓ's mother Ummu Salīṭ رضي الله عنها also filled her water skin repeatedly and provided water for the mujahidīn to drink. Rab'ī bint Mu'awwiz رضي الله عنها narrates: "We (womenfolk) would accompany Rasūlullāh ﷺ on his military expeditions. We would provide water to the people, tend to the injured and bear away the martyrs."

According to the narration of Khālīd bin Zakwān, this narration contains the following additional words: "but we did not take part in the actual combat." It is narrated in Sunan Ibn Mājah that Rasūlullāh ﷺ was asked: "Is Jihād mandatory upon women?" Rasūlullāh ﷺ replied: "Yes! There is Jihād without any combat; in Ḥajj and 'Umrah." Ummu 'Atīyyah رضي الله عنها narrates: "We would accompany Rasūlullāh ﷺ with the intention of attending to the sick and nursing the wounded."

These women only provided water to the people and attended to the sick and wounded. They did not take part in the actual battle. However, when Ummu 'Ammārah رضي الله عنها caught sight of Ibn Qumayyah on the verge of launching an attack on Rasūlullāh ﷺ, she daringly advanced and engaged him. He suffered a deep gash to his shoulder. Ummu 'Ammārah رضي الله عنها says: "I pressed ahead and attacked Ibn Qumayyah but the 'Aduwullāh (enemy of Allāh) was clad in double armour." In this battle only Ummu 'Ammārah رضي الله عنها actively engaged in physical combat. Apart from this and with the exception of a few isolated cases where one or two women took part in combat, the active participation of women in combat is neither established in the treasures of Ahādīth nor is there a single Ḥadīth wherein Rasūlullāh ﷺ encourages women to actively participate in battle.

This is why the entire *Ummah* unanimously agrees that women are not compelled to participate in *Jihād* except in the case where the disbelievers launch an attack against the Muslims and circumstances force the womenfolk to get defensively involved in the actual battle.

Shrouding and burial of the martyrs of Uhud

In this battle seventy *Ṣaḥābah* were martyred, most of them from the *Anṣār*. They were so destitute that they didn't even possess sufficient cloth to shroud their dead. When Muṣ'ab bin 'Umair ؓ was martyred, the sheet for his burial shroud was so short that when his head was covered, his feet would be exposed and when his feet were covered, his face would be exposed. Eventually, Rasūlullāh ﷺ advised them to cover his head with the sheet and his feet with *Izkhir* leaves. A similar incident is recorded about Sayyidush-Shuhadā Ḥadrat Ḥamzah ؓ. Some of the martyrs were not favoured even with a single sheet of cloth. Some of them were shrouded in pairs with a single sheet of cloth between the two of them. And then in sets of twos and threes, they were buried in a single grave. At the time of burial, Rasūlullāh ﷺ would ask: "Who knows more of the Qurān from amongst them?" He would then place whoever was pointed out to him towards the front of the grave facing the Qiblah. The others would then be placed after him. Rasūlullāh ﷺ would then remark: "I will bear witness in their favour on the day of judgement." Rasūlullāh ﷺ also instructed them to bury these martyrs without *ghusl* in their same blood-spattered clothing.

It is mentioned in *Ṣaḥīḥ* Bukhārī that Rasūlullāh ﷺ did not perform Janāzah Ṣalāh for the martyrs of Uhud. However, the scholars of *Sīrat* unanimously agree that Rasūlullāh ﷺ performed Janāzah Ṣalāh upon the martyrs of Uhud. A number of *Aḥādīth* corroborate this view. In his *Sīrat*, Ḥāfiz 'Alāud-Dīn Mughaltāi records *Ijm'ā* (unanimity) over this view. Some of the *Ṣaḥābah* ؓ expressed a desire to take the bodies of their loved ones back to Madīnah for burial but Rasūlullāh ﷺ turned them down and bade them to bury their dead where they were martyred.

Patriotic martyrdom

On the day of Uhud, a man by the name of Qazmān fought with consummate valour and he single-handedly killed seven or eight disbelievers. Eventually, he was also wounded in battle. When he was carried back home, some *Ṣaḥābah* remarked: "Qazmān! By Allāh, today you have displayed unrivalled feats. Congratulations to you."

Qazmān replied: "Why do you congratulate me? By Allāh, I did not engage in battle for the pleasure of Allāh and His Rasūl. I fought solely in defence of my people. If it wasn't for this, I wouldn't have fought." When he was unable to bear the pangs of pain any longer, he committed suicide. Actually, this man was a hypocrite. The valiant accomplishments he displayed whilst fighting with the Muslims against the disbelievers was prompted by sentiments of patriotism and he lost his life in this condition. This is why Rasūlullāh ﷺ declared him to be from the dwellers of hell fire. A martyr is he who engages in *Jihād* 'to elevate the word of Allāh'. He who fights and gives his life on grounds of patriotism and ethnicity, may be referred to as a "patriotic martyr" in today's vernacular but in Islām he is not referred to as a true *Shahīd* (martyr).

Mystery and wisdom behind the defeat of Uhud

Allāh Ta'ālā revealed sixty verses about the battle of Uhud starting from the verse: "And remember when you left your family in the early morning straightening the ranks of the believers for battle...." In some of these verses, Allāh Ta'ālā sheds light on the wisdom, mystery and reasons for the defeat of the Muslims in the battle of Uhud. A brief account of this is presented here to the reader.

1. One of the reasons of this temporary defeat is to demonstrate the consequences of disobeying Rasūlullāh ﷺ and the consequences of losing courage and internal dissension.

"And Allāh fulfilled His promise to you when you were slaying them (the enemy) with His permission until you lost your courage and you plunged into dispute about the commandment and you disobeyed after He showed you from that (booty or victory) which you desire. Amongst you are some who desire the world and some who desire the hereafter. Then He turned you away from them (by making you flee and bringing about your defeat) so that He may test you. Allāh has forgiven you (this error) and Allāh is most gracious to the believers." (Sūrah Āl- 'Imrān verse 152)

2. Another reason for this defeat was to make a distinction between the fake and the genuine, between the sincere and hypocritical and between the true and false in such a manner that not an iota of doubt remains.

3. Another reason for this defeat was that Allāh Ta'ālā wished to bless His sincere devotees and those who looked forward to meeting Him with the magnificent gift of martyrdom in His path, which they were exceedingly eager to acquire. Allāh Ta'ālā declares:

"So that Allāh may set apart the devoted believers amongst you and render some of you as martyrs. And Allāh Ta'ālā does not like the Zālimīn (evildoers, polytheists)." (Sūrah Āl- 'Imrān verse 140)

4. Another reason for this defeat and preponderance of martyrs was to spiritually cleanse the Muslims of sins and to forgive their shortcomings with the blessing of this martyrdom.

5. Allāh Ta'ālā declares: *"So that Allāh may purify the believers and annihilate the disbelievers."* (Sūrah Āl- 'Imrān verse 141)

6. Furthermore, so that the people become conscious of the *Sunnah* (divine trend) of Allāh Ta‘ālā in that Allāh Ta‘ālā continues to bring about a fluctuation in conditions; sometimes He blesses His friends with victory and divine assistance and sometimes affords His enemies an opportunity of dominance. As Allāh Ta‘ālā says: “And those are the days we revolve amongst the people.” (Ibid)

But the ultimate outcome is always in favour of His friends, as He declares: “and the final outcome is (in favour) of the *Muttaqīn* (Allāh-conscious).” Because if the believers always had the upper hand of dominance without any losses, a number of hypocrites will also join the ranks of the Muslims. In this case, there wouldn’t remain any distinction between a believer and hypocrite. And it would be difficult to ascertain who is the sincere servant of Allāh and who is the devoted servant of *dirhams* and *dīnārs*.

And conversely, if the Muslims were to suffer eternal defeat, the objective of prophethood (i.e. raising the word of Allāh) would not have been accomplished. Therefore, the divine wisdom of Allāh demands that sometimes the Muslims enjoy victory and sometimes they suffer defeat and loss, to test the ‘genuine’ from the ‘counterfeit’. Allāh Ta‘ālā says: “*Allāh will not leave the believers on the condition they are on now until He distinguishes the wicked from the good.*” (Sūrah Āl-‘Imrān verse 179) And ultimately, the outcome will favour the people of truth.

7. Furthermore, if His friends always enjoyed victory and in every battle they were riding the waves of triumphant success, there would have been a fear of these spiritually pure souls being contaminated with pride and arrogance. This is why sometimes there is comfort and sometimes discomfort, sometimes ease and sometimes difficulty.

8. And when they suffer defeat, these disheartened and depressed souls will turn to Allāh Ta‘ālā in humility, dejection and despondency. Subsequently, Allāh Ta‘ālā will bless them with true honour and respect because honour and divine assistance only comes about after being attired in robes of humility and dejection. As Allāh Ta‘ālā indicates: “And verily Allāh had assisted you in (the battle of) Badr whilst you were meek (without any means).” When Allāh Ta‘ālā wishes to bestow divine assistance and victory upon His special servants, He initially afflicts them with abasement, humility and helplessness in order to spiritually cleanse them and to summarily eliminate arrogance and vanity. In this manner, Allāh Ta‘ālā blesses them with honour after degradation, victory after defeat and immortality after annihilation.

9. And to demonstrate that without relentless sacrifice and absolute devotion, it is inappropriate to harbour high hopes of acquiring eminent status. As Allāh Ta‘ālā says: “*Do you think you will enter Jannah whereas Allāh hasn’t tested the Mujāhidīn (those who strive in His path) and the patient ones.*” (Sūrah Āl-‘Imrān verse 142)

10. And to ensure that your spiritually clean hearts are absolutely untainted by their inclination towards the *dunyā* and to ensure that in the future not even the thought of Halāl worldly earnings (war booty etc.) ever seeps into the hearts. Why did you disobey Our Rasūl and descend the mountain scurrying towards the war booty? At that moment in time, We transformed your virtual victory into apparent defeat so that in future your hearts are totally devoid of any partiality towards the Halāl of the *dunyā* (war booty etc.) and to ensure that whether you acquire these worldly goods or you are deprived of them, it is one and the same thing in your eyes. As Allāh Ta‘ālā says: “*(In requital of you abandoning your posts and dashing towards the war booty), Allāh Ta‘ālā inflicted upon you one distress after another so that (in future your condition becomes such) that you do not lament over what escapes you nor over what befalls you. And Allāh is well-aware of what you do.*” (Sūrah Āl-‘Imrān verse 153)

A lack of delight on acquiring some worldly possession and the absence of sorrow on losing some worldly possession, this is really the highest stage of *Zuhd* (abstinence) and patience. Furthermore, this incident was a precursor to the demise of Rasūlullāh ﷺ. The aim of this exercise was to demonstrate to you that although some of you, driven by instinctive human disposition, lost their nerve in panic when they heard that Rasūlullāh ﷺ is slain but this was not brought about by cowardice and hypocrisy but by their absolute faith, devotion and love for him. Their hearts were unable to withstand this terrifying news and they were thrown into such a state of trepidation that they lost their nerve on the battlefield but they were forgiven for this oversight. As Allāh Ta‘ālā says: “*And Allāh has forgiven you and Allāh is most gracious upon the believers.*” (Sūrah Āl-‘Imrān verse 152) However, be on your guard in the future. Let it not be such that you turn away from his religion, shun his *Sunnah* and relinquish his spirit of steadfastness after his demise.

A synopsis of the wisdom behind the defeat at Uhud

According to the divine assurance of Allāh Ta‘ālā, the Muslims prevailed over the disbelievers at the beginning of the battle but when they abandoned their positions, which Rasūlullāh ﷺ had assigned to them and they darted down the mountain in quest of the war booty, the tide of the war rapidly altered and the imminent victory was turned into humiliating defeat. In the divine court of Allāh Ta‘ālā, the devoted servants and the sincere lovers are taken to task for even the most apparently ‘trivial’ infraction. In this case, Allāh Ta‘ālā did not like His sincere and devoted servants (the Sahābah ﷺ) to infringe, even modestly, the commandments of Rasūlullāh ﷺ even though this infringement was induced by misunderstanding or oversight. The war booty for which the Sahābah ﷺ abandoned their positions and rushed down the mountain was absolutely Halāl and pure for them as Allāh Ta‘ālā declares in another verse: “*So eat from what you have acquired as war booty Halāl (lawful) and Tayyib (pure).*” (Sūrah Anfāl verse 69) However, it was inappropriate for lovers of the Sahābah’s calibre to chase after something without the permission of Allāh Ta‘ālā even though it may be Halāl and Tayyib.

As a form of admonishment, Allāh Ta‘ālā transformed the imminent victory of his devoted servants into a temporary defeat to warn them of pinning their hopes on anyone other than Allāh. And although this short-lived defeat was already preordained in the knowledge of Allāh, but amends for this defeat would be made at the conquest of Makkah and in the future, the treasures of Caesar and Chosroe would be granted to them. In short, the hearts of the devoted lovers should be cleansed of even the inclination towards the permissible things of this *dunyā*. In this regard, Allāh Ta‘ālā revealed the following verses:

“And Allāh fulfilled His promise (of victory) to you when you were slaying them (the enemy) with His permission (and you managed to kill seven polytheists who were the flag bearers of the army) until you lost your courage and you plunged into dispute about the commandment and you disobeyed after He showed you from that (booty or victory) which you desire. Amongst you are some who desire the world and some who desire the hereafter. Then He turned you away from them (by making you flee and bringing about your defeat) so that He may test you. (In short, He changed this victory to defeat to test you and to clearly establish who is genuine and who is phoney) and Allāh has forgiven you (this error. Hence, to criticise any of them or even to pass judgement on any of them is impermissible.) And Allāh is most gracious to the believers.” (Sūrah Āl-‘Imrān verse 152)

In these verses, Allāh Ta‘ālā explains that the tables have suddenly turned. The army of the disbelievers who was getting a thrashing at the hands of the Muslims is now absorbed in killing the Muslims. One of the reasons for this rapid change was that some of you refused to comply with the instructions of Rasūlullāh ﷺ and shifted away from the ‘mountain of steadfastness’ and lunged towards the transitory wealth of this world. The result of this indiscretion was that due to the shortcomings of a few, the whole army had to suffer the consequences of defeat. *Innā Lillāhi wa Innā Ilayhi Rāji‘ūn.*

However, the infinite benevolence and immeasurable compassion of Allāh Ta‘ālā was not interrupted. In spite of the Muslims being lovingly reprimanded, Allāh Ta‘ālā consoled them repeatedly and encouraged them not to lose hope. He has forgiven them their indiscretions. Allāh Ta‘ālā proclaims His forgiveness in this verse “And Allāh has forgiven you and Allāh is most gracious to the believers’ and at the end of the *Ruk‘ū*, as an additional consolatory measure, Allāh Ta‘ālā once again announces His forgiveness when He declares: “Verily those who fled on the day both the armies confronted one another, the only reason for this was that Shayṭān caused them to stumble. Verily, Allāh has forgiven them. Indisputably, He is all-forgiving, all-merciful.” (Āl-‘Imrān verse 155)

Allāh Ta‘ālā declares this offence as a blunder or oversight. The words *Istazallahumush-Shayṭān* alludes to this meaning. And an oversight refers to an inadvertent mistake. A person decided to do something else but unintentionally he slipped up and made a mistake. As though Allāh Ta‘ālā is saying: ‘you made a mistake, you did not do it intentionally. Notwithstanding this, out of Our boundless compassion, We have forgiven you this indiscretion. We have informed of your pardon so that you don’t get disheartened and We also proclaimed your pardon to the world to demonstrate to the world the infinite compassion We had showered upon the Ṣaḥābah of Rasūlullāh ﷺ. And We continued comforting you so that on the day of judgement nobody has the nerve to censure the Ṣaḥābah. Now when Allāh Ta‘ālā has forgiven them and when *He* has expressed His pleasure in them, there is no need for the pardon and pleasure of anyone else.

Furthermore, one of the reasons for the divine admonishment on the acceptance of ransom in the battle of Badr was to reproach the Ṣaḥābah. Instead of overwhelming the enemy, why did you give preference to the accumulation of worldly wealth and booty? Similarly, in the battle of Uḥud, they were divinely admonished for their disposition towards worldly goods but they were subsequently pardoned.

Subsequent to the rationale behind the defeat of Uḥud

Subsequent to explaining the rationale and wisdom behind the defeat at Uḥud, Allāh Ta‘ālā sheds light on the conditions of the close disciples of the past prophets. They were subject to such agonizing pain and harrowing difficulties but they didn’t lose their nerve nor did they succumb to the onslaught of the enemy. With loyal dedication and exemplary forbearance, they stood their ground against the enemies of Allāh Ta‘ālā. Notwithstanding this, their gaze was not focused upon their own valour, courage and resoluteness but their gazes were focused upon Allāh Ta‘ālā and they continued making Du‘ā for forgiveness and steadfastness. Allāh Ta‘ālā rewarded them for this in this world as well as the hereafter.

Allāh Ta‘ālā says: *“And there were many a Prophet who fought (in the path of Allāh) and along with him fought large bands of religious men, but they never lost heart for what had befallen them in the path of Allāh and they did not weaken nor degrade themselves. And Allāh loves the patient. And they said nothing but ‘Our Lord! Forgive us our sins and our transgressions in our affairs and establish our feet firmly and grant us victory over the disbelievers. So Allāh Ta‘ālā gave them the reward of this world and the excellent reward of the hereafter and Allāh loves those who do good.” (Sūrah Āl-‘Imrān verses 146-148)*

Campaign of Hamrāul-Asad - Sunday 16th Shawwāl 3 A.H.

As the Quraysh returned from Madīnah after the battle of Uḥud and they camped at a place called Rawḥā, they reckoned that their mission is still unaccomplished. They reflected that since we have already killed so many of Muḥammad’s companions and injured so many more, we should rather return to Madīnah and once and for all launch a decisive attack on them. The Muslims, they thought, are fatigued and wounded. They won’t be able to weather another attack. However, Ṣafwān bin Umayyah suggested: “It would be best if we returned to Makkah. Muḥammad’s companions are currently fired by an arduous zeal and fanaticism. Perhaps you would be unsuccessful in your next attack.”

On Saturday evening, the 15th of Shawwāl, the Quraysh landed in Rawḥā. The aforementioned discussion took place the same night. The night barely passed when at the time of true dawn, the informer of Rasūlullāh ﷺ alerted him to this discussion. Without delay, Rasūlullāh ﷺ despatched Ḥaḍrat Bilāl to enjoin the people of Madīnah to make preparations to depart for battle. Further, it was announced that only those who participated in the battle of Uḥud may accompany them on this expedition. Following this announcement, Ḥaḍrat Jābir bin ‘Abdullāh appeared before Rasūlullāh ﷺ and submitted: “O Rasūlullāh! My father was martyred in the battle of Uḥud and since I was caught up in taking care of my young sisters, I was unable to participate in the battle of Badr. I beg you to allow me to accompany you on this expedition.” Rasūlullāh ﷺ thus allowed him to join in.

The objective of this advance was to demonstrate to the enemy that the spirit of the Muslims is not broken. The Muslims are not weak and vulnerable. Although the Ṣaḥābah ﷺ were seriously wounded and they barely managed to get a single night's sleep, they promptly heeded to the call of Rasūlullāh ﷺ and set out for war.

On Sunday the sixteenth of Shawwāl, Rasūlullāh ﷺ set out from Madīnah and halted at a place called Hamrāul-Asad, which is about eight to ten miles from Madīnah. Whilst Rasūlullāh ﷺ was encamped at Hamrāul-Asad, the leader of the Khuzā'ah tribe, M'abad Khuzā'i, appeared before Rasūlullāh ﷺ to offer his condolences on the defeat of the Muslims in the battle of Uḥud.

When M'abad left Rasūlullāh ﷺ, he proceeded to Abū Sufyān who expressed a keen desire to launch a fresh attack on Madīnah. M'abad remarked: "Muḥammad has set out with an enormous force to fight and hound you." The moment Abū Sufyān heard this, he promptly left for Makkah. Rasūlullāh ﷺ stayed for three days at Hamrāul-Asad and left for Madīnah on Friday. In this regard, the following verse was revealed: *"Those who responded to the call of Allāh and His messenger after being wounded; for such people who perform good deeds and cherish Allāh-consciousness, there is a great reward."* (Sūrah Āl-Imrān verse 172)

Miscellaneous events of 3 A.H.

1. In the same year during the month of Sh'abān, Rasūlullāh ﷺ married Ḥadrat Hafṣah رضي الله عنها, the daughter of Ḥadrat 'Umar ﷺ.
2. On the fifteenth of Ramadān, Ḥadrat Hasan ﷺ was born and just fifty days later, Sayyidah Fāṭimah رضي الله عنها fell pregnant with Ḥadrat Husain ﷺ.
3. During the month of Shawwāl, the prohibition of liquor was revealed.

The Fourth Year of Hijrah

Sariyyah (expedition) of Abū Salamah 'Abdullāh bin 'Abdul-Asad ﷺ

On the first of Muḥarram 4 A.H. Rasūlullāh ﷺ received information that the sons of Khuwaylid, Talīḥah⁵⁴ and Salamah, are mobilising their people to launch an attack on Rasūlullāh ﷺ. In response, Rasūlullāh ﷺ despatched one hundred and fifty Muhājirīn and Anṣār under the command of Abū Salamah bin 'Abdul-Asad ﷺ to fend off any attack. The moment the enemy got wind of their incursion, they took flight and dispersed. A number of camels and goats were captured, which they brought back to Madīnah. This war booty was distributed amongst the participants of this battle. After deducting the one *khumus* (one fifth) from the booty, each of them ended up with seven camels and seven goats each.

Sariyyah (expedition) of 'Abdullāh bin Unais ﷺ

On Monday the fifth of Muḥarram, Rasūlullāh ﷺ received information that Khālīd bin Sufyān Huzalī Liḥyānī is diligently amassing a force to attack Rasūlullāh ﷺ. As a pre-emptive measure, Rasūlullāh ﷺ sent 'Abdullāh bin Unais ﷺ to assassinate him.

'Abdullāh bin Unais ﷺ met with him and with elusive tricks, when he was presented with an opportunity, he killed him and grasping the severed head, he fled into a cave. A spider wove a web over the mouth of the cave. When his pursuers searched the area and they came across the spider's web covering the mouth of the cave, they went away. In due course, Ḥadrat 'Abdullāh left the cave. He would travel at night and go into hiding during the day. Thus he made his way to Madīnah on the 23rd of Muḥarram and dumped Khālīd's head before Rasūlullāh ﷺ.

Rasūlullāh ﷺ was exceptionally delighted and presented him with a rod saying: "Hold onto this rod and enter *Jannah*. People holding rods and entering *Jannah* would number very few." He then added: "This would be a symbol between you and I on the day of judgement."

All his life thereafter, Ḥadrat 'Abdullāh ﷺ took painstaking care of this rod. On his deathbed, he willed that the rod be placed with his shroud (*kafan*). His wish was carried out accordingly. It appears from the narration of M'ujam Ṭabranī that this man (Khālīd bin Sufyān) was also rude and abusive (towards Rasūlullāh ﷺ). Mūsā bin 'Aqabah says: "People claim that even before the arrival of 'Abdullāh bin Unais ﷺ, Rasūlullāh ﷺ had already updated the Ṣaḥābah on the assassination of Khālīd bin Sufyān."

Incident of Raj'ī

During the month of Ṣafar, some members of the 'Aḍal⁵⁵ and Qārah tribes appeared before Rasūlullāh ﷺ and submitted: "O Rasūlullāh! Our people have embraced Islām. So we request you to send us some people who would impart to us knowledge of the Qurān and the teachings of Islām." Rasūlullāh ﷺ sent ten Ṣaḥābah along with them. Some of these Ṣaḥābah were:

'Āṣim bin Thābit ﷺ, Marthad bin Abī Marthad ﷺ, 'Abdullāh bin Tāriq ﷺ, Khubaib bin 'Adī ﷺ, Zaid bin Dathinah ﷺ, Khālīd bin Abil-Bukair ﷺ, M'utab bin 'Ubaid ﷺ, consanguine brother of 'Abdullāh bin Tāriq ﷺ.

Rasūlullāh ﷺ appointed 'Āṣim bin Thābit ﷺ as an Amīr over them. When these Ṣaḥābah ﷺ reached Raj'ī, located between Makkah and 'Asfān, these traitorous tribesmen fell foul of their promise (they made to Rasūlullāh ﷺ) and alerted the Banū Liḥyān

⁵⁴ Talīḥah bin Khuwaylid embraced Islām but turned apostate after the demise of Rasūlullāh ﷺ. He claimed prophethood. Ḥadrat Abū Bakr ﷺ sent Khālīd bin Walīd ﷺ to deal with him but Talīḥah fled to Syria. He then repented and re-embraced Islām and continued fighting with the ranks of the Muslims. During the Caliphate of Ḥadrat 'Umar ﷺ, he also participated in the battles of Qādisiyyah and Nahāwand. It is said that he was martyred in 21 A.H. in the battle of Nahāwand. Talīḥah's brother, Salamah, did not embrace Islām.

⁵⁵ This is according to Ibn S'ad's narration. According to Bukhārī's narration, Rasūlullāh ﷺ sent these ten men to get some intelligence about the Quraysh of Makkah. Perhaps this was initially the intention but with the apt arrival of the 'Aḍal and Qārah tribes, Rasūlullāh ﷺ also included the teaching of the Qurān and Dīn with the previous intention. [Zarqānī volume 2 page 65]

tribe. Marshalling two hundred warriors, including one hundred archers, the Banū Liḥyān set out in ardent pursuit. As they drew closer, Ḥaḍrat ‘Āṣim and his companions clambered up a hillock. The Banū Liḥyān called out to the Muslims: “Come down, we promise you refuge and sanctuary. But Ḥaḍrat ‘Āṣim replied: “I will never resort to the sanctuary of a disbeliever.”

He then made the following Du‘ā: “O Allāh! Inform Your messenger of our plight.”

This is according to the narration of Bukhārī. According to the narration of Abū Dāwūd Tayālīsī, Allāh Ta‘ālā accepted the Du‘ā of Ḥaḍrat ‘Āṣim ﷺ and through divine revelation, He instantly enlightened Rasūlullāh ﷺ about their plight. Rasūlullāh ﷺ then notified the Ṣaḥābah ﷺ.

One of the Du‘ās Ḥaḍrat ‘Āṣim ﷺ made was: “O Allāh! Today I am safeguarding Your Dīn. I beg you to safeguard my flesh (my body from the disbelievers).” Thereafter Ḥaḍrat ‘Āṣim ﷺ, together with seven of his companions were martyred whilst engaging the enemy in combat. The following poetic words were on his tongue as he was fighting:

“Death is inescapable whilst life is void. Whatever Allāh decrees for a person is bound to happen.

And the person inevitably advances towards it. If I do not engage you in combat, my mother is bereaved.”

On the assurance of sanctuary and safety by the polytheists, the remaining three Ṣaḥābah ‘Abdullāh bin Tāriq, Zaid bin Dathinah and Khubaib bin ‘Adī ﷺ descended from the hillock. However, the instant they came down, the polytheists tied up their arms and legs. To this ‘Abdullāh bin Tāriq ﷺ remarked: “This is the foremost betrayal. You are acting treacherously right at the beginning, I wonder what the future would hold?” Saying this, he flatly refused to go with them. The polytheists dragged him on the ground and killed him. His remaining two companions, Ḥaḍrat Khubaib ﷺ and Ḥaḍrat Zaid ﷺ were taken to Makkah where they were sold as slaves.

Ṣafwān bin Umayyah (whose father Ummayyah bin Khalaf was killed at Badr) purchased Ḥaḍrat Zaid ﷺ with the sole purpose of putting him to death in retaliation for the death of his father. Ḥārith bin ‘Āmir was killed in Badr at the hands of Ḥaḍrat Khubaib ﷺ. So the sons of Ḥārith purchased Khubaib. Ṣafwān considered any delay in the killing of his prisoner to be inappropriate. So he sent Ḥaḍrat Zaid ﷺ with his slave Naṣṭās out of the Ḥaram area to a place called Tan‘īm to kill him. A group of the Quraysh also gathered to watch this spectacle of death. One of the spectators was Abū Sufyān bin Ḥarb. As Ḥaḍrat Zaid ﷺ was brought for execution, Abū Sufyān tauntingly asked: “O Zaid! I ask you to swear in the name of Allāh, wouldn’t you be delighted to be set free and Muḥammad executed in your place whilst you are relaxing comfortably in your home?”

Nettled by this remark, Ḥaḍrat Zaid ﷺ fervidly retorted: “By Allāh! I will not tolerate even a thorn pricking Muḥammad on his foot whilst I am relaxing at home.”

To this Abū Sufyān commented: “I haven’t witnessed anyone as fanatically devoted, fervently committed and ardently selfless as the companions of Muḥammad are devoted to him.” Thereafter, Naṣṭās put Ḥaḍrat Zaid ﷺ to death. Afterwards, Naṣṭās embraced Islām.

Ḥaḍrat Khubaib ﷺ, on the other hand, stayed in their detention until the end of the month of Muḥarram. As he was close to his date of execution, he asked Zainab bint Ḥārith (who later embraced Islām) for a blade to shave. She furnished him with a blade and got busy with her housework. Zainab relates: “A little while later I was stunned to see my son placidly sitting on his lap with a blade in his (our captive’s) hand. I was somewhat alarmed at this sight.” On witnessing my distress, Ḥaḍrat Khubaib commented: “Are you apprehensive over me killing this child? Never! Inshā Allāh, I will never do something like this. We folks are not treacherous nor deceitful.” Ḥaḍrat Zainab ﷺ would frequently recall this moment and comment: “I haven’t come across a captive better than Khubaib. I noticed him eating from a bunch of grapes whereas there was not a sliver of fresh fruit available in Makkah at that time. And furthermore, he was fettered in shackles. He couldn’t have brought it from anywhere. This was nothing but the sustenance of Allāh provided to him.”

As he was brought to Tan‘īm for execution, he appealed to them to allow him to perform two Rak‘āt of Ṣalāh. They permitted him and as he completed his two Rak‘āt, he addressed the polytheists saying: “I did not prolong my Ṣalāh because you may accuse me of doing so for fear of my imminent death.” He then raised his hands and made the following Du‘ā: “O Allāh, one by one kill them all and do not leave anyone behind.”

He then recited the following stanzas:

“I am not disturbed in the least if I am killed as a Muslim, regardless of the side I fall on provided it is for Allāh alone.

And this is solely for the pleasure of Allāh. If He wishes, He can bless the joints of my shattered body.”

Ḥaḍrat Khubaib ﷺ was then crucified and martyred. For future generations, he also instituted a tradition of two Rak‘āt Ṣalāh for every person condemned to death.

Zaid bin Ḥārithah ﷺ was also beset by a similar incident during the life of Rasūlullāh ﷺ. On his return from Tāif, Zaid ﷺ hired a mule. The owner of the mule was also with him. En route, the owner manoeuvred the mule into an eerily desolate area where a number of bodies of his previous victims were strewn about. As he was about to kill him, Zaid ﷺ asked him for a respite of just two Rak‘āt of Ṣalāh. The man mockingly remarked: “Well, go ahead and perform your Ṣalāh. Those before you also performed Ṣalāh to no avail.”

As Zaid ﷺ completed his two Rak‘āt, the man drew closer to finish him off. The moment Ḥaḍrat Zaid spotted his menacing presence advancing towards him, he uttered: “Yā Arḥamar-Rāḥimīn! (O Most Merciful of all the merciful).”

These words of *Isme-A‘zam* barely left his tongue when the man heard a voice from the unseen charging: “Do not kill him.” Terrified of this bewildering voice from the unseen, this man started peering about. When he detected no physical presence, he advanced once again with this evil scheme. Ḥaḍrat Zaid ﷺ again uttered: “Yā Arḥamar-Rāḥimīn!” Once more the man heard an ominous sound and he apprehensively withdrew. Like before, he again strode towards him and yet again, Ḥaḍrat Zaid ﷺ uttered “Yā Arḥamar-Rāḥimīn!”

He barely said *Yā Arḥamar-Rāḥimīn* the third time when suddenly before him appeared a rider wielding a spear tipped with a blazing coal. This rider propelled the spear with such force that it went straight through the murderer and emerged from his back. He was dead before he fell to the ground.

Thereafter, the rider addressed Hadrat Zaid ؑ and said: “When you said *Yā Arḥamar-Rāhimīn* the first time, I was on the seventh sky and when you uttered these words a second time, I was at the sky of this world and I was already before you when you uttered them the third time.”

It is narrated in Mustadrak Hākim on the authority of Abū Umāmah ؑ that Rasūlullāh ﷺ said: “A person who says *Yā Arḥamar-Rāhimīn* thrice, a divinely appointed angel responds to his entreaty by saying: “*Arḥamur-Rāhimīn* (Allāh Ta‘ālā) has turned His attention towards you. Lay bare your request before Him.”

A similar incident also happened to Abū Mu‘allaq Anṣārī ؑ. Ubayy bin K‘ab ؑ and Anas bin Mālīk ؑ narrate: “Amongst the companions of Rasūlullāh ﷺ, Abū Mu‘allaq Anṣārī ؑ was an exceptionally ardent devotee and a very saintly man. He was a phenomenally Allāh-conscious man. He was also a prominent businessman. He would often undertake business journeys. On one of his trade expeditions, he came across a fully equipped bandit armed with a sword, spear and cutlass. The bandit demanded: “Leave your goods here. I want to kill you.” Abū Mu‘allaq Anṣārī ؑ said: “If wealth is what you seek, my goods are accessible to you. Why do you need to kill me also?” The bandit replied: “No, it is only your life I desire.” To this Abū Mu‘allaq Anṣārī ؑ replied: “Okay, at least allow me to perform my Ṣalāh.” The brigand sarcastically remarked: “Sure, You may perform as much Ṣalāh as you wish.” Abū Mu‘allaq Anṣārī ؑ performed Wuḍū, offered Ṣalāh and made the following Du‘ā:

“Yā Wadūdu Yā Zul-‘Arshil-Majīd. Yā F‘aālul-Limā Turīd. Asaluka Bi ‘Izzatikallatī Lā Turām wa Mulikallazī Lā Yudām wa Bi Nūrikallazī Mala’ Arkāna ‘Arshika An Takfīyanī Sharra Hāzallī. Yā Mughīth, Aghithnī.”

He said the aforementioned words thrice. In an instant he caught sight of a rider armed with a spear looming towards the bandit and he rapidly finished him off.

Abū Mu‘allaq Anṣārī ؑ then gaped at the newcomer and asked: “Who are you?” He replied: “Allāh despatched me to offer you assistance. I am an angel of the fourth heaven. When you recited this Du‘ā the first time, I heard knocking sounds on the doors of the heavens. When you recited it the second time, I heard the bellowing shrieks of the denizens of the heavens. When you recited the Du‘ā for the third time, I said to myself, this is indisputably the voice of a person in distress and anguish. At that time, I requested Allāh Ta‘ālā to appoint me as that bandit’s executioner.”

The angel then added: “Glad tidings for you. Bear in mind that the person who offers four Rak‘āt of Ṣalāh after performing Wuḍū and then makes the aforementioned Du‘ā, his Du‘ā is certainly accepted, whether he is in distress or not.”

In the battle of Uḥud, Hadrat ‘Āṣim ؑ killed two sons of Salāfah bint Sa‘īd. Fuelled by the rage of vengeance, she vowed to drink wine in the skull of ‘Āṣim ؑ. Some people of the Huzail tribe went to fetch ‘Āṣim’s head with the aim of selling his head to Salāfah for a princely sum of money. Salāfah announced that the person who brings ‘Āṣim’s head will be rewarded with a handsome prize of a hundred camels.

Hadrat ‘Āṣim ؑ had already made Du‘ā previously for the safety and protection of his body. Allāh Ta‘ālā made miraculous arrangements for the protection of his body from his enemies by posting a swarm of wasps around his body. No disbeliever dared to venture nearby. As they drew closer to his body and set eyes on this strange scene, they said: “We will return at night when the wasps disappear and then we will sever his head. However, as the night approached, a sudden flood washed his body away leaving them all furiously disappointed. Qatādah narrates that Hadrat ‘Āṣim ؑ pledged to Allāh Ta‘ālā that neither should he touch a *mushrik* (polytheist) nor should a *mushrik* touch him.” Whenever Hadrat ‘Āṣim ؑ was mentioned in the presence of Hadrat ‘Umar ؑ, he would comment: “Allāh Ta‘ālā protects some of His special servants even after their death as He protected them during their lifetime.”

Hadrat Khubaib ؑ’s body was left suspended on the cross by the disbelievers of Makkah. Rasūlullāh ﷺ sent Hadrat Zubair ؑ and Hadrat Miqdād ؑ from Madīnah to Makkah to bring his body down. As they landed in Tan‘īm, they spotted forty guards lying around the cross. Taking advantage of their negligence, they swiftly brought his body down from the cross and loaded it on their horse. Although he was hanging for forty days on the cross, his body was still fresh without any perceptible change.

When the disbelievers opened their eyes and found the body missing, they scuttled about in search of it. They eventually trapped Hadrat Zubair and Hadrat Miqdād. Hadrat Zubair ؑ gently lowered the body to the ground and almost immediately the ground split open and swallowed his body. This is why, Hadrat Khubaib ؑ was distinguished as *Balī‘ul-Ard* (one swallowed by the earth).

According to another narration, when Hadrat Khubaib ؑ was martyred, he was facing the Qiblah. The moment the disbelievers attempted to turn his face away from the Qiblah, his face miraculously turned back towards the Qiblah. They attempted this repeatedly but when they were overwhelmed, they eventually left him alone.

Notes:

1. It is Sunnah to perform Ṣalāh before the actual execution so that one’s final moments on this earth are concluded with the best of actions. It appears in a Hadīth: “When you stand up to perform your Ṣalāh, then perform your Ṣalāh as though you are bidding farewell to this world.”
2. This peculiar form of divine protection of Hadrat ‘Āṣim ؑ and the consumption of grapes by Hadrat Khubaib ؑ without any external means as witnessed by the people and the incidents of Hadrat Zaid ؑ and Hadrat Abū Mu‘allaq Anṣārī ؑ clearly verify that the miracles of the *Awliyā* (saints) of Allāh Ta‘ālā are genuinely true. And the *Ahle-Sunnah* unanimously agree on this fact.
3. This miracle of Hadrat Khubaib ؑ was similar to the miracle of Hadrat Maryam, as Allāh Ta‘ālā mentions in Sūrah Āl-‘Imrān:

“And whenever Zakariyyā went to her (Maryam) in the Mihrāb of the Masjid, he would find some sustenance near her. He asked: “O Maryam! Where did you get this?” She replied: “It is from Allāh. Verily Allāh provides sustenance to whosoever He wishes without any reckoning.” (Āl-‘Imrān verse 48)

4. It is Mustahab (Preferable) for a person about to be executed to comb his hair and pare his nails etc. as evident from Hadrat Khubaib ؑ asking for a blade before his martyrdom. Cleanliness and neatness is essential before appearing in the presence of Allāh Ta‘ālā.

5. If a Muslim is in the custody of the non-Muslims and they have already planned to execute him, it is not permissible for this Muslim to kill (or hurt) their innocent children. In fact, he should treat them with compassion and kindness, as Hadrat Khubaib ؓ dotingly seated Hārith's grandson on his lap.

The incident of Bīr Ma'ūnah

In the same month of Ṣafar another momentous incident occurred. 'Āmir bin Mālik Abū Barā appeared before Rasūlullāh ﷺ and offered a gift to him but Rasūlullāh ﷺ declined his offer. Rasūlullāh ﷺ then invited him to Islām but Abū Barā neither accepted nor denied Islām but said: "If you send some of your companions towards Najd (the Arabian highlands) with the sole purpose of inviting others to Islām, I cherish a sincere hope that they will embrace Islām." Rasūlullāh ﷺ replied: "I am anxious about the menace these companions may face from the inhabitants of Najd." Abū Barā replied: "I give you my word. I vouch for their safety."

Rasūlullāh ﷺ agreed to send seventy Ṣaḥābah ؓ with him. This august group was referred to as the Qurrah (the recitors). Rasūlullāh ﷺ appointed Munzir bin 'Amr Sā'idī ؓ as an Amīr over them. This was an incredibly devout and faithful group of souls. During the day they would collect firewood, which they would sell in the evening and buy food for the Ashābe-Ṣuffah. Part of the night they would spend in learning and teaching the Qurān and part of it in Tahajjud Ṣalāh. This group of saintly personages set off and landed in a place called Bīr Ma'ūnah. Bīr Ma'ūnah is a place between Makkah and 'Asfān. The tribes of Huzail, Banū Sulaim and Banū 'Āmir resided in the vicinity of Bīr Ma'ūnah. Rasūlullāh ﷺ had addressed a letter to 'Āmir bin Tufail (leader of the Banū 'Āmir tribe and nephew of Abū Barā) and handed this letter over to Harām bin Milhān, the uncle (mother's brother) of Hadrat Anas ؓ. As they landed in Bīr Ma'ūnah, Harām bin Milhān ؓ appeared before 'Āmir bin Tufail with this blessed letter but even before 'Āmir bin Tufail could read the letter, he gestured to another person to kill him. He thrust a spear from the back that penetrated right through him. At this moment, the following words were on his tongue:

"Allāhu Akbar! I swear by the Lord of the K'abah, I am victorious."

'Āmir bin Tufail then incited his people to kill the rest of the Ṣaḥābah as well but owing to the protection offered by 'Āmir's uncle, Abū Barā, the Banū 'Āmir tribe refused to support him.

When 'Āmir bin Tufail noticed their aversion to his plans and he despaired of their support, he approached the Banū Sulaim tribe for help. The tribes of 'Uṣayyah, R'al and Zakwān willingly responded to his call for help. Drawn together, they unjustly put all these Ṣaḥābah ؓ to death. Only K'ab bin Zaid Anṣārī was saved. He was scarcely alive and he was left for dead. He later regained consciousness and lived for some time thereafter. He was martyred in the expedition of Khandaq (trench). Apart from him, another two Ṣaḥābah ؓ were also spared; Munzir bin Muḥammad and 'Amr bin Umayyah. These two Ṣaḥābah were grazing their animals in the fields when this incident occurred. While unwittingly grazing their animals, they suddenly caught sight of a huge flock of birds in the sky. Alarmed by this sight, they figured that something was not right. As they approached their camp, they found their companions drenched in blood 'lying on beds of martyrdom'. They consulted with one another on what action to take. 'Amr bin Umayyah suggested they return to Madīnah and inform Rasūlullāh ﷺ about this. Munzir replied: "He will somehow get the news. Why should we forfeit our chance of martyrdom?"

Nonetheless, they advanced to engage the enemy in battle. Hadrat Munzir ؓ was martyred whilst fighting and 'Amr bin Umayyah ؓ was captured. They took 'Amr bin Umayyah ؓ to 'Āmir bin Tufail, who shaved off his hair and released him saying: "My mother vowed to emancipate a slave. In execution of this vow, I set you free."

In this expedition, Abū Bakr ؓ' s emancipated slave, 'Āmir bin Fuhayrah ؓ was also martyred and his body was raised to the heavens. In this regard, 'Āmir bin Tufail asked his tribesmen: "Who was this man from amongst the Muslims, when he was killed I noticed his body lifted between the sky and the earth until his body disappeared within the sky?" The people replied: "It was 'Āmir bin Fuhayrah ؓ." According to the narration of Bukhārī, 'Āmir bin Tufail remarked: "After he was killed, I witnessed his body being lifted to the sky as though it was suspended between the earth and the sky. Thereafter it was returned to the earth."

Jabbār bin Salmā, the killer of 'Āmir bin Fuhayrah ؓ, relates: "When I stabbed 'Āmir bin Fuhayrah with my spear, he cried out: 'I swear by the Lord of the K'abah! I have reached my goal.' On hearing these words, I was left astounded. I thought, what goal could he have reached? When I narrated this incident to Dahhāk bin Sufyān, he explained: "He meant that he has reached his goal of Jannah." On hearing this explanation, I embraced Islām." He explains: "What stirred me to embrace Islām is that I witnessed the body of 'Āmir bin Fuhayrah ؓ being lifted to the sky." When Dahhāk ؓ wrote to Rasūlullāh ﷺ about this phenomenal incident, Rasūlullāh ﷺ responded by explaining: "The angels have concealed his body in the *"Illiyin*."

According to another narration, the angels hid his body away from the polytheists and they were unable to determine the exact location of it. In this narration, the words "and then his body was returned to the earth" is not mentioned, as mentioned in Bukhārī. Imām says that there is really no contradiction between the two narrations. Perhaps his body was lifted to the sky initially but it was brought back to the earth later on. 'Allāmah Suyūṭī رحمه الله says that the words "and then his body was put back on the earth" is mentioned in a limited number of narrations only. Most narrations reveal that his body was concealed in the skies. According to the narration of Mūsā bin 'Aqabah, 'Urwah bin Zubair ؓ says that the body of 'Āmir bin Fuhayrah ؓ could not be located and the people assumed that the angels concealed his body in the heavens.

When Rasūlullāh ﷺ was notified of the massacre of his Ṣaḥābah in this expedition, he was driven to such anguish that never in his life was he so grief-stricken. For a whole month he continued cursing these people in the Qunūt of Fajr Ṣalāh. He then addressed the Ṣaḥābah ؓ saying: "Your friends and beloved companions were martyred. They requested Allāh Ta'ālā to inform me that they have met their Lord and that they are pleased with Him and He is pleased with them."

Battle of Banū Nadīr - (Rab' ul-Awwal 4 A.H.)

As 'Amr bin Umayyah Damarī ؓ (one of the survivors of the expedition of Bīr Ma'ūnah) was returning to Madīnah, he came across two polytheists from the Banū 'Āmir tribe who joined him on his journey. When they reached a place called Qanāt, they took shelter in one of the orchards. When these two polytheists slept away, 'Amr bin Umayyah Damarī ؓ reflected that the leader of their tribe 'Āmir bin Tufail killed seventy Muslims. It is presently inconceivable to avenge the deaths of all of them. Why don't I avenge

the deaths of some of them, he thought. On this presumption, he killed both of them whereas Rasūlullāh ﷺ had a peace agreement with this tribe, of which ‘Amr bin Umayyah Ḍamarī ؓ had absolutely no knowledge. When he reached Madīnah and notified Rasūlullāh ﷺ about this, Rasūlullāh ﷺ remarked: “We had a peace agreement with them. We ought to pay the blood money for both of them.” Rasūlullāh ﷺ then remitted their blood money to their tribe.

Since the Banū Naḍīr tribe was also an ally of the Banū ‘Āmir, in terms of the peace treaty, part of the blood money was payable by the Banū Naḍīr. To solicit some assistance in payment of this blood money, Rasūlullāh ﷺ decided to approach the Banū Naḍīr. He set off in the company of, amongst others, Abū Bakr, ‘Umar, ‘Uthmān, Zubair, Talḥah, ‘Abdur-Raḥmān bin ‘Awf, S‘ad bin Mu‘āz, Usaid bin Ḥudair and S‘ad bin ‘Ubādah ؓ.

Rasūlullāh ﷺ went and seated himself in the shade of a wall. Outwardly, the Banū Naḍīr received Rasūlullāh ﷺ with an impressive display of courtesy and pledged to assist in the payment of the blood money but clandestinely they proposed to post someone to the top of the roof and roll a heavy boulder onto his head and get rid of him once and for all.

However, Sallām bin Mishkam warned his tribesmen: “No! Don’t ever do that. By Allāh, his Lord would surely inform him of your malicious intentions. Furthermore, this is tantamount to a violation of our peace treaty with him.”

No sooner had they proposed this than Jibrāil ؑ brought down divine revelation enlightening Rasūlullāh ﷺ about their wicked intentions. Rasūlullāh ﷺ swiftly got up and headed off towards Madīnah. Rasūlullāh ﷺ got up as though he is getting up for some temporary need. This is why the Ṣaḥābah ؓ continued sitting where they were. When the Jews learnt of Rasūlullāh ﷺ’s departure, they were pitched into a cauldron of simmering despair. One of their Jewish tribesmen, Kinānah bin Ḥuwayrā remarked: “Don’t you know why Muḥammad got up from there? By Allāh, he was promptly informed about your treachery. By Allāh, he is a messenger of Allāh.” Ibn ‘Aqabah says that the following verse was revealed in this regard: “O you who believe! Remember the favour of Allāh unto you when some people plotted to stretch out their hands against you but Allāh held back their hands from you....” Sūrah Māidah verse 11.

When Rasūlullāh ﷺ was delayed in his return, the Ṣaḥābah ؓ also got up and went out in search of him towards Madīnah. Rasūlullāh ﷺ filled them in on the betrayal of the Jews and issued a directive to attack the Banū Naḍīr.

Appointing ‘Abdullāh ibn Ummi Maktūm ؓ as an *Amīr* over Madīnah, Rasūlullāh ﷺ set off for the Banū Naḍīr and laid siege to them. The Banū Naḍīr quickly darted into their fortresses and shut the doors. On the one hand they were conceited with their ‘impregnable’ and secure fortresses and on the other hand, their arrogance was given a boost when ‘Abdullāh bin Ubayy and the other hypocrites assured them that they can count on their support. However, none of them dared to confront the Muslims here.

What’s more, the Banū Naḍīr engaged in further acts of blatant treachery. They sent a message to Rasūlullāh ﷺ requesting him to come with three people for a discussion with three of their rabbis. They assured Rasūlullāh ﷺ that if these rabbis embrace Islām, all of them would promptly follow suit. However, privately they advised these three rabbis that just before they are to have discussions with Rasūlullāh ﷺ, they should conceal daggers within their clothing and at the first opportunity, they should do away with him. Long before these people came for a discussion, Rasūlullāh ﷺ was notified of their brazen deceitfulness.

In short, the repeated acts of treachery and betrayal of the Banū Naḍīr compelled Rasūlullāh ﷺ to issue a directive of launching an attack against them. The siege lasted for fifteen days. Rasūlullāh ﷺ also ordered their date palms and orchards to be set on fire. Eventually, utterly embittered and facing huge losses, they begged for clemency.

Rasūlullāh ﷺ responded by saying: “Okay, you have ten days to empty out your homes. You may take your wives, families and children wherever you wish. With the exception of your weapons, you may also carry away as much goods as your camels and conveyances can bear. You have unrestrained permission to take away as much as you wish.

Driven by raptorial greed, they even removed the doors and doorframes of their houses and where possible, lugged them away on their camels. In this manner, they were banished from Madīnah. Most of them sought refuge in Khaybar whilst some of them settled down in Syria. And their leaders, Ḥuyayy bin Akḥṭab, Kinānah bin Rab‘ī and Sallām bin Abil-Ḥaḥīq were also amongst those who decided to settle down in Khaybar.

Rasūlullāh ﷺ then distributed their remaining goods amongst the Muhājirīn to lessen the burden from the shoulders of the Anṣār although the Anṣār, due to their sincerity and selflessness, didn’t regard this as a burden but as a source of coolness to their eyes and a balm to their hearts. Nonetheless, Rasūlullāh ﷺ summoned the Anṣār and formally addressed them. In this address, after praising Allāh Ta‘ālā, he paid tribute to the sacrifices of the Anṣār and their good conduct to the fellow brethren, the Muhājirīn. He then said: “O people of the Anṣār! If you wish I am prepared to distribute the wealth of the Banū Naḍīr equally between you and the Muhājirīn and they will continue sharing your wealth as in the past or if you wish, I will distribute it solely amongst the Muhājirīn (and due to their subsequent independence from you) they will then vacate your homes.”

S‘ad bin ‘Ubādah ؓ and S‘ad bin Mu‘āz ؓ, the leaders of the Anṣār submitted: “O Rasūlullāh! From the depths of our hearts, we would be delighted if you distribute this wealth amongst the Muhājirīn only and despite this, they are at liberty to live in our homes and partake of our meals, as in the past. “

According to another narration, the Anṣār submitted: “O Rasūlullāh! You may distribute this wealth solely amongst the Muhājirīn. Moreover, it would be our pleasure if you take whatever you wish from our wealth and distribute it amongst them.” Such soothing words made Rasūlullāh ﷺ break out in cheerful delight and he made the following Du‘ā for them:

“O Allāh! Shower Your special compassion upon the Anṣār and the offspring of the Anṣār.”

Rasūlullāh ﷺ then distributed the entire wealth amongst the Muhājirīn and from the Anṣār, only Abū Dujānah ؓ and Sahal bin Ḥunaif ؓ, due to their poverty, were awarded a share of it. As a consequence of this expedition, only two people from the Banū Naḍīr embraced Islām; Yāmīn bin ‘Umair ؓ and Abū Sa‘īd bin Wahab ؓ. Their wealth and property were left intact. They remained in control of their property.

Sūrah Ḥashr was revealed on account of this expedition. ‘Abdullāh bin ‘Abbās ؓ would refer to this Sūrah as ‘the Sūrah of Banū Naḍīr. In this Sūrah, Allāh explains the laws relating to *Māle-Fayy* (war booty) and its recipients.

Prohibition of liquor

Ibn Ishāq writes that the injunction prohibiting liquor was revealed during this expedition.

Expedition of Zātur-Riq'ā

Jumādāl-Awwal 4 A.H.

Following the expedition of Banū Nadīr, from Rabī'ul-Awwal to the beginning of Jumādāl-Ūlā, Rasūlullāh ﷺ stayed in Madīnah.

During the early days of the month of Jumādāl- Ūlā, Rasūlullāh ﷺ received information that the Banū Maḥārib⁵⁶ and the Banū Th'alabah tribes are amassing their troops in preparation for war against Rasūlullāh ﷺ.

In the company of four hundred (or 700 or 800 according to some narrations) Ṣaḥābah ﷺ, Rasūlullāh ﷺ set off towards Najd. When Rasūlullāh ﷺ landed at Najd, he met a few members of the Ghatfān tribe but there was no occasion for all out combat. On this occasion, Rasūlullāh ﷺ performed Ṣalātul-Khawf (Ṣalāh performed in times of fear with certain restrictions lifted) with the people.

Abu Ash'arī ﷺ says: "This expedition was referred to as Zātur-Riq'ā. Riq'ā means rags or patches. Due to our walking on difficult terrain, our feet became cracked and we were forced to wrap them in rags and pieces of cloth. Hence the name, 'the expedition of rags'. Ibn S'ad, however, says: "Zātur-Riq'ā is a name of a mountain where Rasūlullāh ﷺ camped during this expedition. It had black, white and red signs on it." On his return, Rasūlullāh ﷺ took a nap beneath a shade-bearing tree on which he had hung his sword. A polytheist silently sneaked up to him, unsheathed Rasūlullāh ﷺ's sword and growled: "Tell me, who will protect you from me?" Rasūlullāh ﷺ calmly responded: "Allāh."

This is according to Bukhārī's narration. According to the narration of Ibn Ishāq, Jibraīl delivered a punch to his chest. The sword fell out of his hands. Rasūlullāh ﷺ retrieved it and asked: "Who will protect you from me?" The man replied: "Nobody." Rasūlullāh ﷺ said: "Okay, go. I have pardoned you." Wāqidi says that this man subsequently embraced Islām and returned to his people and invited them towards Islām. A number of people embraced Islām at his behest. According to Ṣaḥīḥ Bukhārī, this man's name was Ghawrith bin Hārith.

Note: A similar incident was narrated in the expedition of Ghatfān in the year 3 A.H. Some historians say that it is the one and same incident whilst others maintain that these are two separate incidents. And Allāh Ta'ālā knows best.

When he left this area, Rasūlullāh ﷺ then stopped over at a mountain pass. He appointed 'Ammār bin Yāsir ﷺ and 'Abbād bin Bishr ﷺ as sentinels over the pass. Amongst themselves they agreed that 'Abbād would stand guard for the first half of the night and 'Ammār the latter half. According to their arrangement, 'Ammār bin Yāsir ﷺ slept away whilst 'Abbād bin Bishr ﷺ devoted himself to a vigil of 'Ibādāt and commenced his Ṣalāh.

A disbeliever came by and concluded that this man surely looks like the sentry for tonight's watch. He fired off an arrow that landed dead on it's mark but genuine devotion to his true Master had penetrated every fibre of 'Abbād bin Bishr ﷺ's being. He was saturated in his love for his Lord and the sweetness of his faith had permeated the depths of his heart. How then, could an arrow and spearhead disturb his devotions? He continued performing his Ṣalāh in the same serene vein. He calmly pulled out the arrow and tossed it aside. The enemy discharged a second arrow and he took that out also and flung it aside. The enemy then let loose a third arrow.

Overcome with trepidation of the enemy ambushing them and for fear of defeating the purpose of their appointment over the pass by Rasūlullāh ﷺ, he completed his Ṣalāh and woke his friend up saying: "Get up, I am wounded." On observing him getting his companion up, the enemy bolted.

When 'Ammār bin Yāsir ﷺ got up and noticed the blood streaming down his body, he remarked: "*Subḥānallāh!* Why didn't you get me up the moment the first arrow struck you?" He replied: "I was busy reciting a certain Sūrah of the Qurān and I felt it inappropriate to cut it short. When a volley of arrows started raining down on me, I terminated my Ṣalāh and got you up. I swear by Allāh, if it wasn't for the instructions of Rasūlullāh ﷺ, my life would have terminated before the termination of my Ṣalāh."

Expedition of the Badr rendezvous

Sha'abān 4 A.H.

After his return from the expedition of Zātur-Riq'ā, Rasūlullāh ﷺ remained in Madīnah until the end of Rajab. On his return from Uḥud, Rasūlullāh ﷺ had promised Abū Sufyān to rendezvous at Badr for another encounter in the forthcoming year, Rasūlullāh ﷺ set out for Badr in the company of fifteen hundred Ṣaḥābah ﷺ in the month of Sh'abān. He waited for eight long days at Badr for Abū Sufyān but to no avail.

In the company of a number of Makkans, Abū Sufyān had also set out for battle but when he reached Marruz-Zahrān he lost his nerve and turned back saying: "This is a year of famine and high prices and not the year of war and confrontation."

Following a wait of eight days, when Rasūlullāh ﷺ lost all hope of waging war against them, he returned to Madīnah.

On his return from Uḥud, although Abū Sufyān had openly pledged to fight at Badr in the forthcoming year, at heart he was cowed into terror. He secretly hoped that Rasūlullāh ﷺ also wouldn't make it to Badr so that he doesn't have to suffer further humiliation and indignity whilst holding the Muslims liable (for not making it to the rendezvous). A person by the name of Nu'aim bin Mas'ūd was going to Madīnah. Abū Sufyān offered him some money to spread a rumour amongst the Muslims of Madīnah that the Makkans are diligently assembling a massive force to root out the Muslims once and for all. Hence, it would be better for you Muslims not to advance against such a colossal army. Abū Sufyān's objective was to intimidate the Muslims with such rumours and to dissuade them from coming out to battle. On hearing such news, the spirit of Īmān of the Muslims was given a further boost. Chanting the words *Ḥasbunallāh Wa N'imal-Wakīl*, they set out for Badr where a market used to be held. For three days the Muslims engaged in trade and realised substantial profits from their unexpected commercial activities. They returned to Madīnah with blessings. In this regard, the following verses were revealed: "Those who responded (to the call of) Allāh and His messenger after they were wounded, for those who do good amongst them is a great reward. Those (believers) unto whom the people (hypocrites) said: 'Verily the people (the Makkans) have amassed (their forces) against you, so fear them.' but this (intimidating statement) only increased them in faith and they (Muslims) said: 'Allāh alone is sufficient for us and He is the best disposer (of all affairs).'" So they returned with grace and bounty from Allāh. No harm afflicted them and they pursued the pleasure of Allāh and Allāh is the owner of great bounty. It was Shayṭān who terrified his supporters (disbelievers and polytheists). So do not fear them but fear Me if you are believers." (*Sūrah Āl- 'Imrān verses 172-175*)

⁵⁶ Banū Maḥārib and Banū Th'alabah are two clans of the Ghatfān tribe. [Zarqānī]

Miscellaneous incidents of 4 A.H.

1. During the month of Sh‘abān, Ḥaḍrat Ḥusain ﷺ was born.
2. During Jumādā-l-Ūlā, ‘Abdullāh, the son of Ḥaḍrat ‘Uthmān bin ‘Affān ﷺ passed away at the age of six.
3. During Shawwāl, Rasūlullāh ﷺ married Ḥaḍrat Ummu Salamah رضي الله عنها.
4. In Ramaḍān, Rasūlullāh ﷺ married Ḥaḍrat Zainab bint Khuzaymah Ummul-Masākīn (mother of the destitute) رضي الله عنها.
5. Rasūlullāh ﷺ instructed Ḥaḍrat Zaid bin Thābit ﷺ to learn to read and write Hebrew as he was not comfortable with the Jews reading for him.
6. According to the most acknowledged reports, Hijāb (pardah) was ordained in this year as well. Some are of the opinion that it was ordained in 3 A.H. whilst others maintain that it was prescribed in 5 A.H.

The Year 5 A.H.

Expedition of Dawmatul-Jandal⁵⁷

Rabī‘ul-Awwal 5 A.H.

During Rabī‘ul-Awwal, Rasūlullāh ﷺ received word that the inhabitants of Dawmatul-Jandal are preparing to launch an attack against Madīnah. In the company of one thousand Ṣaḥābah ﷺ, Rasūlullāh ﷺ set out for Dawmatul-Jandal on the 25th of Rabī‘ul-Awwal 5 A.H. The moment they sensed the looming advent of the Muslim army, they rapidly scattered away. Without any form of physical combat, Rasūlullāh ﷺ returned to Madīnah on the 20th of Rabī‘uth-Thānī.

Expedition of Murays‘⁵⁸ or Banū Mustaliq

Monday 2nd Sh‘abān 5 A.H.

Rasūlullāh ﷺ received news that Hārith bin Abī Dirār, the leader of the Banū Mustaliq tribe has garnered a huge force and is preparing to launch an attack against the Muslims. Rasūlullāh ﷺ sent Buraydah bin Ḥuṣaib Aslamī ﷺ to confirm the accuracy of this intelligence report. When Buraydah ﷺ returned and confirmed the veracity of this report, Rasūlullāh ﷺ instructed the Ṣaḥābah ﷺ to make preparations for battle. The Ṣaḥābah ﷺ were battle-ready within moments of this prophetic command. They set out with thirty horses. Of these, twenty belonged to the Anṣār whilst the remaining ten to the Muhājirīn. On this occasion, driven by the prospective allure of abundant booty, a large group of hypocrites, who had never joined a single expedition before this, also accompanied them on this expedition. Rasūlullāh ﷺ appointed Zaid bin Hārithah ﷺ as his representative in Madīnah and from the *Azwāj* (pure wives) he took along Ḥaḍrat ‘Āyeshah رضي الله عنها and Ḥaḍrat Ummu Salamah رضي الله عنها with him. On Monday, 2nd of Sh‘abān they set forth.

With lightning speed they launched an attack on them catching them by total surprise. As the Muslim army was on the verge of launching an attack, those people were obliviously engaged in watering their animals. They were unable to withstand this sudden assault. Ten men were promptly despatched to their deaths. The remaining men, women, children and the elderly were taken as prisoners and their wealth taken as spoils of war. The Muslims seized two thousand camels and five thousand goats. Two hundred families were captured as prisoners. Amongst these prisoners was Juwayriyyah, the daughter of Hārith bin Abī Dirār, the leader of the Banū Mustaliq. When the spoils of war were distributed amongst the Mujāhidīn, Juwayriyyah fell into the lot of Thābit bin Qays ﷺ. He made her a *Mukātabah*. In other words, he guaranteed her emancipation on the payment of a certain sum of money.

Ḥaḍrat Juwayriyyah رضي الله عنها appeared before Rasūlullāh ﷺ and submitted: “O Rasūlullāh! You are well aware that I am Juwayriyyah, the daughter of the leader of the Banū Mustaliq tribe, Hārith bin Abī Dirār. The conditions of my capture are not unbeknown to you. During the distribution, I fell into the lot of Thābit bin Qays and he has made me a *Mukātabah*. I now stand before you appealing for your assistance in paying off this *Kitābah*.”

Rasūlullāh ﷺ replied: “I suggest something far more superior than that. If you wish, I will pay on your behalf the *Kitābah* that is due and I will set you free and take you in marriage.” Ḥaḍrat Juwayriyyah رضي الله عنها replied: “This will be most pleasing to me.”

From the very outset Ḥaḍrat Juwayriyyah رضي الله عنها wanted to be set free. Coincidentally, her father Hārith also appeared before Rasūlullāh ﷺ and submitted: “I am the chieftain of the Banū Mustaliq tribe. My daughter cannot live as a bondswoman. I implore you to set her free.” Rasūlullāh ﷺ replied: “Wouldn’t it be more appropriate if this was left to the will and desire of Juwayriyyah herself?” Hārith went to Juwayriyyah رضي الله عنها and said: “Rasūlullāh ﷺ has left the matter entirely in your hands.” To this Juwayriyyah رضي الله عنها replied: “I choose Allāh and His Rasūl.”

‘Abdullāh bin Ziyād ﷺ narrates: “Ḥaḍrat Juwayriyyah رضي الله عنها’s father Hārith bin Abī Dirār took along a number of camels as ransom and set out for Madīnah to secure the release of his daughter. Amongst them were two exceptionally fine camels, which he concealed on one of the mountain passes en route. When he reached Madīnah, he appeared before Rasūlullāh ﷺ and presented his camels saying: “O Muḥammad! You captured my daughter. Take these camels as ransom for her release.” Rasūlullāh ﷺ remarked: “Where are those camels that you concealed at so and so mountain pass?” Hārith exclaimed: “I testify that you are indeed the messenger of Allāh. Nobody but Allāh had any knowledge about those camels. Only Allāh could have alerted you about those camels.”

⁵⁷ Dawmatul-Jandal is the name of an area approximately fifteen days of travel from Madīnah and five days of travel from there to Damascus.

⁵⁸ Murays‘ī is the name of a water spring or pond where the Muslim forces confronted the Banū Mustaliq. And the Banū Mustaliq is a branch of the Banū Khuzā‘ah tribe.

In short, Rasūlullāh ﷺ set Ḥadrat Juwayriyyah رضي الله عنها free and took her in marriage. When the Ṣaḥābah ﷺ learnt of this, they set every single captive of the Banū Mustaliq free because this tribe now enjoys a relationship of law with Rasūlullāh ﷺ. Ummul-Muminīn Ḥadrat ‘Āyeshah Siddīqah bint Siddīq رضي الله عنها says: “I haven’t come across any woman who proved herself to be more beneficial to her people than Juwayriyyah. In just one day, one hundred families were set free because of her.”

Since a huge number of hypocrites also accompanied the Muslims on this journey, they tried to create mischief at every turn. At one of the water holes en route, a scuffle broke out between a Muhājir and an Anṣārī. The Muhājir kicked the Anṣārī and bellowed: “O Muhājirīn!” and the Anṣārī also roared in response: “O Anṣār!” calling unto their respective tribes for assistance.

When Rasūlullāh ﷺ heard this riotous commotion, he demanded: “What are these yells of ignorance (*Jāhiliyyah*)?” The people replied: “A Muhājir kicked an Anṣārī.” Rasūlullāh ﷺ remarked: “Abandon this because it stinks.”

The leader of the hypocrites, ‘Abdullāh bin Ubayy exploited this ideal opportunity to wag his tongue. Contemptuously he remarked: “These people (the immigrant Muhājirīn) have swamped us. By Allāh! When we return to Madīnah, the noble amongst us will expel the ignoble.”

When Rasūlullāh ﷺ heard of this insolent utterance, Ḥadrat ‘Umar ؓ pleaded: “O Rasūlullāh! Allow me to smite the neck of this hypocrite.” Rasūlullāh ﷺ replied: “No, leave him alone. (People wouldn’t understand the reality of the situation) and they would conjecture that Muḥammad kills his companions.”

‘Abdullāh bin Ubayy was really not one of the companions of Rasūlullāh ﷺ. In fact he was a sworn bitter enemy of Rasūlullāh ﷺ. However, outwardly he bore a resemblance to the companions of Rasūlullāh ﷺ. Verbally he claimed to be from the companions. This is why Rasūlullāh ﷺ refrained from executing him. A resemblance to the sincere companions saved his life. A resemblance to the pious, even though based on hypocrisy, is not devoid of benefit.

Note: It appears from Rasūlullāh ﷺ’s warning: “Abandon this because it stinks” that good and pure things are fragrant whilst bad and evil things are odorous and the external perception of this fragrance or odour can only be perceived by the Ambiyā ؑ and their faithful heirs.

Ḥadrat Jābir ؓ reports: “We were with Rasūlullāh ﷺ when a whiff of a disgusting odour wafted in. On perceiving this stench, Rasūlullāh ﷺ commented: “Do you know what this odour is? This is the stench emanating from the mouths of those who are talking ill of the Muslims.” Narrated by Aḥmad and Ibn Abī Dunyā and the narrators of Aḥmad are all reliable.

It is evident from this Ḥadīth that Rasūlullāh ﷺ and the Ṣaḥābah ﷺ perceived the stench of the sin of backbiting but the Ṣaḥābah only came to know of the underlying cause of this stench after Rasūlullāh ﷺ notified them about it.

In Khaṣāṣu-Kubrā Ḥāfiz Suyūṭī, under the chapter ‘the miraculous feats that appeared in the expedition of Banū Mustaliq’ cites a similar Ḥadīth on the authority of Abū Nu‘aim with the following words: Ḥadrat Jābir ؓ reports: “We were with Rasūlullāh ﷺ on a journey when a gust of foul-smelling wind blew. (Perhaps they hadn’t come across nor heard of such a type of wind.) To this, Rasūlullāh ﷺ commented: “(Such a foul-smelling stench should not amaze you). Some hypocrites recently engaged in talking ill about some Muslims. This is why this odorous wind blew.” (In other words, this is the stench of the backbiting against the Muslims. This is the reason for this astounding phenomenon.) It appears from Ḥāfiz Suyūṭī’s observations that this incident relating to the stench of backbiting occurred during the expedition of Banū Mustaliq.

A similar incident occurred as they returned close to Madīnah. As reported in Muslim by Ḥadrat Jābir ؓ: “Whilst we were returning from this expedition (of Banū Mustaliq) as we drew closer to Madīnah we were suddenly assailed by a fetid gust of wind.” Upon this Rasūlullāh ﷺ remarked: “This foul-smelling wind is blowing due to the death of a hypocrite.” When we reached Madīnah, we learnt that a senior hypocrite had just died.”

Perhaps due to the depraved and evil soul of the hypocrite the entire atmosphere of the vast desert turned putrid, which Rasūlullāh ﷺ and the Ṣaḥābah ﷺ were able to perceive. For ordinary folk, there is no other option but to capitulate before the chosen servants of Allāh Ta‘ālā upon whom Allāh has exposed the contamination of *kufr*. They should bear in mind that an imperceptive person or a person suffering from a cold who is unable to perceive the distinction between the fragrance or stench between a rose and urine is no proof against a person of sound perception. How can a person of unsound perception perceive the goodness and fragrance of good words or the evil and stench of bad words? In Jām’i Tirmizī, it is reported by ‘Abdullāh bin ‘Umar ؓ that Rasūlullāh ﷺ said: “When a servant speaks lies the angel distances himself a whole mile from the liar due to the disgusting odour of the lies.”

Sufyān bin ‘Uyaynah رحمه الله عليه says: “When a servant decides to perform a good deed, his body emanates a fragrant scent. From this the angels deduce that he has intended to perform a good deed. And when he intends to commit an evil deed his body discharges an unpleasant odour, from which the angels deduce that he has intended to carry out an evil.”

Just as every perfume has a distinctive fragrance, it wouldn’t be surprising if every good deed also has a distinctive fragrance. Just as a perfume merchant or a fragrance connoisseur is readily able to identify the brand of perfume merely by smelling the fragrance, perhaps the angels are also able to identify the type of good deed a person intended merely by smelling the fragrance he emanates. And Allāh Ta‘ālā knows best.

Wahab bin Munabbah رحمه الله عليه used to say: “A person does not breathe his last until he sees the recording angels *Kirāman-Kātibīn*. If he passed his life in their company with good deeds, they say to him: “*Jazākallāhu Khayrā*. May Allāh Ta‘ālā reward you favourably. What a pleasant companion you were to us. On so many occasions you included us in your gatherings of goodness and on so many occasions of your sincere devotions we perceived a fragrant aroma emanating from you.” However, if he passed his life in their company with evil deeds, the angels condemn him saying: “May Allāh not reward you favourably. How many times we were forced to accompany you on occasions of sin and how often we were subject to suffer the stench discharged by your body.”

And Muḥammad Ibn Wās’i رحمه الله عليه used to say to his friends: “I am so immersed in sin that if one of you had to get a whiff of the stench of my sins, he wouldn’t be able to sit next to me.”

It is quite strange to note that ‘Abdullāh bin Ubayy, was a bitter enemy of Islām and the leader of the hypocrites but his son, also named ‘Abdullāh, was a sincere and committed Muslim and in reality he was an ‘Abdullāh (the slave of Allāh) whilst his father was ‘Abdullāh by name only. When ‘Abdullāh, the son, heard his father’s insolent words, ‘the noble amongst us will expel the ignoble’,

he immediately stood up, grabbed hold of his father and demanded: “By Allāh! I will never allow you to enter Madīnah until you don’t declare that *you* are ignoble whilst Rasūlullāh ﷺ is noble.” The moment his father admitted this, he released him.

When they returned to Madīnah, ‘Abdullāh ﷺ appeared before Rasūlullāh ﷺ and submitted: “O Rasūlullāh! I heard that you are about to issue an execution order against my father. If you permit, I am prepared to behead my father and place his head before you. I fear that if you had to charge someone else to execute him, I may be overcome with indignation and murder the executioner himself. In this manner, I may turn out to be guilty of murdering another Muslim.” Rasūlullāh ﷺ dissuaded him from taking the life of his father and directed him to treat his father with graciousness and politeness.

Incident of Slander

The episode of slander against Ummul-Muminī Hadrat ‘Āyeshah رضي الله عنها also occurred on their return from this expedition. On this expedition, Hadrat ‘Āyeshah رضي الله عنها also accompanied Rasūlullāh ﷺ. Since the injunction of Hijāb (pardah) was already revealed, Hadrat ‘Āyeshah رضي الله عنها was borne on a *hawdaj* (palanquin or camel carriage). She would be made to mount and dismount the camel with the *hawdaj* being carried up or down. The *hawdaj* itself was fully concealed with a curtain suspended over its sides.

As they drew closer to Madīnah, they set up camp at a certain place. When the army was instructed to depart, Hadrat ‘Āyeshah رضي الله عنها was gone to answer the call of nature at a secluded spot far away from the people. As she was returning, her necklace of pearls broke and fell to the ground. She got delayed in searching and retrieving them.

The army was about to depart. The curtains of the *hawdaj* were drawn and on the inference that Hadrat ‘Āyeshah رضي الله عنها was seated within the carriage, the carriage-bearers hoisted the carriage and mounted it onto the camel in preparation for departure. The women at that time were generally thin and Hadrat ‘Āyeshah رضي الله عنها, due to her young age, was even more slender in built. This is why the build carriage-bearers had no hint of the carriage being lighter than usual. She only found her necklace (beads or pearls) after the army departed and by the time she returned to camp, there was not a soul to be seen. Reasoning that when Rasūlullāh ﷺ does not find her at the next halt, he would surely send someone to search for her at this very spot, she decided to remain where she was. She covered herself with a sheet and lied down. A little while later she fell fast asleep.

Safwān bin Mu‘attal Sulamī رضي الله عنه, who was appointed to retrieve any valuables inadvertently dropped by the travellers, happened to come on the scene. The instant he laid eyes on her, he recognised her. He had seen Hadrat ‘Āyeshah رضي الله عنها before the laws of Hijāb were revealed.

At once, he recited *Innā Lillāhī wa Innā Ilayhī Rāji‘ūn*. On hearing this unexpected sound, Hadrat ‘Āyeshah رضي الله عنها was jerked awake. She promptly covered her face with her sheet. Hadrat ‘Āyeshah رضي الله عنها narrates: “By Allāh, he didn’t speak to me at all nor did he utter a single word except his expression of lament (with the words *Innā Lillāhī wa Innā Ilayhī Rāji‘ūn*).” Perhaps, Hadrat Safwān رضي الله عنه uttered these words loudly to alert Hadrat ‘Āyeshah رضي الله عنها of his presence and to ensure that there is no opportunity of further dialogue. And there was no conversation whatsoever between the two.

Hadrat Safwān رضي الله عنه guided the camel close to Hadrat ‘Āyeshah رضي الله عنها and made it sit down. According to Ibn Ishāq’s narration, he steered the camel before her whilst he himself moved away. Hadrat ‘Āyeshah رضي الله عنها mounted the camel and taking hold of the reins, Hadrat Safwān رضي الله عنه set off. In this manner, they continued their journey until they caught up with the rest of the army. It was in the middle of the afternoon when they reached and the moment ‘Abdullāh bin Ubayy and his cohorts of hypocrites caught sight of them, they plunged into a frenzy of ludicrous accusations and derisory allegations. Those who were doomed to destruction were destroyed.

When they reached Madīnah, Hadrat ‘Āyeshah رضي الله عنها fell ill. She was in poor health for a whole month. The scandalmongers and mischief-makers were rapturously engrossed in this malicious gossiping whilst she, on the other hand, had absolutely no knowledge whatsoever about the defamatory slurs flying about her. However, she was dreadfully perturbed by the relative aloofness of Rasūlullāh ﷺ and the unexplained withering of his affection and love for her as he was wont to display in her previous bouts of illness. She was obviously agitated by the fact that Rasūlullāh ﷺ comes home and enquires about her health from others and walks out. “Why doesn’t he enquire from me directly?” she mused. This detachment further aggravated her anguish and pain.

Hadrat ‘Āyeshah رضي الله عنها relates: “One night Ummu Mistāḥ رضي الله عنها and I went out to the field to relieve ourselves. (It was the custom amongst the Arabs of the past not to erect toilets within the homes due to the odorous smell etc.) On the way, Ummu Mistāḥ رضي الله عنها spoke ill of her son.” Hadrat ‘Āyeshah رضي الله عنها countered: “How can you speak ill of a man who participated in the battle of Badr?” Astonished by her trusting response, Ummu Mistāḥ رضي الله عنها said: “O you naïve girl! Haven’t you heard the story making its rounds?” “What stories?” she asked in alarm. When Ummu Mistāḥ رضي الله عنها related the entire incident to her, Hadrat ‘Āyeshah رضي الله عنها’s health took a turn for the worse. According to a *Mursal Hadīth* of Sa‘īd bin Manṣūr, the moment this scandalous allegation fell onto her ears, she was seized by a shuddering fever brought on by this horrifying news. Hadrat ‘Āyeshah رضي الله عنها narrates: “The moment I heard of this rumour, I felt so sickened with grief that unintentionally even the thought of jumping into a well crossed my mind.”

Even without relieving herself, she returned home. Hadrat ‘Āyeshah رضي الله عنها narrates: “When Rasūlullāh ﷺ came home, I requested him to allow me to visit my parents. I actually wanted to make further enquiries about this incident from my parents. Rasūlullāh ﷺ permitted me to visit my parents. “When I came to my parent’s home, I asked my mother: “Mother! Do you know what people are saying about me?” She replied: “Daughter! Don’t be distressed. It is an accepted norm in the world that a woman who is beautiful and morally upright and she enjoys a lofty status in the affections of her husband, jealous women are bound to haunt her with their destructive wiles.” I replied: “*Subḥānallāh!* Is this rumour really making its rounds amongst the people?” According to

⁵⁹ Ummu Mistāḥ رضي الله عنها’s mother was the aunt of Abū Bakr رضي الله عنه, his mother’s sister. So Ummu Mistāḥ رضي الله عنها was the cousin of Abū Bakr رضي الله عنه. And Mistāḥ رضي الله عنه was the nephew (cousin sister’s son) of Abū Bakr رضي الله عنه.

Hishām’s narration, she asked: “Does father know about this rumour?” She replied in the affirmative. According to Ibn Ishāq’s narration, she relates: “I said: “May Allāh forgive you, mother. This malicious rumour is making its rounds amongst the people and you didn’t even mention it once to me?” Whimpering these words, my eyes welled up in tears and I emitted a few shrieks of agony.”

My father Abū Bakr ﷺ was busy reciting the Holy Qurān in the upper section of the house. When he heard me shriek, he came down and asked my mother what’s happening. Mother replied: “She (‘Āyeshah) is now apprised of the situation and she now knows about the rumours.” On hearing this, Abū Bakr ﷺ started weeping.

I, on the other hand, was gripped with such a bout of shivering that my mother Ummu Rūmān had to swaddle me with whatever available clothing she had in the house. I cried all night long. Not a moment passed without teary eyes until morning greeted us in this state of tormenting agitation.

When there was a delay in the revelation of the *Wahī* (divine revelation), Rasūlullāh ﷺ consulted Hadrat ‘Alī ﷺ and Hadrat Usāmah ﷺ on this matter. Hadrat Usāmah ﷺ declared: “O Rasūlullāh! These are members of your family who are befitting to your lofty status and to the rank of prophethood. There is absolutely no question about their chastity and purity. The purity and chastity of your family members is more conspicuous than the blazing sun. There is absolutely no need to consult us on this matter. And if you really want my opinion, I will submit by saying: ‘as far as we know, we know nothing but good about all the pure wives’.

Hadrat ‘Alī ﷺ, on noticing the anguish and sorrow of Rasūlullāh ﷺ, submitted: “O Rasūlullāh!⁶⁰ Allāh Ta‘ālā did not constrain you with any restriction. There are many other women besides her. If you ask the slave girl (Barīrah ﷺ), she will tell you the truth.”

In other words, you are under no obligation. Separation is within your control but before you do anything, why don’t you ascertain the facts from the slave girl of the house? She will be able to give you a factual report (because the maids and slaves of the house are more aware of the intimate matters of the household than the men folk).

Some narrations insinuate that due to this counsel offered by Hadrat ‘Alī ﷺ, Hadrat ‘Āyeshah رضي الله عنها was a bit displeased with him. Hypothetically, even if we had to concede that she was a bit offended with his counsel, this annoyance and displeasure was a definite sign of the close relationship both of them had. A person normally gets upset with whom he enjoys a close relationship and not with strangers. At that time, Hadrat ‘Āyeshah رضي الله عنها was of tender age. A mountain of heartache was pressing down upon her. In such circumstances, a person tends to become a bit miserable and the slightest irritation can hurl him into a cesspool of anguish. On noticing the misery of Rasūlullāh ﷺ, Hadrat ‘Alī ﷺ mentioned these words merely to raise his spirits and placate his anguish. Outwardly, he sided with Rasūlullāh ﷺ but inwardly he portrayed the purity of Hadrat ‘Āyeshah رضي الله عنها in a manner that Rasūlullāh ﷺ is not distressed any further. He meant to say: “Soon, the reality of this issue will be unveiled before you by Allāh Ta‘ālā but for the time being why don’t you ask Barīrah about her?”

Rasūlullāh ﷺ called for Barīrah. According to Miqām’s narration, Rasūlullāh ﷺ summoned Barīrah and asked: “Do you testify that I am the messenger of Allāh?” She replied: “Yes!” He said: “I intend to ask you something. Don’t hide anything from me (because Allāh will surely disclose it to me by means of divine revelation).” When she gave her assurance, Rasūlullāh ﷺ asked: “Did you ever notice anything about ‘Āyeshah that you found despicable?” She replied: “Never!”

According to Bukhārī’s narration, Rasūlullāh ﷺ asked Barīrah: “O Barīrah! Did you ever catch sight of anything that gave you cause for concern or suspicion?” Barīrah replied: “Never, I swear by the Being who has sent you with the truth! I haven’t observed ‘Āyeshah engaged in anything that is objectionable or punishable. Yes, she is after all a young girl. She kneads her dough and dozes off to sleep and a kid goat would come and eat it up.” In other words, she is naïve and neglectful of simple things like her dough and dhal. How can she ever be acquainted with the cunning and scheming ways of the world?” This explanation was provided by Ibn Munīr *Nawwarallāhū Wajjahū* in his commentary of this Hadīth.

On hearing this comforting response from Barīrah, Rasūlullāh ﷺ went to the Musjid, ascended the pulpit and delivered a *Khutbah* wherein he praised Allāh Ta‘ālā and said:

“O Muslims! Who will assist me in challenging that man who has caused me untold anguish in regards to my family? By Allāh! I haven’t noticed anything but chastity and purity in the members of my family. As for the man whom they accuse (of this sin), I don’t know of anything but good about him.”

On hearing these words, the chief of the Aws tribe, Hadrat S‘ad bin Mu‘āz ﷺ stood up and submitted: “O Rasūlullāh! I am ready to offer you any form of assistance. If this man (the accuser) is of the Aws tribe, we, without any prodding from you, would surely behead him and if he is from our brothers’ tribe, the Khazraj, then too we would not hesitate in killing him if you charge us to do so.

S‘ad bin ‘Ubādah ﷺ, the chief of the Khazraj tribe, inferred that S‘ad bin Mu‘āz ﷺ is making a veiled reference to us, as though he is hinting that the accusers and slanderers are from the Khazraj tribe. This implied reference drove him into a spell of uninhibited fervour, as mentioned in Ibn Ishāq’s narration, and he addressed S‘ad bin Mu‘āz ﷺ and boomed: “Never, by Allāh! You will never be able to kill him.” In other words, if he is a member of our tribe, we will take the privilege of executing him.

S‘ad bin Mu‘āz ﷺ’s cousin (father’s brother’s son) Usaid bin Hudair ﷺ addressed S‘ad bin ‘Ubādah ﷺ and said: “You are wrong! If Rasūlullāh ﷺ has to charge us to behead him, we will definitely behead him ourselves, whether he is of the Khazraj tribe or any other tribe for that matter. Nobody will dare stop us. And are you a hypocrite that you are speaking in defence of the hypocrites?”

In this manner, the argument reached a frenzied tenor as though both tribes are on the verge of exchanging blows. Rasūlullāh ﷺ descended the pulpit and calmed both parties down.

Hadrat ‘Āyeshah رضي الله عنها relates: “This day also passed in unrestrained sobbing. My tears didn’t stop flowing for a single moment. The night also passed in this state of emotional agony. I was overwhelmed with such heartache that my parents imagined that my ‘liver is sure to split asunder in grief’.

⁶⁰ Allāh forbid! Hadrat ‘Alī ﷺ had no doubt whatsoever in the chastity and purity of Hadrat ‘Āyeshah رضي الله عنها. He mentioned these words merely to console Rasūlullāh ﷺ and to soothe his anguish. What he meant was, due to your distress and sorrow, do not be hasty in separating from her and do not form an opinion about her before investigating the matter fully. And Hadrat ‘Alī ﷺ advised Rasūlullāh ﷺ to seek the opinion of Barīrah the slave girl because Hadrat ‘Alī ﷺ was absolutely certain that Barīrah was more familiar with the chastity and purity of Hadrat ‘Āyeshah رضي الله عنها. [Fathul-Bārī volume 8 page 387]

In the morning, my parents came and sat close to me whilst I was busy sobbing away in distress. In the interim, an Anṣārī woman also came and joined me in crying. We were obviously weeping away when Rasūlullāh ﷺ unexpectedly came into the house. He offered Salām and seated himself close to me. From the time these rumours were making their rounds, he had never ever sat so close to me. A whole month had passed in anticipation of the revelation of *Wahī* (divine revelation). After taking a seat, Rasūlullāh ﷺ praised Allāh Ta‘ālā and addressing me, he said: “O ‘Āyeshah! Such and such news about you has reached me. If you are innocent, Allāh will certainly declare your innocence. And if you perpetrated a sin, seek the forgiveness of Allāh and beg His pardon because if a servant confesses to his perpetration of a sin and begs the forgiveness of Allāh, Allāh will surely forgive him.”

Ḥadrat ‘Āyeshah رضي الله عنها narrates: “When Rasūlullāh ﷺ terminated his discourse, my tears stopped flowing. I couldn’t even shed a single tear. I told my father: “Why don’t you respond to Rasūlullāh ﷺ on my behalf?” He replied: “I am at a loss. I have no idea what to say to him.” I repeated the same request to my mother, who replied in the same vein. Thereafter, I took the bold step of replying myself and declared: “Allāh is well aware of my innocence but this rumour has been so deeply rooted into your hearts that if I assert my innocence – and Allāh Ta‘ālā is well aware of my innocence – you will not believe me. On the contrary, hypothetically speaking, if I confess to this sin, you will believe me whereas Allāh Ta‘ālā Himself knows I am totally innocent.”

Sobbing in anguish, I cried out: “By Allāh! I will never ever repent from the sin they attribute towards me. I will simply utter what Yūsuf عليه السلام’s father expressed before his sons: “So patience is most fitting and it is Allāh alone whose assistance can be sought against (the rumour) you attribute (to me).”

She relates: “Saying this, I went and lied down on my bed. At that time I was utterly certain that Allāh Ta‘ālā would exonerate me from this sin but I had absolutely no idea that Allāh Ta‘ālā would declare my innocence by the revelation of divine verses that would be perpetually recited.”

According to another narration, she says: “I had absolutely no idea that verses of the Qurān would be revealed about me, verses that would be recited in the Musjids and in the *Salāhs*.” Yes, I had merely hoped that Rasūlullāh ﷺ would be shown my innocence through a dream etc. In this manner, I anticipated Allāh Ta‘ālā to exonerate me of this rumour.

Revelation of the verses of exoneration

(In favour of the Maryam of this Ummah, the pure and most dear wife of Rasūlullāh ﷺ, Ummul-Muminīn Ḥadrat ‘Āyeshah Siddīqah bint Siddīq, may Allāh be pleased with her, her parents and those who believe in her innocence and may the curse of Allāh strike those who doubt her chastity and purity.)

Rasūlullāh ﷺ barely moved from his place when suddenly the signs of divine revelation appeared on his face. In spite of the severe cold, droplets of perspiration like pearls started dripping down his blessed forehead. Ḥadrat ‘Āyeshah رضي الله عنها relates: “As for myself, I wasn’t perturbed in the least because I was confident of my innocence and Allāh Ta‘ālā wouldn’t be unjust to me. As for my parents, they were so devastated by anxiety that I feared they would perish in trepidation of a verse about to be revealed corroborating these rumours.

“Abū Bakr رضي الله عنه’s state of anxiety was such that sometimes he would look towards me and sometimes he would cast his glance towards Rasūlullāh ﷺ. When he would direct his gaze towards Rasūlullāh ﷺ, he would be terrified and wonder what type of divine commandment is being revealed from the sky, a commandment that is bound to endure up to the day of judgement. However, when he would peer in my direction and witness my serene composure, he would cherish some hope (of my exoneration). The entire household was seized with this apprehension between hope and fear when the divine revelation came to an end and Rasūlullāh ﷺ’s blessed face was aglitter with delight and joy. Wiping his blessed forehead with his blessed hand, he turned towards ‘Āyeshah رضي الله عنها and the first words he uttered were: “Congratulations, O ‘Āyeshah! Allāh Ta‘ālā has revealed your innocence.”

To this my mother remarked: “Stand up, O ‘Āyeshah! Express your appreciation to Rasūlullāh ﷺ.” I replied: “By Allāh! I will never express my gratitude to anyone other than Allāh Ta‘ālā Who has declared my innocence.”

In this state of utter dejection, when these ten verses of the Holy Qurān were revealed in favour of Ḥadrat ‘Āyeshah رضي الله عنها’s purity and chastity, she was so overwhelmed with unbridled delight that she was seized with a rapture that directed her gaze away from everything other than Allāh Ta‘ālā. This heavenly gift (of exoneration) and divine revelation of her innocence was only due to her marriage to Rasūlullāh ﷺ. Rasūlullāh ﷺ in reality served as the medium between her and Allāh Ta‘ālā and expression of gratitude to the medium is also necessary. Ḥadrat ‘Āyeshah رضي الله عنها’s refusal to express her gratitude before Rasūlullāh ﷺ stems from her *Nāz* (quirky love) she enjoyed with Rasūlullāh ﷺ and the reality of this *Nāz* is that the tongue tends to convey something other than what is filled into the heart. Outwardly, her behaviour signalled a demeanour of apathy and surliness but the heart is imbued with love and adoration. Seemingly it was a sign of pride but in reality a thousand angles of humility are concealed within this *Nāz*.

Thereafter, Rasūlullāh ﷺ informed those present that Allāh Ta‘ālā had revealed the following verses:

“Verily those who brought forth a slander are a group from amongst you. Do not regard it as bad for you but it is good for you. For each of them is the extent he has earned of the sin. And as for him who has earned a greater share of the sin from amongst them, for him will be a great punishment. Why then, did not the believing men and women, when you heard it (the slander), think good of their own people and say: ‘This (charge) is an obvious slander.’ Why didn’t they produce four witnesses upon this? Since they (the slanderers) have not produced four witnesses, then by Allāh they are liars. Had it not been for the grace and mercy of Allāh over you in this world and the hereafter, a great punishment would have befallen you for what you had spoken. When you were propagating it with your tongues and uttering with your mouths that of which you have no knowledge, you regard it as something trivial whereas it is critical by Allāh. When you heard this (slander) why didn’t you say: It is not appropriate for us to speak like this, ‘*Subhānak* (glory be to You), this is a blatant slander.’ Allāh warns you not to repeat the likes of this forever, if you are (truly) believers. And Allāh clearly explains the *Āyāt* (proofs, verses) to you and Allāh is all-knowing, all-wise. Verily those who like evil (like adultery etc.) to proliferate amongst the believers, for them is a painful punishment in this world and the hereafter. And Allāh knows and you know not. And had it not been for the grace and mercy of Allāh upon you, (Allāh would have swiftly taken you to task), Allāh is most affectionate, most merciful.”

When Rasūlullāh ﷺ completed the recitation of these verses, Hadrat Abū Bakr ؓ, on hearing the verses confirming the purity and chastity of his beloved daughter, stood up and kissed his innocent and virtuous daughter on her forehead. She asked: “Father! Why didn’t you consider me innocent before this?” Hadrat Abū Bakr ؓ - who was imbued with truthfulness in every fibre of his being, who was a mountain of honesty and couldn’t be moved by the most dreadful tragedies – offered a reply that is fit to be inscribed on the tablets of the hearts: “Which sky will provide me with shelter and which earth will bear me if I have to utter something I have no knowledge of?” Thereafter Rasūlullāh ﷺ left Hadrat Abū Bakr ؓ’s house and proceeded to the Musjid where he delivered a sermon and recited the ten verses affirming the innocence of Hadrat ‘Āyeshah رضي الله عنها.

The chief perpetrators of this gossip mongering were principally the hypocrites. Alḥamdulillāh, none of the Muslims except a few were implicated in this slander. The few who fell into this trap of the hypocrites due to their naivety and gullibility were:

Mistāḥ bin Athāthah, Hassān bin Thābit and Hamnah bint Jahsh. Each of them were sentenced to eighty lashes, the punishment for slander as imposed by the Islāmic penal code and each one of them also repented from their sin. According to the more reputable reports, ‘Abdullāh bin Ubayy was not punished because he was, after all a hypocrite and not a Muslim but according to other narrations, he was also subjected to eighty lashes. And Allāh Ta‘ālā knows best.

Mistāḥ was the maternal cousin of Hadrat Abū Bakr ؓ, his mother’s sister’s son. Due to his impoverishment, Hadrat Abū Bakr ؓ would see to his financial needs but when Mistāḥ entangled himself in this episode, Hadrat Abū Bakr ؓ vowed never to spend on him again. Upon this, Allāh Ta‘ālā revealed the following verse:

“And let not those who have been blessed with grace and wealth swear not to provide (any assistance) to the kinsmen, the destitute and those who emigrated in Allāh’s path. Let them pardon and forgive. Don’t you want Allāh to pardon you? And Allāh is forgiving, merciful.” (Sūrah Nūr verse 22)

When Rasūlullāh ﷺ recited this verse to Hadrat Abū Bakr ؓ, he submitted: “Of course, I want Allāh to pardon me.” He then continued providing financial assistance to Mistāḥ and swore: “By Allāh! I will never cease helping Mistāḥ.” Compared to previous times, he now doubled his financial assistance to him.

Note: The objective of the revelation of the aforementioned verse “And let not those who have been blessed with grace and wealth...” was to reprimand Hadrat Abū Bakr ؓ. It was a warning to him not to step out of the sphere of *Siddīqiyyat* and to refrain from doing anything contrary to his status of spiritual perfection. Although it was permissible for Hadrat Abū Bakr ؓ to discontinue providing financial assistance to Mistāḥ due to his transgression but the status of *Siddīqiyyat* demands that he rewards a bad deed, not with another bad deed but with a good deed. Abū Bakr ؓ readily grasped the significance of this admonishment and doubled Mistāḥ’s stipend. Although Mistāḥ erred by counting on hearsay, he was after all, a Badrī Ṣaḥābī in favour of whom Allāh Ta‘ālā declared: “Do whatever you wish, I have forgiven all of you.” This is why, in view of his Badrī status, Allāh Ta‘ālā interceded on his behalf. “O Abū Bakr! You are a man of *Faḍl* whilst Mistāḥ is a man of Badr. So don’t slash his stipend and pardon his faults, Allāh Ta‘ālā will overlook your faults.”

Note: This verse is a patent proof of Abū Bakr ؓ’s grace and virtue. What greater virtue can there be beyond Allāh Ta‘ālā addressing him as a member of *Ulul-Faḍl* (men of grace)?

This verse is related to Hadrat Abū Bakr ؓ. The verses succeeding it relate to the purity of Hadrat ‘Āyeshah رضي الله عنها:

“Verily those who slander chaste, naïve and believing women, they are cursed in this world and the hereafter and for them is a great punishment. On the day when their tongues, their hands and their feet will bear witness against them about what they used to indulge in. On that day Allāh will pay them in full what is due to them, and they will know that Allāh is the truth, the manifest of justice and the truth. Evil women are for evil men and evil men are for evil women. And pure women are for pure men and pure men are for pure women. These people are innocent of what they (the hypocrites or slanderers) say. For them (the pure men and women) is forgiveness and a gracious sustenance.” (Sūrah Nūr verse 23-26)

Hāfiz Ibn Qayyim رحمه الله عليه says: “This incident was a form of test and trial from Allāh Ta‘ālā. The objective of this test was to distinguish between the sincere *Īmān* of the believers and the deceitful hypocrisy of the hypocrites. This would enhance the *Īmān* and sincerity of the believers and exacerbate the hypocrisy of the hypocrites. Furthermore, this test would clearly establish who cherishes good thoughts about the pure family of Rasūlullāh ﷺ and who harbours evil thoughts about them. Any wicked thought about the wives of Rasūlullāh ﷺ is actually tantamount to harbouring an evil thought against Allāh ﷻ. Such an evil thought implies that Allāh ﷻ chose a perverse adulteress as a wife for His most beloved and most superior Rasūl. *Subḥānallāh!*

Furthermore, another objective of this incident was to portray the eminence of Rasūlullāh ﷺ and the status of his pure wives. Allāh Ta‘ālā did not confirm the purity of Hadrat ‘Āyeshah رضي الله عنها through the tongue of Rasūlullāh ﷺ but Allāh ﷻ Himself took the responsibility of establishing her chastity and purity and He revealed her innocence and purity in His inimitable book that would be recited right up to *Qiyāmah* in public assemblies, *Miḥrābs*, Musjids, sermons and *Ṣalāhs*.

And the apparent delay in the descent of revelation exonerating Hadrat ‘Āyeshah ؓ was not without divine wisdom. The idea behind this delay was to propel her *‘Ubūdiyyat* (humble veneration) to a level of *Kamal* (spiritual perfection). When the wail of the downtrodden, the restless agitation and the beggarly lamentation of the humble person reaches a level of perfection in the divine court of Allāh Ta‘ālā and when hope shifts away from everyone other than Allāh Ta‘ālā and when the hearts of those who harbour good thoughts of Allāh Ta‘ālā and His Rasūl agitatedly await divine revelation, then Allāh Ta‘ālā gives life to the dead hearts of the devoted servants with the elixir of divine revelation. Then only He honoured *Siddīqah* bint *Siddīq* رضي الله عنها with the ceremonial robe of purity and chastity.

On the basis of these verses and Ahādīth we resolutely establish that nobody but Allāh Ta‘ālā has knowledge of the unseen. Rasūlullāh ﷺ hovered about in uncertainty for a whole month. Had Allāh Ta‘ālā not apprised him of the reality of the situation, he would have been unaware.

Ruling on those who slander Ḥaḍrat ‘Āyeshah and other wives

Subsequent to the revelation of the Qurānic verses vindicating Ḥaḍrat ‘Āyeshah رضي الله عنها, the person who slanders the pure wife of the most noble of all the Prophets, Muḥammad Rasūlullāh ﷺ, the wife who has been referred to as *Mubarraah Minas-Samā’⁶¹*, such a person is unanimously declared a *Murtadd* (apostate) because he is effectively falsifying or rejecting the Holy Qurān. Just as scepticism in the purity and chastity of Ḥaḍrat Maryam bint ‘Imrān is tantamount to *kufṛ* (disbelief) similarly, to entertain any doubt about the chastity and purity of Ḥaḍrat ‘Āyeshah رضي الله عنها is undeniably regarded as *kufṛ* as well. And just as the Jews are cursed and damned for their slanderous allegations against Ḥaḍrat Maryam رضي الله عنها, similarly, the Rawafid (Shias) are cursed and damned for their allegations against Ḥaḍrat ‘Āyeshah رضي الله عنها. The slanderers of Ḥaḍrat Maryam Siddiqah were the Jews of Ummate ‘Īsā and the slanderers of Ḥaḍrat ‘Āyeshah رضي الله عنها are the Jews of Ummate Muḥammadiyyah.

A Rafidī (Shia) made disparaging remarks against Ḥaḍrat ‘Āyeshah رضي الله عنها in front of an Imām of the Ahle-Bayt. The Imām immediately directed his servant to behead the culprit, saying: “This person is guilty of disparaging Rasūlullāh ﷺ because Allāh Ta‘ālā declares: ‘Evil women are for evil men and evil men are for evil women. And pure women are for pure men and pure men are for pure women. These people are innocent of what they (the hypocrites or slanderers) say. For them (the pure men and women) is forgiveness and a gracious sustenance.’ So if this man declares ‘Āyeshah to be an evil woman, he indirectly declares Rasūlullāh ﷺ (Allāh forbid) to be an evil man. Hence, this man is a *kāfir* (disbeliever) who deserves to be executed.” The narrator says: “I was present when this man was beheaded.”

Allāh Ta‘ālā refers to the pure wives of Rasūlullāh ﷺ as *Ummahātul-Muminīn* (the mothers of the faithful) in the Holy Qurān. He says: “The Nabī is closer to the believers than their own selves and his wives are their mothers.”

Allāh forbid! Would Allāh ever mention a flagrant sinner or adulteress with such a lofty title? Never. Ibn ‘Abbās ؓ says: “Not a single wife of any Nabī ever perpetrated the sin of adultery.”

To sum up, the person who utters such unseemly words against the wife of the messenger, it is not permissible to give any heed whatsoever to such blatant lies. To refer to a person’s wife as an adulteress is, in effect, tantamount to referring to him as a cuckold. Those who accuse Ḥaḍrat ‘Āyeshah رضي الله عنها should reflect, what they are indirectly referring to the pure Rasūl ﷺ as. The heart shudders even to imagine something as ominous as this.

Revelation of Tayammum

According to some narrations, in their return from this expedition, Ḥaḍrat ‘Āyeshah رضي الله عنها lost her necklace and dawn broke whilst the caravan was searching for it. There was no water in this area. The verses of *Tayammum* were revealed and the Ṣaḥābah ؓ performed their Fajr Ṣalāh with *Tayammum*. The Ṣaḥābah ؓ were so overcome with joy that Usaid bin Hudair ؓ, swept with elation, remarked: “O family of Abū Bakr! This is not the first of your blessings. In fact, due to your *barakah* (blessings and good fortune), a number of concessions in divine commandments have already been revealed.”

According to other research scholars, the verses of *Tayammum* were not revealed in this campaign of Banū Mustalaq but they were revealed on another journey subsequent to the campaign of Banū Mustalaq. This is evident from the narration of M’ujam Tabrānī wherein Ḥaḍrat ‘Āyeshah رضي الله عنها narrates: “On one occasion I lost my necklace and the slanderers said what they said. Subsequent to this, I once travelled with Rasūlullāh ﷺ on another journey in which I lost my necklace a second time. Everyone was forced to halt in search of the necklace. Ḥaḍrat Abū Bakr ؓ reproachfully remarked to Ḥaḍrat ‘Āyeshah رضي الله عنها: “Daughter, on every journey it seems you are becoming a nuisance to the people.”

At that very moment the verses of *Tayammum* were revealed wherein Allāh Ta‘ālā permitted us to make *Tayammum* and perform Ṣalāh in the absence of water.”

Ḥaḍrat Abū Bakr ؓ was overjoyed with the revelation of the concession of *Tayammum* and addressing Ḥaḍrat ‘Āyeshah رضي الله عنها, he cheerily commented: “You are surely blessed! You are surely blessed! You are surely blessed!”

From this incident it is clearly evident that the verses of *Tayammum* were not revealed in the expedition of Banū Mustalaq but in one of the subsequent journeys or expeditions where the necklace was lost a second time at a place where no water was available and the time for Fajr Ṣalāh had drawn close. This is when the verses of *Tayammum* were revealed.

Battle of Khandaq or Ahzāb

(Battle of the trench or battle of the confederates) - Shawwāl 5 A.H.

The key factor behind this expedition was that following the banishment of Banū Nadīr, Huyayy⁶² bin Akhtab went to Makkah and incited the Quraysh to take up arms against Rasūlullāh ﷺ. Meanwhile Kinānah bin Rab‘ī approached the Banū Ghatfān tribe and

⁶¹ It was the habit of Masrūq while narrating from Ḥaḍrat ‘Āyeshah رضي الله عنها, he would say: “Siddiqah bint Siddīq, the beloved of Rasūlullāh ﷺ and the *Mubarraah Minas-Samā* (the lady whose vindication has been declared in the skies through divine revelation) narrated to me.”

⁶² According to another narration, a whole delegation made up of Huyayy bin Akhtab, Ibn Abil-Ḥaḥīq, Kinānah bin Rab‘ī, Hawzah bin Qays and Abū ‘Ammār Wāilī went to Makkah and roused the Quraysh to launch an attack on Rasūlullāh ﷺ. The delegation pledged their full support saying: “We are ready to assist you until the Muslims are wiped out.” This delegation then proceeded to the

persuaded them too to go into battle against Rasūlullāh ﷺ. Kinānah tempted them to agree by offering them half the produce of the palm trees of Khaybar annually. On hearing this pledge, ‘Uyaynah bin Ḥiṣn Fazārī (their chief) swiftly agreed. The Quraysh, on the other hand, were raring to fight from the beginning (so there was no need to entice them any further). This is how Abū Sufyān, with a force of ten thousand strong, set out towards Madīnah to finish the Muslims off once and for all.

When Rasūlullāh ﷺ heard of their departure, he consulted the Ṣaḥābah ﷺ. Ḥadrat Salmān Fārsī ﷺ proposed the digging of trenches around the city. He argued that it would be somewhat gruelling to fight them on the open field. Fighting them from the protection of the trenches would be more appropriate. This proposal appealed to all the Ṣaḥābah ﷺ.

Rasūlullāh ﷺ himself set its boundaries, drew lines and assigned ten people per ten yards for the digging of the trenches. The trenches were dug so deep that they encountered the moisture of the soil. Ibn S‘ad says that the trenches were completed in six days time. Rasūlullāh ﷺ also physically joined the Ṣaḥābah ﷺ in digging the trenches. He struck the very first pick to the ground with his blessed hands and the following words were on his blessed tongue: “*Bismillāh*, we commence in the name of Allāh. If we were devoted to anyone other than Him, we would surely be doomed to an ill fate. Oh, what a wonderful Lord He is and what a magnificent religion we have!”

It was during the midst of winter. Freezing cold winds were blowing and the Ṣaḥābah ﷺ were starving for a few days but the devoted Muḥājirīn and Anṣār were enthusiastically engaged in digging the trenches. Whilst occupied in shifting mounds of sand, they would chant the following words: “We are those who pledged on the hands of Muḥammad (and we have sold our lives to Allāh for Rasūlullāh ﷺ) that we would continue fighting in *Jihād* as long as we have life within us.”

In response to these words, Rasūlullāh ﷺ would chant: “O Allāh! There is really no life but the life of the hereafter. So forgive the Anṣār and the Muḥājirīn.”

At times he would chant: “O Allāh! There is no goodness but the goodness of the hereafter. So bestow Your blessings upon the Anṣār and the Muḥājirīn.”

Barā bin ‘Āzib ﷺ narrates: “On the day of the trench, Rasūlullāh ﷺ himself was engaged in lugging the sand of the trenches to such an extent that his blessed stomach turned grimy with dust. Whilst carrying the sand, he would chant the following words:

“By Allāh! If it wasn’t for the divine guidance of Allāh, we wouldn’t have been guided. Neither would we have performed our Ṣalāh nor disbursed alms. O Allāh! Shower us with tranquillity and keep us steadfast if we are confronted with the enemy.

They have been vindictive to us. If they wish to ensnare us into any temptation, we will flatly refuse.” (At the end of this stanza are the words *Abaynā, Abaynā* (we will refuse, we will refuse). Whilst Rasūlullāh ﷺ was singing these stanzas, as he came to the end, he would repeatedly recite in a loud tone: *Abaynā Abaynā Abaynā...*”

Ḥadrat Jābir ﷺ narrates: “Whilst digging the trenches, we were confronted by a gigantic boulder. When we raised this issue with Rasūlullāh ﷺ, he replied: “Hang on, I will go down into the trench myself.” Due to severe hunger, Rasūlullāh ﷺ had tied a stone to his abdomen. We also hadn’t tasted anything for three days. Rasūlullāh ﷺ gripped the pickaxe with his blessed hands and landed a single blow to the boulder turning it into a mound of sand.”

According to the narration cited in Musnad Aḥmad and Nasaī, when Rasūlullāh ﷺ landed the first blow with the pickaxe, a third of the boulder shattered and he remarked: “*Allāhu Akbar!* I have been awarded the keys of the kingdom of Syria. By Allāh! At this moment, I can see the red palaces of Syria.” When Rasūlullāh ﷺ struck the boulder a second time, another one third fragment broke off and he remarked: “*Allāhu Akbar!* I have been awarded the keys to Persia. By Allāh! At this moment I can perceive with my very eyes the white palace of Madāin.” When Rasūlullāh ﷺ struck the boulder a third time, the rest of it shattered and he said: “*Allāhu Akbar!* I have been awarded the keys to Yemen. By Allāh, from where I am standing, I can clearly see the doors of Ṣan‘ā.”

According to another narration, when Rasūlullāh ﷺ struck the boulder the first time, a bolt of lightning flashed in the sky and illuminated the palaces of Syria. To this Rasūlullāh ﷺ remarked: “*Allāhu Akbar!*” This *Takbīr* was then also echoed by the Ṣaḥābah ﷺ. Thereafter, Rasūlullāh ﷺ said: “Jibrāil Amīn just informed me that my Ummah is destined to conquer all those cities.”

Note: The digging of trenches was not a strategy employed by the Arabs of that time but it was a strategy of the Persians. The first Persian emperor to devise this strategy of digging trenches was Manūsheher bin Abīraj bin Afrīdūn.

On the suggestion of Salmān Fārsī ﷺ, Rasūlullāh ﷺ adopted this strategy for this particular expedition. This clearly indicates that in war it is permissible to adopt the tactics of the disbelievers. Furthermore, based on this, it is also permissible to use weapons invented or manufactured by the disbelievers. This is evident from the expedition of Tāif wherein Rasūlullāh ﷺ employed a catapult. In the siege of Tustur, Ḥadrat ‘Umar ﷺ commanded Abū Mūsā Ash‘arī ﷺ to deploy a catapult. Furthermore, when ‘Amr bin ‘Ās ﷺ laid siege to Alexandria, he too used catapults. Similarly, the use of poison-tipped arrows and swords is also permissible but the use of lethal smoke⁶³ would only be permissible if there is no other tactic to defeat the enemy. Without an absolute need, the use of such weapons is not permissible.

Allāh Ta‘ālā commands: “And prepare against them whatever you can manage of power and steeds of war, by which you can inspire awe within the enemies of Allāh and your enemies.” From this we deduce that it is vital to learn everything possible to awe the enemy and to establish the honour and splendour of Islām.

Note: The Holy Qurān, Sunnah and Sharī‘ah does not disallow any form of technological progress and skills development. In fact, it regards any profession or skill that contributes to the progress of the country as a collective responsibility. The jurists are unanimous over this view. Yes, Islām is strictly opposed to the brazen shamelessness, blatant immodesty and hedonistic culture of the west. Unfettered liberty in pursuit of base desires ruins moral behaviour and devastates the fibre of society, which subsequently brings about the downfall of the nation.

Ghaṭfān tribe where a similar rousing assurance was offered. In this manner, a force of ten thousand people made up of the Quraysh and the Ghaṭfān under the command of Abū Sufyān set out for Madīnah.

⁶³ The author refers to a type of toxic smoke that was perhaps used to subdue or kill the enemy. This can be likened to today’s toxic gas (or chemical weapons).

The Muslims barely completed the digging of the trenches when the ten-thousand-strong well-equipped army of the Quraysh reached the outskirts of Madīnah. They set up base near Mount Uhūd. With a force of three thousand Ṣahābah, Rasūlullāh ﷺ set out to confront them and set up camp near Mount Sil'a. The trenches were separating both the armies. Rasūlullāh ﷺ directed all women and children to be secured in one of the fortresses.

Until that moment, the Banū Qurayzah Jews were still neutral. However, the leader of the Banū Naḍīr tribe, Huyayy bin Akhtab tried every possible means to win them over as allies against the Muslims. Huyayy bin Akhtab, the leader of the Banū Naḍīr tribe personally went to K'ab bin Asad, the leader of the Banū Qurayzah tribe, who had already signed a peace agreement with Rasūlullāh ﷺ. The moment K'ab caught sight of Huyayy coming, he slammed the fortress door shut. Huyayy shouted: "Open the door. (I wish to speak to you)." K'ab responded: "Shame on you, O Huyayy! You are certainly an ill-fated man. I have already entered into a pact with Muḥammad and I will definitely not violate this agreement because I haven't witnessed anything from him but truthfulness, honesty and execution of his promises."

Huyayy, not wanting to be put down any further, pleaded: "Allow me to present before you something that would guarantee you eternal honour. I have brought the forces of Quraysh and Ghatfān right up to your doorstep. All of us have pledged never to budge an inch until Muḥammad and his companions are utterly annihilated." K'ab replied: "By Allāh! You always bring humiliation and shame in your wake. I will never ever breach the accord with Muḥammad. I haven't witnessed anything from him but truthfulness, honesty and execution of his promises." However, Huyayy was not a person to be easily swayed. He doggedly persisted in his efforts to influence K'ab until K'ab ultimately agreed to break his commitment with Rasūlullāh ﷺ.

When Rasūlullāh ﷺ was informed of their treachery, he sent S'ad bin Mu'āz, S'ad bin 'Ubādah and 'Abdullāh bin Rawāḥah to make further investigations. He also advised them: "If this news proves to be correct, return and inform me in such ambiguous terms that the ordinary person wouldn't be able to grasp its meaning and if this news proves to be incorrect, there is no problem in revealing it publicly."

When this group went to K'ab bin Asad and reminded him about their mutual agreement. He retorted: "What agreement? What pact? And who is Muḥammad? I don't ever remember making a pact with him."

When this group returned to Rasūlullāh ﷺ, they merely said: "'Adal and Qārah." In other words, just as the tribes of 'Adal and Qārah acted treacherously with Aṣḥābe-Raj'ī (Ḥaḍrat Khubaib and his companions), similarly, these Jews are also guilty of treachery. Rasūlullāh ﷺ was immensely disheartened over their betrayal and treachery. Now the Muslims were surrounded by the disbelievers from all sides. Outside enemies resembling a swarm of locusts were camped right before them whilst enemies from within the siege, like the Banū Qurayzah, also linked up with them. In short, the Muslims were facing harrowing odds and to top this, the nights were bitterly cold and they were starving for a number of days.

Allāh Ta'ālā describes this scenario in Sūrah Aḥzāb in the following words:

"Remember when the enemy came upon you from above and from beneath you, and when the eyes were dazzled (with fright) and the hearts reached the throats (in horror) and you started harbouring a number (of ill thoughts) about Allāh. There, the believers were tried and were powerfully shaken." (Sūrah Aḥzāb verses 10-11)

This was a trial for the Muslims. Sincerity and hypocrisy were being screened on the 'scales of trials'. And these scales separated the genuine from the spurious. Alarmed by the current events, now the hypocrites launched into all forms of lame excuses. Some of them said: "O Rasūlullāh! Due to the low walls, our houses are not safe. The safety of our wives and children is crucial. So we appeal to you to allow us to leave.

The Holy Qurān describes this thus:

They (the hypocrites) say: 'Our homes lie exposed (to the enemy).' But they are not exposed. They merely wish to flee. (This is why they are offering lame excuses.)" (Sūrah Aḥzāb verse 13)

The Muslims hearts were infused with sincerity and true faith. Allāh Ta'ālā describes them thus:

"When the believers caught sight of the confederates (Aḥzāb), they said: 'This is what Allāh and His messenger had promised us and Allāh and His messenger had spoken the truth'. And this only enhanced their faith and submission." (Sūrah Aḥzāb verse 22)

Nonetheless, the Jews as well as the hypocrites acted treacherously and deceptively on this expedition. And the Muslims were wedged in on all sides by the enemy on the outside and an enemy within. Due to the frustrating difficulties of the siege, Rasūlullāh ﷺ thought that perhaps the Muslims, driven by natural human nature, would be thrown into a cauldron of panic and anxiety. This is why Rasūlullāh ﷺ proposed that a peace accord be fostered with 'Uyaynah bin Ḥiṣn and Ḥārith bin 'Awf (both leaders of the Ghatfān tribes) by offering them a third of the produce of the palm orchards of Madīnah. This proposal, Rasūlullāh ﷺ surmised, would drive them away from supporting Abū Sufyān and also somewhat relieve the current siege. Subsequently, Rasūlullāh ﷺ expressed this idea before S'ad bin Mu'āz and S'ad bin 'Ubādah. They replied: "O Rasūlullāh! Did Allāh Ta'ālā command you to do this? If yes, it would only be our pleasure to execute this divine commandment or are you proposing this merely out of affection and compassion for us?" Rasūlullāh ﷺ replied: "This is not a divine commandment of Allāh." This is merely a suggestion on my part with your best interests at heart. All the Arabs have coalesced their forces against you and they are 'raining down arrows onto you from a single bow'. With the strategy I have in mind, I wish to undermine their united stance and chip away at their cohesive strength."

S'ad bin Mu'āz submitted: "O Rasūlullāh! When all of us, those people and us, were disbelievers and polytheists, we worshipped idols. We had no idea whatsoever about Allāh Ta'ālā. Even at that time, none of them had the courage to take a single bunch of dates from us except as a guest or by purchasing it from us. And now when Allāh Ta'ālā has blessed us with this inimitable gift of *Ḥidāyat* (divine guidance) and honoured us with Islām, we must surrender our wealth to them? This is impossible! By Allāh! We have no need to relinquish our wealth to these people. By Allāh! We will present them with nothing but the sword. They may do as they deem fit." And Ḥaḍrat S'ad bin Mu'āz took hold of Rasūlullāh ﷺ's blessed hand and rubbed out the entire text of the proposed peace agreement that was written down in this respect.

Two weeks passed like this without any actual combat. During these two weeks, both sides merely engaged in lobbing arrows at one another. At length, a few mounted warriors of the Quraysh; 'Amr bin 'Abduwudd, 'Ikramah bin Abī Jahal, Hubairah bin Abī Wahab, Ḍirār bin Khattāb and Nawfal bin 'Abdullāh, stepped out to engage the Muslims. When they reached the trenches, they remarked: "By Allāh! We've never had such deceptive tactics amongst the Arabs before this."

One section of the trench was a bit narrow. They managed to breach this weak spot, scaled over and challengingly roused the Muslims to step out for hand-to-hand combat. Amr bin ‘Abduwudd, who had dropped down wounded in the battle of Badr, was encased in a full-body armour covering him from head to toe. In a menacing tone, he hailed: “Is there anyone who dares to take me on?” In response to this challenge, the lion of Allāh, Ḥaḍrat ‘Alī ؓ stepped forth and said: “O ‘Amr! I call you unto Allāh and His Rasūl. I invite you towards Islām.” ‘Amr disdainfully replied: “I have no need for such things.” Ḥaḍrat ‘Alī ؓ said: “Okay, I now invite you to fight with me.” ‘Amr replied: “You are still a youngster⁶⁴. Send me someone elder than you. I hate killing someone as young as you.” Ḥaḍrat ‘Alī ؓ replied: “But I would love to kill you.” This drove him into a blind rage. He dismounted his horse and marched up to Ḥaḍrat ‘Alī ؓ. At once, he attacked Ḥaḍrat ‘Alī with his sword. He managed to deflect the strike with his shield but was slightly wounded on his forehead. Ḥaḍrat ‘Alī ؓ then launched an attack on him and finished him off for good.

Ḥaḍrat ‘Alī ؓ yelled out the *Takbīr* of Allāhu Akbar! This was a sign to the Muslims of his triumph over his adversary. Nawfal bin ‘Abdullāh advanced with the sole intention of assassinating Rasūlullāh ﷺ. He was mounted on a horse. He attempted to leap across the trench but he fell into it and broke his neck. The polytheists tendered ten thousand Dirhams to Rasūlullāh ﷺ in exchange of Nawfal’s body but Rasūlullāh ﷺ responded: “He was filthy and the *diyat* (blood money) offered is also filthy. Allāh’s curse is upon him and his *diyat*. We have absolutely no need for his ten thousand nor for his body for that matter.” Rasūlullāh ﷺ then relinquished his body without any form of exchange.

S’ad bin Mu’āz ؓ was struck on his jugular by an arrow. He then made the following Du‘ā:

O Allāh! If this battle with the Quraysh is bound to last (for some time) then make me last also accordingly because I have no yearning greater than fighting the people who subjected your messenger to such hardship, falsified him and evicted him from the safe *Haram*. O Allāh! If this is the end of the war, make this injury a source of my martyrdom and don’t take my life away until I am able to cool my eyes with the humiliation of the Banū Qurayzah.”

This was one of the fiercest days of the battle. Most of the day passed in encountering and launching arrows and rocks. In this turbulence, Rasūlullāh ﷺ missed four *Ṣalāhs*. Rasūlullāh ﷺ had secured the women and children in one of the forts. The fort was in close proximity to the locality of one of the Jewish tribes. Ḥaḍrat Ṣafiyyah رضي الله عنها, Rasūlullāh ﷺ’s father’s sister was also confined to the fort. Ḥaḍrat Ḥassān ؓ was appointed to keep guard over the fort. Ḥaḍrat Ṣafiyyah رضي الله عنها caught sight of a Jew wandering about the fort. She feared he may be a spy or he may be engaged in some nefarious activity. She addressed Ḥaḍrat Ḥassān: “Go out and kill him. He mustn’t be able to divulge any information about us to the enemy.” He replied: “Don’t you know? I am not appointed for that purpose and I am incapable of doing such a thing.” Ḥaḍrat Ṣafiyyah رضي الله عنها then decided to take matters into her own hands. She took a tent peg and struck him with such force that his head cracked open. She told Ḥassān: “He is a man and I am a woman. So I cannot touch him. Go and take off his weapons.” Ḥaḍrat Ḥassān ؓ replied: “I have no need for his weapons and goods.”

During the course of the siege, one of the chieftains of the Ghatfān tribe, Nu‘aim bin Mas‘ūd Ashja‘ī appeared in the presence of Rasūlullāh ﷺ and submitted: “O Rasūlullāh! I have embraced Islām and I believe in you. My people are ignorant about my accepting Islām. Subject to your approval, I wish to embark on a strategy that would eliminate this blockade.” Rasūlullāh ﷺ replied: “Sure. You are a man of great experience. If such a manoeuvre is possible, go for it because after all ‘war is deception’.”

Subsequently, Nu‘aim ؓ initiated such a deceptive strategy in motion that rent the alliance between the Banū Qurayzah and the Quraysh. This forced the Banū Qurayzah to withdraw all forms of support they had offered to the Quraysh. Following the deaths of ‘Amr bin Abduwudd and Nawfal, the remaining Qurayshī warriors (who had managed to breach the trench) made a hasty retreat in defeat. Abū Sa‘īd Khudrī ؓ narrates: “Citing the strain and harshness of this siege, we pleaded with Rasūlullāh ﷺ to make Du‘ā for us. Rasūlullāh ﷺ replied: “Make the following Du‘ā: *Allāhummastur ‘awrātina wa Āmin Raw‘ātina* (O Allāh! Conceal our shortcomings and eliminate the source of our fear.”

According to Ṣaḥīḥ Bukhārī, Rasūlullāh ﷺ made the following Du‘ā: “O Allāh! The revealer of the divine book, the driver of the clouds, the vanquisher of the confederates! Defeat them and shower us with Your divine assistance.”

Allāh Ta‘ālā accepted this Du‘ā of Rasūlullāh ﷺ. He subjected the Quraysh and Ghatfān to such a violent wind that uprooted their tents. The tent-ropes and cables snapped. Cauldrons and other utensils overturned. A steady stream of sand and grit blowing into the eyes threw the entire army of the disbelievers into utter confusion and absolute disorder. In this regard Allāh Ta‘ālā revealed the following verse:

“O you who believe! Remember the favour of Allāh upon you when a number of armies came to you. So We despatched upon them (the disbelievers) a wind and such forces, which you were unable to perceive (i.e. angels). And Allāh is vigilant over your actions.” (*Sūrah Aḥzāb verse 9*)

In this verse, the phrase ‘forces, which you were unable to perceive’ refers to the angels who infused terror and anxiety into the hearts of the disbelievers whilst fortifying the hearts of the Muslims. In this manner, a ten-thousand-strong force of the disbelievers fled in abject disarray. As Allāh Ta‘ālā says:

“Despite the rage of the disbelievers, Allāh drove them back. They gained no good (booty). Allāh sufficed for the believers in the fighting (by sending a wind and angels against the disbelievers). And Allāh is strong and mighty.” (*Sūrah Aḥzāb verse 25*)

Ḥuzaifah bin Yamān ؓ narrates: “Rasūlullāh ﷺ instructed me to glean some information about the Quraysh. I submitted: “I dread being captured by the enemy.” Rasūlullāh ﷺ replied: “Never! You will never be captured.” Rasūlullāh ﷺ then made the following Du‘ā for me: “O Allāh! Protect him from his front, from behind him, from his right, from his left, from above and from beneath him.”

Due to this du‘ā of Rasūlullāh ﷺ, all my anxieties faded away and with a heightened sense of elation I set off. As I was leaving, Rasūlullāh ﷺ cautioned: “Ḥuzaifah! Avoid doing anything unwarranted.”

When I crept into their camp, the wind was blustering so fiercely that nothing was motionless and the night was so dark that nothing was visible. As I drew closer to them, I heard Abū Sufyān muttering: “O people of the Quraysh! This is not a place to stick around. Our animals have perished, Banū Qurayzah have abandoned us and this wind has hurled us all into a state of utter confusion.

⁶⁴ Amr bin ‘Abduwudd was more than ninety at that time. [Zarqānī]

Moving about and even sitting here is almost unbearable. It is best for us to return without delay.” Saying this, Abū Sufyān mounted his camel.”

Huzaifah ؓ narrates: “At that instant I thought of shooting an arrow at him but the words of Rasūlullāh ؐ that I recalled put paid to that, ‘Huzaifah! Avoid doing anything unwarranted’. I then returned to our base.” As the Quraysh started retreating, Rasūlullāh ؐ remarked: “Now we will attack them and they won’t attack us. We will now advance and launch an offensive against them.” In other words, the forces of *kuf*r have become so weak that they lack the guts to take offensive action against Islām, with Islām merely taking a defensive stance. On the contrary, now Islām has turned into such a powerful force that it will launch offensive strikes against the forces of *kuf*r instead of just taking defensive measures against them.

Early the next morning, Rasūlullāh ؐ made preparations to return to Madīnah and the following words were on his blessed tongue: “*Lā Ilāha Illallāhu Wahdahū Lā Sharīkalah Lahul-Mulku Walahul-Hamdu wa Huwa ‘Alā Kullī Shayin-Qadīr. Āibūna Tāibūna Sājidūna Lirabbīnā Hāmidūn. Sadaqallāhu W’adah wa Naṣara ‘Abdah wa Hazamal-Aḥzāba Wahdah.*”

Translation: There is none worthy of worship but Allāh. He has no partner. To Him belongs all supremacy and praise and He has absolute control over everything. We have returned, we are repentant, we are prostrate before our Lord and we praise Him Alone. Allāh has fulfilled His promise, assisted His servant and vanquished the confederates all Alone.

According to Ibn S’ad and Bilāzarī, the siege lasted for fifteen days. Wāqidī says this is the most preferred opinion. However, Sa’īd bin Musayyab رحمه الله says that it lasted for twenty four days.

In this expedition, the polytheists lost three men; Nawfal bin ‘Abdullāh, ‘Amr bin Abduwudd and Maniyyah bin ‘Ubaid whilst six people died as martyrs from the Muslims. They were:

S’ad bin Mu’āz ؓ, Anas bin Uwais ؓ, ‘Abdullāh bin Sahal ؓ, Tufail bin N’umān ؓ, Th’alabah bin ‘Anamah ؓ, K’ab bin Zaid ؓ. Hāfiz Dimyāṭī includes a further two names to this list: Qays bin Zaid ؓ, ‘Abdullāh bin Abī Khālid ؓ

Expedition of Banū Qurayzah

Thursday, Zul-Q’adah 5 A.H.

Rasūlullāh ؐ returned a little while after Fajr from the expedition of the trench. He as well as the Muslims undid their armour and removed their weapons. As the time of Zuhr Ṣalāh drew closer, Jibrāil ؑ appeared before Rasūlullāh ؐ mounted on a mule and donning a turban. He asked: “Did you take off your armour and weapons already?” When Rasūlullāh ؐ replied in the affirmative, Jibrāil said: “The angels haven’t put down their arms as yet nor have they returned (from the battle). Allāh Ta’ālā commands you to proceed towards Banū Qurayzah. I am also on my way to Banū Qurayzah to jolt them.

Ḥaḍrat Anas ؓ narrates: “A peace treaty existed between Rasūlullāh ؐ and the Banū Qurayzah. When the Quraysh turned up with a ten-thousand-strong force to launch an attack on Madīnah, the Banū Qurayzah violated the terms of this treaty and joined the Quraysh. When Allāh Ta’ālā defeated the confederates (the Quraysh and their allies), the Banū Qurayzah scurried into their fortresses and took cover. Jibrāil ؑ, in the company of a significant number of other angels, appeared before Rasūlullāh ؐ and submitted: “O Rasūlullāh! Set off for the Banū Qurayzah without any delay.” Rasūlullāh ؐ responded: “My companions are still exhausted.” Jibrāil replied: “Don’t worry about this. You just proceed towards the Banū Qurayzah. I am on my way to jolt them.” Saying this Jibrāil, accompanied by a great number of angels, proceeded towards the Banū Qurayzah. The whole of Banū Ghanam Street was clouded with dust (caused by the movement of the angels).” Ḥaḍrat Anas ؓ says: “I can still visualise the dust that was raised by the mount of Jibrāil on Banū Ghanam Street, as though I can still perceive it.” Nonetheless, when Jibrāil departed, Rasūlullāh ؐ instructed the Ṣaḥābah ؓ: “None of you should perform his ‘Aṣr Ṣalāh anywhere but in Banū Qurayzah.”

When the time for ‘Aṣr Ṣalāh set in en route to Banū Qurayzah, a difference of opinion emerged amongst the Ṣaḥābah ؓ. Some of them insisted that they will perform their ‘Aṣr Ṣalāh only when they reach Banū Qurayzah whilst the others maintained that they will read it where they are, arguing that this was not the objective of Rasūlullāh ؐ. (They maintained that the aim of Rasūlullāh ؐ was not that the Ṣalāh is disregarded altogether but his aim was to persuade us to make haste in reaching Banū Qurayzah.) When Rasūlullāh ؐ was informed of this conflict, he did not express disapproval towards any of the two parties because both parties had good intentions.

Note: Hāfiz Ibn Qayyim رحمه الله says: “Those who observed the apparent meaning of this Ḥadīth will be rewarded whilst those who made *Ijtihād* (drew an inference) from this Ḥadīth will also be rewarded. However, those who observed the apparent meaning of the Ḥadīth and failed to perform their ‘Aṣr Ṣalāh until they reached Banū Qurayzah and the Ṣalāh time expired by the time they reached, such people managed to secure just one virtue. In other words, they will be rewarded for implementing the apparent injunction of Rasūlullāh ؐ. However, those who drew an inference from this Ḥadīth and figured that the objective of Rasūlullāh ؐ was that they not miss their ‘Aṣr Ṣalāh altogether but that they make haste in reaching Banū Qurayzah, they performed their Ṣalāh en route to Banū Qurayzah. (Unlike those people who implemented the apparent meaning of this Ḥadīth), this second group of people who made *Ijtihād* and *Istinbāt* (drew inference) from this Ḥadīth will attain a double virtue; one for executing the commandment of Rasūlullāh ؐ and the second for guarding his ‘*Ṣalātul-Wustā* (middle Ṣalāh) and that is the Ṣalāh of ‘Aṣr, which, in reality, encompasses innumerable virtues. And the safeguarding of this Ṣalāh has also been mentioned in the Holy Qurān. As Allāh Ta’ālā commands: “Safeguard all your Ṣalāhs and the middle Ṣalāh.” A Ḥadīth warns: “He who forgoes his ‘Aṣr Ṣalāh, all his good deeds are lost.” Although Rasūlullāh ؐ did not express his disapproval at those who merely implemented the apparent meaning of the Ḥadīth because their intention was good but they are not in the same status as those who engaged in *Ijtihād* and *Istinbāt*.

Thereafter Rasūlullāh ؐ despatched Ḥaḍrat ‘Alī ؓ with the battle-ensign of Islām. As Ḥaḍrat ‘Alī ؓ reached there, he was greeted with a whole community of livid Jews openly hurling abuse and foul language against Rasūlullāh ؐ (and this in itself is an unpardonable sin).

Thereafter Rasūlullāh ؐ set out himself and laid siege to the Banū Qurayzah. This siege continued for twenty-five long days. During this time, their leader, K’ab bin Asad assembled the people of his tribe and addressed them thus: “I wish to propose three options before you. One of these three options would assure your deliverance from this ordeal.

“The first option is that you embrace Islām and believe in this man (Muḥammad Rasūlullāh ؐ) because it has become quite obvious to you that this man is truly a divine messenger and this is the same man whose attributes you find written in the *Torāh*. If you embrace Islām, you will be able to protect your lives, your possessions, your children and your wives.”

The Banū Qurayzah retorted: “Never! We will by no means consent to this proposal. We will never renounce our faith.”

K‘ab said: “Fine, if you don’t wish to adopt this proposal, my second proposal is that you kill your wives and children thereby liberating yourselves of any concern for their safety. Take your swords and fight gallantly and courageously against Muḥammad (Rasūlullāh ﷺ). If you are unsuccessful in your conflict with Muḥammad (Rasūlullāh ﷺ), you wouldn’t suffer any heartache in regards to your wives and children and if you are triumphant, women are aplenty and you will also be able to produce children through them.”

The Banū Qurayzah replied: “If we kill our wives and children without any justifiable cause, what pleasure would life have to offer after that?” K‘ab responded: “Okay, if you don’t agree to this, I have a final proposal to make. Tonight is the Sabbath (Saturday). In all probability Muḥammad and his companions would be laid-back today under the notion that since this is a sacred day to the Jews, the Jews wouldn’t be able to launch an attack against them. Why don’t you avail yourselves of this laidback attitude of the Muslims and launch a sudden offensive against them tonight?”

The Banū Qurayzah replied: “O K‘ab! You very well know that our forefathers were transformed into apes and pigs for desecrating this holy day. So how dare you make such a proposal?” Nonetheless, the Banū Qurayzah rebuffed every one of K‘ab’s proposals.

The Banū Qurayzah enjoyed an alliance with Abū Lubābah bin ‘Abdul-Munzir ؓ. This is why they reasoned that perhaps Abū Lubābah ؓ would be able to offer them some assistance in these trying times. So they requested Rasūlullāh ﷺ to send Abū Lubābah ؓ to them to seek his advice and counsel. Rasūlullāh ﷺ permitted him to go to them. As he reached there, they all massed around him. The moment their women and children caught sight of him, they burst out crying. On seeing this pitiable sight, Abū Lubābah ؓ was overwhelmed with sympathy for them. They asked him: “Should we accept Rasūlullāh ﷺ’s instructions and succumb to his verdict?” Abū Lubābah replied: “Yes, that’s the best option.” Whilst saying this, he ran a finger across his neck alerting them to Rasūlullāh ﷺ’s decision to slaughter them.

Abū Lubābah ؓ barely rose from his seat when he realised his folly. He severely castigated himself for betraying the trust of Allāh and His Rasūl ﷺ. From there he went directly to the Musjid and tied himself up to a pillar. He swore an oath: “I will never budge from this place until Allāh pardons my sin.” He also vowed that he would never set foot in Banū Qurayzah ever again and added: “I will never set my eyes upon the locality in which I was guilty of betraying Allāh and His Rasūl ﷺ.”

When Rasūlullāh ﷺ learnt of this, he remarked: “If he came directly to me, I would have sought forgiveness on his behalf but since he has already done what he has done, I will not release him from his bonds until Allāh Himself pardons him. Ultimately, the Banū Qurayzah were compelled to surrender to whatever decision Rasūlullāh ﷺ had in store for them.

Just as the Khazraj tribe were allies of the Banū Naḍīr, similarly, the Aws tribe were allies of the Banū Qurayzah. This is why the people of Aws pleaded with Rasūlullāh ﷺ and beseeched: “O Rasūlullāh! Just as you dealt with the people of Banū Naḍīr on the request of their allies, the Khazraj, we the Aws, implore you to deal with our allies, the Banū Qurayzah in a like manner.” Rasūlullāh ﷺ replied: “Wouldn’t you be pleased if a man from amongst yourselves makes a decision in this regard?” “Surely,” they replied, “we would be pleased with the decision made by S‘ad bin Mu‘āz ؓ.”

When Ḥaḍrat S‘ad bin Mu‘āz ؓ was wounded in the battle of Khandaq (the trench), Rasūlullāh ﷺ got a tent erected for him in the Musjid so that he could visit him nearby. Rasūlullāh ﷺ sent someone to fetch him. He mounted a donkey and as he drew closer, Rasūlullāh ﷺ said: “Stand up in honour of your leader.”

When he dismounted and was comfortably seated, Rasūlullāh ﷺ said: “In regards to the Banū Qurayzah, these people have consigned the decision-making over to you.”

S‘ad bin Mu‘āz ؓ replied: “My decision is as follows: their combatants i.e. their men should be executed and their women and children taken as slaves. Furthermore, all their wealth and possessions should be distributed amongst the Muslims.” To this, Rasūlullāh ﷺ remarked: “Certainly you have passed judgement according to the divine commandment of Allāh Ta‘ālā.” Thereafter, Ḥaḍrat S‘ad ؓ made the following Du‘ā: “O Allāh! You are well aware that nothing is dearer to me than waging *Jihād* against the people who falsified Your messenger and banished him from the Ḥaram. O Allāh! It appears to me that You have now terminated war between us and them. So if we are still destined to go to war with the Quraysh, keep me alive to wage *Jihād* against them in Your path and if You have decreed an end to fighting with them, cause this wound to gush forth and make it a source of my martyrdom.”

He barely completed up this Du‘ā when his wound gushed forth and he passed away. *Innā Lillāhi Wa Innā Ilayhī Rāji‘ūn.*

Ḥaḍrat Jābir ؓ narrates that he heard Rasūlullāh ﷺ saying: “The throne of Allāh shuddered at the death of S‘ad bin Mu‘āz.” According to another narration, all the doors of the heavens were thrown open for him. And the angels of the skies were delighted with the ascension of his soul. Seventy thousand angels, who had never before descended from the skies, participated in his Janāzah Ṣalāh. It is said that his grave would emit the fragrance of musk.

Ultimately, all members of the Banū Qurayzah clan were captured and brought back to Madīnah. They were detained in an Anṣārī lady’s house. A number of trenches were dug in the vicinity of the market place. Thereafter, the (male) prisoners would be brought out of this house in sets of two and four, escorted to these trenches and beheaded. Huyayy bin Akḥṭab and the chieftain of the Banū Qurayzah, K‘ab bin Asad were also executed. When Huyayy bin Akḥṭab (the man who influenced K‘ab bin Asad the chieftain of the Banū Qurayzah to betray Rasūlullāh ﷺ and breach the peace agreement) was brought before Rasūlullāh ﷺ, Huyayy cast his gaze towards Rasūlullāh ﷺ and said: “By Allāh, I do not condemn myself for harbouring enmity against you but the truth of the matter is that he whom Allāh refrains from assisting will never get assistance from anyone else.”

Saying this, he then directed his gaze towards his people and remarked: “O people! This is not a problem. The divine punishment Allāh had decreed for the Banī Isrāīl and the suffering He had predestined for them has come to pass.” Saying this, Huyayy sat down and he was then put to the sword. None of the women were executed except one woman whose crime was that she dropped a millstone from an upper story thereby martyring Khallād bin Suwaid ؓ. Her name was Bunānah. She was the wife of Hakam Qurazī.

The executed numbered four hundred whilst the remaining captives of women and children were sent to Najd and Syria to be sold as slaves. The proceeds from this sale were used to purchase horses and arms. And the goods and possessions seized from the Banū Qurayzah were distributed amongst the Muslims. Allāh Ta‘ālā describes the incident of Banū Qurayzah in the following words:

“And those of the people of the book who assisted them (the disbelievers), Allāh brought them down from their forts and cast terror into their hearts (so that) a group of them you killed and a group of them you took as captives. And Allāh made you heirs to their lands and houses, and their riches and a land that you had not trodden before. And Allāh has absolute power over everything.”

Note: This judgement of Hadrat S‘ad bin Mu‘āz ﷺ against the Banū Qurayzah was actually in line with the divine statute laid down by the *Torāh* (old testament) and in which they (the Jews of the Banū Qurayzah) firmly believed. In the *Torāh*, under the book of **exclusions**, chapter 20 verse 10, it is mentioned as follows:

“When you land at a city to fight with its inhabitants, first send a message of peace. If they accept your peace proposal and throw open their doors for you, every inhabitant found in that city will pay homage to you and serve you. And if they decline your offer of peace and wish to engage you in war, lay siege to them. And when your Lord grants you control, kill every man with a sword except women, children and livestock. And take whatever booty you find in that city for yourself. And eat from the booty of your enemy awarded to you by your Lord.”

Meanwhile, Abū Lubābah ﷺ who was tied to the pillar of the Musjid, used to be released only for Ṣalāh and for answering the call of nature. He refused to eat and drink and declared: “I wouldn’t budge until I either die or Allāh Ta‘ālā accepts my repentance.” At the hour of dawn, on the sixth day of his self-imposed punishment, divine pardon was revealed in his favour. At that time, Rasūlullāh ﷺ was in the house of Ummu Salamah رضي الله عنها. With the consent of Rasūlullāh ﷺ, Hadrat Ummu Salamah رضي الله عنها passed on the good news to him and offered her congratulations. When the Muslims dashed over to unravel his knots, he said: “Hang on, I swore an oath that as long as Rasūlullāh ﷺ does not untie me with his blessed hands, I will remain tied up.” When Rasūlullāh ﷺ appeared for Fajr Ṣalāh, he undid his knots and released him with his own blessed hands.

Note: Due to overwhelming heartache, Hadrat Abū Lubābah ﷺ tied himself up to the pillar of the Musjid and swore an oath: “As long as Allāh doesn’t reveal my pardon and Rasūlullāh ﷺ doesn’t untie me with his own hands, I undertake to remain tied up even if I have to die doing this.” This is a peculiar condition that occasionally affects certain devoted beloveds of Allāh Ta‘ālā. This in technical jargon is referred to as *Hāl*. And this condition was gratifying to Allāh Ta‘ālā and His Rasūl ﷺ. In regards to Hadrat Abū Lubābah ﷺ, Allāh Ta‘ālā revealed the following verse: “O you who believe! Do not betray Allāh and His messenger nor knowingly betray your *Amānāt* (things entrusted to you).” (*Sūrah Anfāl* verse 27)

And his divine pardon was revealed in the following verses: “And there are others who confess their sins, they have mixed a good deed with another that is evil. Perhaps Allāh will forgive them. Allāh is all-forgiving, most merciful.” (*Sūrah Tawbah* verse 102)

Abū Lubābah ﷺ remained tied to the pillar of the Musjid for twenty days (according to another narration). When this verse was revealed, Rasūlullāh ﷺ went to the Musjid, conveyed the good news to him and unravelled his knots with his own blessed hands.

It appears from this incident that such conditions triggered by a zeal of love are pleasing to Allāh and His messenger ﷺ. Refutation of such a phenomenon is improper. The influence of such conditions is logically an integral part of the ‘dictates of love’. It seems like those who refute the *Hāl* and *Wajd* (stages of mystic ecstasy) of the *Sūfīs*, their hearts are devoid of the zeal of love. When a man is overcome with zeal, he tends to lose his senses. The more intense the fire under the cauldron, the greater the chances of the contents spilling over. Nonetheless, the refutation of *Hāl* and *Wajd* is ludicrous.

***Rasūlullāh* ﷺ’s *Nikāh* with *Hadrat Zaynab* رضي الله عنها**

During the same year, i.e. 5 A.H. Rasūlullāh ﷺ married Hadrat Zaynab bint Jahsh رضي الله عنها. Some scholars maintain that Rasūlullāh ﷺ married her in 3 A.H. However, the former opinion i.e. of 5 A.H. is more widely acknowledged and preferred by Ibn Jarīr and other notable historians.

Revelation of Hijāb

And it was during the *Walimah* of Hadrat Zaynab رضي الله عنها that the verses of *Hijāb* were revealed. Allāh Ta‘ālā decrees: “And if you have to ask them (the women) for anything, ask them from behind the *Hijāb* (screen).” This is a verse of *Sūrah Ahzāb* and this verse is referred to as the verse of *Hijāb*. In other words, a woman is prohibited to appear before anyone whom she is permitted to marry.

The Year 6 A.H.

Expedition of Muhammad bin Maslamah Ansārī ﷺ towards Qurṭā⁶⁵

10th Muḥarram 6 A.H.

On the 10th of Muḥarram 6 A.H., Rasūlullāh ﷺ despatched thirty mounted warriors under the command of Muḥammad bin Maslamah Ansārī ﷺ towards Qurṭā. Following a triumphant attack, ten men of the enemy were killed and the rest of them dispersed. One hundred and fifty camels and three thousand goats were seized as booty. Driving this sizeable booty before them, they reached Madīnah after nineteen days on the 29th of Muḥarram and presented it to Rasūlullāh ﷺ. After drawing out the one fifth, Rasūlullāh ﷺ distributed the remainder amongst the *Mujāhidīn*. For purposes of distribution, one camel was equated with ten goats.

The *Sahabah* ﷺ captured Thumamah bin Uthāl, the chieftain of the Banū *Hanīfah* tribe and brought him before Rasūlullāh ﷺ. He ordered that he be tied to one of the pillars of the Musjid so that he may witness first hand the spectacle of the *Ṣalāh* of the Muslims and their humility in the court of Allāh Ta‘ālā. Such a spectacle used to induce people to remember Allāh Ta‘ālā and enabled them to

⁶⁵ A branch of the Banū Bakr tribe. They resided in a place called *Radrabah*, about a week’s travel from Madīnah Munawwarah.

engender an inclination for the hereafter within their hearts. Their spiritual illumination and divine purity would cleanse the spiritual darkness of the hearts.

When Rasūlullāh ﷺ passed Thumāmah bin Uthāl, he asked him: “O Thumāmah! What thoughts do you entertain of me?” Thumāmah replied: “I only harbour good thoughts of you. If you execute me, you will be executing a person who deserves it and if you extend your munificence towards me, you will be extending it to one who is grateful and if it is wealth you desire, ask whatever you wish.”

On hearing this, Rasūlullāh ﷺ remained silent and went away. On the second day, when Rasūlullāh ﷺ passed by, he asked: “O Thumāmah! What thoughts do you entertain of me?” Thumāmah, sensing the compassionate tone of Rasūlullāh ﷺ, avoided the first and second sentences and merely replied: “If you extend your munificence towards me, you will be extending it to one who is grateful.” On hearing this, once again Rasūlullāh ﷺ remained silent and went away.

On the third day, Rasūlullāh ﷺ put the same question to him but Thumāmah simply said: “I entertain the same thoughts as I had mentioned to you previously.” Today, Thumāmah didn’t even mention: “If you extend your munificence towards me, you will be extending it to one who is grateful.” He consigned his fate to the excellent character and boundless affection of Rasūlullāh ﷺ.

Rasūlullāh ﷺ addressed Thumāmah himself and said: “O Thumāmah! I have pardoned you and set you free.”

The moment he was released, Thumāmah headed off to a palm-orchard situated near the Musjid. He took a clean bath there and returning to the Musjid, he declared: “I testify that there is none worthy of worship but Allāh and I bear witness that Muḥammad is His messenger.” He then turned towards Rasūlullāh ﷺ and said: “O Muḥammad! Before this, there was nothing more disgusting to me in this world than your face but today there is nothing more appealing and dearer to me in this world than your face. And before this, your Dīn (religion) was the most revolting to me and today, your Dīn is most precious to me. And before this, your city was the most repulsive to me but today, your city is the most cherished city. I was on my way to perform ‘Umrah when I was accosted by your mounted warriors. What is your instruction now?” Rasūlullāh ﷺ directed him to continue on his journey to perform ‘Umrah and issued him with glad tidings. In other words, ‘go ahead and perform ‘Umrah. You will be safe; nobody will harm you.

When Thumāmah reached Makkah, a disbeliever reproached him: “Thumāmah, you have become an atheist by renouncing your Dīn.” Thumāmah replied: “Never! I have become a Muslim with Rasūlullāh ﷺ.” In other words, I haven’t become an atheist. *Kufr* and *shirk* (disbelief and polytheism) are certainly not any elements of Dīn. They are unfounded and futile ideologies. In fact, I have become a submissive servant of Allāh Ta‘ālā and I have submitted myself over to Him.” Thumāmah ﷺ then added: “I will never ever return to your fictitious religion and remember that the wheat you were importing from Yamāmah, you won’t get a grain of it until Rasūlullāh ﷺ approves of it.”

When Thumāmah reached Yamāmah, he imposed a grain blockade on Makkah and cut off all food supplies to them. The Quraysh were forced to write to Rasūlullāh ﷺ pleading with him: “You command maintenance of favourable family ties. We are after all, your family. We beg you to write to Thumāmah and instruct him to resume supply of our food grains.” Rasūlullāh ﷺ wrote a note to Thumāmah instructing him not to interrupt the grain supplies to Yamāmah.

Thumāmah bin Uthāl ﷺ was from amongst the eminent *Ṣaḥābah* ﷺ. When the people of Yamāmah turned apostate after the demise of Rasūlullāh ﷺ and joined Musaylamah the fraud, Thumāmah ﷺ recited the following verses before his people:

“*Bismillāhir-Raḥmānir-Raḥīm. Hā Mīm!* The revelation of the book is from Allāh, the Almighty, all-Knowing. He is the forgiver of sin and the acceptor of repentance, He is severe in punishment and the provider of (favours). There is none worthy of worship besides Him.” *Sūrah Ghāfir* verses 1-3

He then declared: “Goodness! Why don’t you be impartial? What correlation can there ever be between this inimitable divine word and the meaningless nonsense of Musaylamah?” These truthful words immersed in the sincerity of Thumāmah ﷺ had a profound effect on his audience. Three thousand of Musaylamah’s adherents deserted him and re-entered the fold of Islām.

According to the narration of Ibn Ishāq, when the people of Yamāmah turned apostate, *Ḥaḍrat* Thumāmah ﷺ made painstaking efforts in preventing them from joining Musaylamah. He addressed them saying:

“O people! Beware of this sinister evil in which there is absolutely no light. Certainly this is wretchedness predestined by Allāh Ta‘ālā upon those who have accepted it and it is a test for those who haven’t. O Banū *Ḥanīfah*! Bear this advice in mind.”

However, when *Ḥaḍrat* Thumāmah ﷺ realised that his words are falling on deaf ears and people are still flocking to Musaylamah, the fraud, he addressed the Muslims who were with him saying: “By Allāh! I will never ever reside in this city. I see that Allāh Ta‘ālā has inflicted these people with a divine *fitnah* (tribulation). Those who wish to depart with me, may do so.”

Saying this, *Ḥaḍrat* Thumāmah ﷺ set out with a group of Muslims and joined ‘Alā bin *Ḥaḍramī* ﷺ.

Expedition of Banī Liḥyān - Rabī‘ul-Awwal 6 A.H.

With the aim of avenging the deaths of ‘Āṣim bin Thābit, Khubaib bin ‘Adī and other martyrs of Raj‘ī, Rasūlullāh ﷺ set out himself in the company of two hundred mounted warriors on the 1st of Rabī‘ul-Awwal 6 A.H. The moment the Banū Liḥyān heard of Rasūlullāh ﷺ’s imminent arrival, they scurried away and took refuge in the mountains. Rasūlullāh ﷺ camped here for one or two days. He also despatched a few raiding parties (in pursuit of the Banū Liḥyān). One of these incursions was made up of ten men under the command of *Ḥaḍrat* Abū Bakr ﷺ.

Rasūlullāh ﷺ returned from this expedition without any form of fighting or physical combat. As he was returning, the following words were on his blessed tongue: “*Āibūn, Tāibūn.....* We are returning, we are repenting, we are devoted to our Lord and sing our praises to Him. We seek the refuge of Allāh from the difficulties of the journey, from a distressing return and from an unpleasant sight in regards to our family and wealth.”

Expedition of Zī Qarad - Rabī‘ul-Awwal 6 A.H.

Zī Qarad is the name of a water spring near Ghatfān. This was the grazing land of Rasūlullāh ﷺ's camels. 'Uyaynah bin Hishn Fazārī, in the company of forty mounted horsemen, launched a raid on this meadow and fled after seizing all the camels. Abū Zarr ﷺ's son, who was appointed to guard the camels, was killed in this raid and Abū Zarr ﷺ's wife was kidnapped.

The instant Salamah bin Akw'a ﷺ discovered what happened, he promptly set out in pursuit. He swiftly climbed atop a hillock and bellowed: "Yā *Ṣabāhā*!"⁶⁶ thrice. This rousing cry reverberated throughout the city of Madīnah. Salamah bin Akw'a ﷺ was an expert archer. As he tracked them, he came upon them near a water spring. He continued showering them with volleys of arrows whilst chanting: "I am the son of Akw'a, this day will determine who drank the milk of a noble woman or a contemptible woman."

He continued shadowing them in this manner until he released all the camels and he also managed to seize thirty Yemenī sheets.

Meanwhile, after the departure of Salamah bin Akw'a ﷺ, Rasūlullāh ﷺ set out himself in the company of five hundred or seven hundred men and travelling at top speed they reached that location. Some mounted warriors were already despatched by Rasūlullāh ﷺ even before the rest of them departed. This small mounted band engaged the enemy the moment they reached there. Two of the polytheists were killed; Mas'adah bin Hakamah who was killed by Abū Qatādah ﷺ and Abān bin 'Umar who was killed by 'Ukkāshah bin Mihsan ﷺ. And the Muslims suffered just one casualty; Muhriz bin Naḍlah ﷺ, whose title was Akhram⁶⁷. He was martyred by 'Abdur-Rahmān bin 'Uyaynah.

Salamah bin Akw'a ﷺ appeared before Rasūlullāh ﷺ and submitted: "O Rasūlullāh! I was in hot pursuit of the enemy. I have just returned from so and so place where I left them thirsty. If I have a hundred men, I will be able to capture each one of them to the last man." Rasūlullāh ﷺ remarked: "O Ibnul-Akw'a! When you gain authority, be affectionate."

The polytheists took flight in defeat. Rasūlullāh ﷺ stayed the night and day at that location and he performed *Ṣalātul-Khawf* there as well. After five days, he returned to Madīnah.

Expedition of 'Ukkāshah bin Mihsan ﷺ towards Ghamr⁶⁸

In the same month, Rab'ul-Awwal, Rasūlullāh ﷺ sent forty men under the command of 'Ukkāshah bin Mihsan ﷺ towards Ghamr. However, the moment the enemy got wind of their imminent arrival, they dispersed. When the Muslim unit reached there, they found no sign of anyone. They sent Shuj'ā bin Wahab ﷺ to scout about for them. He didn't even come across any sign of their animals. However, following a diligent search, he managed to catch one of the *kuffār*. He steered him back to camp where he owned up to the whereabouts of the animals. The Muslims launched a raid on that area and seized two hundred camels as war booty.

Expedition of Muhammad Bin Maslamah towards Zil-Qassah⁶⁹

During the month of Rab'ul-Ākhir 6 A.H., Rasūlullāh ﷺ sent ten men under the command of Muḥammad bin Maslamah towards Zil-Qassah to confront the forces of Banū Th'alabah and Banū 'Uwāl tribes. They reached at night and fell into an exhausted sleep the moment they reached there. Meanwhile, the enemy who was hiding in the mountains launched a menacing attack on the Muslims. One hundred men launched a nighttime attack upon the Muslims as they slept and ruthlessly murdered every one of them. Only Muḥammad bin Maslamah ﷺ was saved. He was wounded in the attack but left for dead. Another Muslim who happened to pass by, chanced upon him, picked him up and carried him back to Madīnah.

Expedition of Abū 'Ubaidah bin Jarrāh towards Zil-Qassah

To avenge their deaths, Rasūlullāh ﷺ sent forty men under the command of Abū 'Ubaidah bin Jarrāh ﷺ towards Zil-Qassah. They launched a successful attack on the disbelievers, who fled in defeat. Abū 'Ubaidah seized their livestock and returned to Madīnah. This expedition is referred to as 'the second expedition of Zil-Qassah'.

Expedition of Jamūm

During the same month, Rab'ul-Ākhir 6 A.H., Rasūlullāh ﷺ sent Ḥadrat Zaid bin Hārithah ﷺ towards Jamūm – about four miles from Madīnah – to engage the Banū Sulaim in battle. They only came across a lone woman who directed them to the other members of the tribe. Zaid ﷺ returned to Madīnah after two days with a few captives, some camels and a small number of goats.

Expedition of 'Īs - Jumādul-Ūlā 6 A.H.

Rasūlullāh ﷺ got wind of a Qurayshī trade caravan returning with goods from Syria. The moment he received this intelligence, he despatched one hundred and seventy men under the command of Zaid bin Hārithah ﷺ towards a place called 'Īs. This place falls on a journey of four days from Madīnah Munawwarah. It is situated on the coast and the Qurayshī trade caravans would routinely pass this area. The Muslims (who were perhaps waiting in ambush) captured all the travellers of this caravan. They also seized all their goods

⁶⁶ *Yā Ṣabāhā* is an expression used to rouse people and to make them aware of an imminent catastrophe.

⁶⁷ Salamah bin Akw'a ﷺ narrates: "Akhram ﷺ was at the forefront of the battle and he was followed by Abū Qatādah ﷺ. I caught hold of Akhram's bridle and pleaded with him not to go alone. I begged him: "Please don't risk your life by going all alone. The enemy is bound to finish you up. Why don't you wait for the rest of the companions?" Akhram replied: "O Salamah! If you believe in Allāh and the last day, if you believe in the reality of *Jannat* and *Jahannam*, I plead with you not to intrude between me and my martyrdom." I then released the bridle. Akhram ﷺ pressed ahead and engaged the enemy until he was martyred at the hands of 'Abdur-Rahmān bin 'Uyaynah. Thereafter, Abū Qatādah ﷺ attacked 'Abdur-Rahmān with a spear and finished him off."

⁶⁸ Name of a water spring.

⁶⁹ Name of a place about twenty miles from Madīnah Munawwarah.

and possessions and returned with their booty to Madīnah. Rasūlullāh ﷺ's son-in-law, Abul-'Ās bin Rab'ī was also amongst the captives. Rasūlullāh ﷺ's daughter Hadrat Zaynab رضي الله عنها offered him sanctuary. So Rasūlullāh ﷺ also guaranteed his personal safety and returned his goods and possessions.

Hadrat Abul-'Ās رضي الله عنها's return and his acceptance of Islām was discussed in detail under the chapter of the battle of Badr.

Expedition of Tarif - Jumādāl-Ukhrā 6 A.H.

Ṭarif is the name of a water spring approximately thirty-six miles from Madīnah Munawwarah. Primarily to punish the Banū Th'ālabah tribe, Rasūlullāh ﷺ sent fifteen men under the command of Zaid bin Hārithah towards this water spring. However, the enemy fled by the time they got there. Zaid bin Hārithah ﷺ seized a few camels and goats and returned to Madīnah.

Expedition of Hasmā⁷⁰

Jumādāl-Ukhrā 6 A.H.

Hadrat Dihyā Kalbī ﷺ was sent to the emperor of Rome with an epistle of Rasūlullāh ﷺ. Whilst he was on his return bearing expensive gifts and royal presents, as he was passing Hasmā, Hunaid Juzāmī and a few members of the Juzām tribe waylaid him. They seized all his goods and possessions leaving him with just one old ratty sheet. When Rifā'ah bin Zaid Juzāmī (who had already embraced Islām) heard of this, he, accompanied by a few other Muslims, went up to Hunaid and retrieved all the usurped goods and returned them to Hadrat Dihyā Kalbī ﷺ.

When Hadrat Dihyā Kalbī ﷺ returned to Madīnah and informed Rasūlullāh ﷺ about what transpired, Rasūlullāh ﷺ despatched five hundred Ṣahābah towards Hasmā under the command of Zaid bin Hārithah ﷺ. These Mujāhidīn would travel at night and go into hiding during the day. The instant they reached there, they caught them unawares and launched a deadly attack on them. Hunaid and his son were killed. Five hundred women and children were taken captive. They also managed to seize five hundred camels and one thousand goats.

Since the kinsfolk of Rifā'ah bin Zaid ﷺ, who had also embraced Islām, were also living amongst the disbelievers, some of their children and women were also erroneously captured by the Muslims. When Rifā'ah bin Zaid ﷺ complained of this to Rasūlullāh ﷺ, he sent Hadrat 'Alī ﷺ with him with instructions to Zaid bin Hārithah ﷺ to release all the prisoners and to return all their goods and possessions forthwith. In fact, he even instructed him to return seemingly trivial possessions like saddlecloths and saddles.

Expedition of Wādiul-Qurā⁷¹ - Rajab 6 A.H.

During the month of Rajab, Rasūlullāh ﷺ sent Hadrat Zaid bin Hārithah ﷺ towards Wādiul-Qurā to punish the Banū Fazārah tribe. A few Muslims were martyred and Hadrat Zaid bin Hārithah ﷺ was wounded in this expedition.

Expedition of Dawmatul-Jandal - Sh'abān 6 A.H.

Hadrat 'Abdullāh bin 'Umar ﷺ relates: "Rasūlullāh ﷺ was sitting in the Musjid with ten of his companions; Abū Bakr, 'Umar, 'Uthmān, 'Alī, 'Abdur-Rahmān bin 'Awf, 'Abdullāh bin Mas'ūd, Mu'āz bin Jabal, Huzaifah bin Yamān, Abū Sa'id Khudrī and I was the tenth person. Whilst we were sitting with Rasūlullāh ﷺ, a young Anṣārī appeared before Rasūlullāh ﷺ and asked: "O Rasūlullāh! Who is the best Muslim?"

Rasūlullāh ﷺ replied: "The best amongst the Muslims is he who has the best character."

He then asked: "Who is the most intelligent amongst the Muslims?"

Rasūlullāh ﷺ replied: "The most intelligent amongst them is he who remembers death most frequently and the one who prepares for it the most before it strikes him. Such people are the most intelligent."

The Anṣārī youth remained silent after this. Rasūlullāh ﷺ then addressed his companions and said:

"There are five practises that are awfully deadly. May Allāh protect you from them and may He save you from setting eyes on them. They are:

1. The nation in which immodesty and shamelessness becomes rife is struck with plague and such diseases that were never heard of before.
2. The nation that cheats in weight and measure is afflicted with drought and calamities and a cruel ruler is foisted upon them.
3. The nation that refrains from paying its *Zakāt*, rainfall is withheld from them. If it weren't for the animals, they would have been totally deprived of rainfall.
4. The nation that betrays the trust of Allāh and His Rasūl, Allāh imposes the supremacy of foreign enemies over them and they (the foreign enemies) seize whatever they possess.
5. And when the leaders and rulers pass judgement in contrast to Qurānic law and they become arrogant and transgress, Allāh Ta'ālā brings about disunity and dissension amongst them."

Rasūlullāh ﷺ then instructed Hadrat 'Abdur-Rahmān bin 'Awf ﷺ saying: "I will be sending you on a mission either today or tomorrow. Be prepared." The following day, just after (the Fajr Ṣalāh), Rasūlullāh ﷺ summoned 'Abdur-Rahmān bin 'Awf ﷺ and seated him right in front of him. He then proceeded to tie a black *'Imāmah* over his head with his blessed hands leaving a four-finger-length of its tail hanging out at the back. Rasūlullāh ﷺ instructed him: "Ibn 'Awf! Always tie your *'Imāmah* like this. It looks exceptionally pleasant like this."

⁷⁰ Hasmā is an area close to Wādīul-Qurā where the Juzām tribe lived.

⁷¹ Wādīul-Qurā is the name of a place on the outskirts of Madīnah on the road to Syria.

Rasūlullāh ﷺ then bade Bilāl ؓ to bring a flag (battle flag) and hand it over to ‘Abdur-Raḥmān bin ‘Awf ؓ. Rasūlullāh ﷺ thereafter recited the praises of Allāh Ta‘ālā, recited *Durūd* upon himself and addressed ‘Abdur-Raḥmān bin ‘Awf thus: “Take this flag and wage *Jihād* in the path of Allāh. Engage those who are guilty of *kufṛ* with Allāh. Do not be treacherous nor deceptive. Do not mutilate the ears and nose etc. of the dead. Do not kill children. This is the covenant of Allāh and the *Sunnah* of His messenger.”

Thereafter Rasūlullāh ﷺ commanded him to proceed to Dawmatul-Jandal with a force of seven hundred *Mujāhidīn*. He also advised him: “If they accept your invitation and embrace Islām, don’t hesitate to marry the daughter of their chief.”

Ḥaḍrat ‘Abdur-Raḥmān bin ‘Awf ؓ headed off towards Dawmatul-Jandal and invited them to embrace Islām. For three successive days, he persistently invited them towards Islām. On the third day, the chief of Dawmatul-Jandal, Iṣb‘a bin ‘Umar, who was a Christian, embraced Islām and a number of others also entered the fold of Islām with him. According to the prophesy of Rasūlullāh ﷺ, ‘Abdur-Raḥmān bin ‘Awf ؓ married the chief Iṣb‘a’s daughter, Tumādīr. ‘Abdur-Raḥmān bin ‘Awf ؓ returned with her to Madīnah Munawwarah. Abū Salamah bin ‘Abdur-Raḥmān, who was one of the most prominent Tābi‘īn and a Ḥāfiẓ of Ḥadīth was born of this union.

Expedition of Fadak - *Sh‘abān* 6 A.H.

Rasūlullāh ﷺ received information that Banū S‘ad bin Bakr has assembled a force near Fadak to assist the Jews of Khaybar. Rasūlullāh ﷺ despatched a hundred men under the command of Ḥaḍrat ‘Alī ؓ towards Fadak. En route, they chanced upon a man and following a little intimidation, he revealed that he was a spy for the Banū S‘ad. The Muslims offered him protection and asked him about the whereabouts of Banū S‘ad. He provided the correct information and accordingly, they launched an attack on the area. However, the Banū S‘ad managed to escape but the Muslims returned with a booty of five hundred camels and two thousand goats.

Expedition of Ummu Qirfah - *Ramādān* Mubārak 6 A.H.

Ummu Qirfah is the appellation of a woman whose name was Fāṭimah bint Rabī‘ah. She was the chief of the Banū Fazārah tribe. Once, on his way to Syria, Ḥaḍrat Zaid bin Ḥārithah ؓ happened to pass by with trade goods. The people of Banū Fazārah beat him up, wounded him and snatched all his goods. Zaid ؓ managed to make his way back to Madīnah. In retaliation, Rasūlullāh ﷺ sent a force under the command of Zaid ؓ towards these people and they returned triumphant.

Expedition of ‘Abdullāh bin Rawāḥah ؓ - *Shawwāl* 6 A.H.

Subsequent to the assassination of Abū Rāfi‘, the Jews appointed Usair bin Rizām as their leader. Without further ado, he launched into frantic preparations to attack Rasūlullāh ﷺ. Furthermore, he incited the Banū Ghatfān and other tribes also to wage war against Rasūlullāh ﷺ. When Rasūlullāh ﷺ got wind of this, he sent ‘Abdullāh bin Rawāḥah ؓ and three other men to investigate. ‘Abdullāh bin Rawāḥah returned to say that the news was indeed accurate. Rasūlullāh ﷺ now sent thirty men with ‘Abdullāh bin Rawāḥah ؓ to call them to a meeting to discuss these issues directly with them.

Usair bin Rizām, their leader, (accepted this invitation and) also decided to set out in the company of thirty men (to meet Rasūlullāh ﷺ). All sixty of them, thirty Muslims and thirty Jews, set out with two people to a camel; one Muslim and one Jew. Somewhere along the way, the Jews developed some wicked ideas. Usair bin Rizām and ‘Abdullāh bin Unais ؓ were seated on one camel. On two occasions, Usair stealthily attempted to strike ‘Abdullāh with a sword but each time ‘Abdullāh was alerted and he overlooked it. When Usair attempted to strike him a third time, it triggered a war between the two sides. All the Jews were killed. Only one of them managed to escape unharmed. None of the Muslims were killed. Only ‘Abdullāh bin Unais ؓ was slightly injured.

When this group returned to Madīnah, Rasūlullāh ﷺ remarked: “Allāh Ta‘ālā protected you from the pitiless nation.” Rasūlullāh ﷺ then applied his blessed saliva over ‘Abdullāh’s wound and it healed right away. He also passed his hands over his face and made Du‘ā for him.

Expedition of Kurz bin Jābir Fihārī towards ‘Uranīyyīn - *Shawwāl* 6 A.H.

A few members of the ‘Ukkal and ‘Uraynah tribes came to Madīnah and exposed their Islām. A few days later, they pleaded before Rasūlullāh ﷺ: “We are livestock people. Until now, we subsisted on milk. We are not in the habit of eating grains. The climate of Madīnah is not suitable for our health. For this reason, if you permit us to live on the outskirts of the city amongst the camels of charity and allow us to consume their milk, it would be better for us.”

Rasūlullāh ﷺ accommodated this request. The camels of charity were housed in the meadows on the outskirts of the city. Rasūlullāh ﷺ allowed them to stay there and to consume their milk. In a few days, these tribesmen recovered their good health and became robust and healthy. This is when wickedness took hold of them and they renounced Islām. They also murdered the herdsman of Rasūlullāh ﷺ and mutilated his body by cutting off his hands, legs and nose and gouging out his eyes. They also poked thorns into his eye sockets. Following this nefarious deed, they seized all the camels and took flight.

In Shawwāl 6 A.H. Rasūlullāh ﷺ despatched Kurz bin Jābir Fihārī ؓ with about twenty men in pursuit of these wicked tribesmen. They were captured to the last man. Rasūlullāh ﷺ decreed that they be subject to *Qisās* (retaliatory punishment). They were executed in exactly the same manner as they had murdered the herdsman. However, hereafter it was decreed that any criminal, regardless of the heinousness of his crime, would not be punished in this manner. At the very outset, mutilation of the most bitter enemy of Islām has been prohibited outright. So if a disbeliever murders a Muslim and disfigures his body, the disbeliever will be executed in retaliation but he will not be mutilated. (*Zarqānī volume 2 page 176*)

Expedition of ‘Amr bin Umayyah Damurī ؓ

One day, in front of a huge gathering of the Quraysh, Abū Sufyān bin Ḥarb challenged them saying: “Isn’t there anyone from amongst you who dares to assassinate Muḥammad? He is not protected by a bodyguard and he walks around freely in the marketplace.”

A Bedouin arose and proclaimed: “I am a professional in such exploits. If you assist me in this venture, I undertake to fulfil this assignment.” Abu Sufyān provided him with a camel and some money together with a pledge to offer his unreserved assistance.

This Bedouin, dagger in hand, set out towards Madīnah Munawwarah. At that moment Rasūlullāh ﷺ was in the Musjid of Banū ‘Abdīl-Ash-hal. When Rasūlullāh ﷺ set eyes on him approaching, he observed: “This man comes with an evil intention.”

Usaid bin Ḥudair ؓ sprang up and seized the Bedouin’s hand. The dagger that he had concealed within his clothes clattered to the ground. Rasūlullāh ﷺ asked him: “Tell me the truth, what brings you here?” He replied: “If I am promised safety, I will disclose my intentions.” Rasūlullāh ﷺ pledged: “Go ahead, you have my protection.” The Bedouin then went on to give a detailed account of what transpired. Rasūlullāh ﷺ released him and pardoned him. When this Bedouin witnessed this incomparable conduct, he was drawn to embrace Islām and remarked: “O Muḥammad! I am not a person who is scared of other men but the moment I laid eyes upon you, I lost my senses and became faint-hearted. Furthermore, you ascertained my evil intentions without anyone else knowing about it. From this I realised that you are safe and secure and you are certainly on the path of truth and beyond doubt the group of Abū Sufyān is an assembly of devils.”

On hearing this, Rasūlullāh ﷺ started smiling. This Bedouin stayed a few days in the company of Rasūlullāh ﷺ. He then sought Rasūlullāh ﷺ’s permission and left. What happened to him thereafter, nobody knows. Thereafter, Rasūlullāh ﷺ sent ‘Amr bin Umayyah Ḍamrī ؓ and Salamah bin Aslam Anṣārī ؓ to Makkah with instructions to assassinate Abū Sufyān if the opportunity presents itself. When these two people reached Makkah, they decided to enter the *Baitullāh* and perform *Tawāf* first. The moment they entered the Ḥaram, Abū Sufyān spied them and bellowed: “Look! This is ‘Amr bin Umayyah. He certainly comes with designs of evil.”

During the pre-Islāmic days of ignorance, ‘Amr bin Umayyah ؓ was notoriously known as *Shayṭān* (the devil). The people of Makkah, terrified by the potential of ‘Amr bin Umayyah to cause harm to them, amassed a bit of money and presented it to him. ‘Amr ؓ said to his companion: “Presently, the assassination of Abū Sufyān seems unlikely. It’s better if we save our lives and flee now.”

On their return, they killed ‘Abdullāh bin Mālīk Taymī. Further on, they came across a one-eyed man of the Banū Dayl tribe who was lying down reciting the following couplet:

“I will never embrace Islām as long as I live,
I will never take up the religion of the Muslims.”

‘Amr bin Umayyah ؓ delivered a blow to this man and finished him off⁷².

As they were returning, they came across two Qurayshī spies whom the Quraysh enlisted to spy on the conditions of Rasūlullāh ﷺ. One of them they killed and the other was brought before Rasūlullāh ﷺ. ‘Amr ؓ relates: “I gave a detailed account of our expedition to Rasūlullāh ﷺ. On completion of my narrative, Rasūlullāh ﷺ’s face lit up with a smile.”

‘Umratul-Hudaybiyyah

1st Zul-Q‘adah 6 A.H.

Hudaybiyyah is actually the name of a well. A village that lies adjacent to this well became known with this name as well. This village lies approximately nine miles from Makkah. Muḥib Tabarī says that most of the Hudaybiyyah area lies within the Ḥaram whilst the balance lies in the Ḥill area.

Rasūlullāh ﷺ saw a dream in which he witnessed himself and a few of his companions entering Makkah with absolute peace. They performed ‘Umrah and some of the companions had shaved their heads whilst the others had cut their hair.” The moment they heard of this dream, the flicker of enthusiasm that was hitherto dormant, flared up in their hearts and the anticipation of a visit to *Baitullāh* made them restless with fervent exuberance.

On Monday 1st Zul-Q‘adah 6 A.H. Rasūlullāh ﷺ set out from Madīnah Munawwarah towards Makkah Mu‘azzamah with the intention of ‘Umrah. Approximately fifteen hundred Muhājirīn and Anṣār accompanied Rasūlullāh ﷺ on this journey. When they reached Zul-Ḥulayfah⁷³ they necklaced their camels, made *Ish‘ār*⁷⁴ and donned their *Ihrāms*. Rasūlullāh ﷺ despatched Busr bin Sufyān ؓ to spy on the conditions of the Quraysh. Since Rasūlullāh ﷺ had absolutely no intention of armed combat, they did not carry any sort of arms and military equipment. They merely carried a few basic arms normally carried by a traveller and that too the arms were securely sheathed in their scabbards.

When Rasūlullāh ﷺ landed at Ghadīr Ashtāt, his informant reported to him that the Quraysh started amassing their forces the moment they heard of Rasūlullāh ﷺ’s departure. He also reported that this time round, the Quraysh are hell-bent on fighting and they committed themselves not to allow Rasūlullāh ﷺ entry into Makkah.

Furthermore, Rasūlullāh ﷺ learnt that Khālīd bin Walīd, in the company of two hundred mounted soldiers, has already landed in a place called Ghamīm, as part of the vanguard. The moment Rasūlullāh ﷺ heard of this development, he turned away from this route and taking another route towards Makkah, landed at Hudaybiyyah. From this point on, as Rasūlullāh ﷺ attempted to steer his camel towards Makkah, the camel sat down. The people shouted out: “*Hal! Hal!*”⁷⁵ in an attempt to rouse it and they tried every possible trick to get it to stand, but it remained inflexibly seated. Some people remarked: “*Qaṣwā*”⁷⁶ has become wayward and stubborn!” Rasūlullāh ﷺ rejoined: “This is not its habit but actually Allāh Ta‘ālā has prevented it from progressing any further.”

⁷² According to another narration, ‘Amr first asked him who he is. He replied: “I am from the Banū Bakr tribe.” To this ‘Amr ؓ replied: “*Marḥabā!* (Welcome).” The man then went back and lied down but started chanting the same couplet again. ‘Amr ؓ first thrust an arrow into his healthy eye and then finished him off with his sword.” [Zarqānī]

⁷³ *Miqāt* boundary for the citizens of Madīnah.

⁷⁴ *Ish‘ār* is a reference to a small incision made on the hump of the Ḥajj camel and the blood smeared over the hump as a caution to others not to interfere with this Ḥajj animal.

⁷⁵ An interjection used to rouse camels as the word giddyup is used for horses.

⁷⁶ Name of Rasūlullāh ﷺ’s camel.

Thereafter, Rasūlullāh ﷺ said: “I swear by the Being in whose control lies my soul, whatever the Quraysh demand of me which contribute to the reverence of the *Shā‘aīr* (salient features) of Islām, I am fully prepared to accept.”

Saying this, Rasūlullāh ﷺ tapped the camel with his whip. At once she got up in compliance with his direction. From here Rasūlullāh ﷺ proceeded towards the edge of Hudaybiyyah and set up camp there. It was a blistering hot summer’s day. The *Ṣahābah* ﷺ were suffering from severe thirst and there was an acute shortage of water. Whatever water was available in the nearby well had long since been drawn out. When the *Ṣahābah* ﷺ brought the lack of water to the attention of Rasūlullāh ﷺ, he extracted an arrow from his quiver and instructed them to erect it within the well. The moment the arrow was placed into the well, so much of water started gushing forth that the entire army was slaked. (*Fathul-Bārī* volume 5 pages 242-245)

Once he set up camp in Hudaybiyyah, Rasūlullāh ﷺ mounted Khirāsh bin Umayyah Khuzā‘ī ﷺ on a camel and despatched him to the citizens of Makkah alerting them to the fact that the Muslims arrived in Makkah purely to visit the *Baitullāh* and not to engage in any sort of confrontation.

When Khirāsh ﷺ reached Makkah and conveyed the message of Rasūlullāh ﷺ, they slaughtered his camel and had it not been for the last minute intervention of some of the people, they would have killed him too. *Ḥaḍrat* Khirāsh ﷺ escaped with his life and returned to Rasūlullāh ﷺ and related the whole incident to him.

Rasūlullāh ﷺ then decided to send *Ḥaḍrat* ‘Umar ﷺ with this message to the citizens of Makkah. However, *Ḥaḍrat* ‘Umar ﷺ excused himself saying: “O Rasūlullāh! You are well aware of how incensed the people of Makkah are with me. They harbour vicious enmity for me. Not a single member of my clan resides in Makkah and nobody will be able to mediate on my behalf. If you send ‘Uthmān, who has relatives in Makkah, it would be far more appropriate.” Rasūlullāh ﷺ was satisfied with this proposal. He summoned *Ḥaḍrat* ‘Uthmān ﷺ and instructed him: “Convey our message (of our intentions) to the people of Makkah and also convey glad tidings to those Muslims who are unable to expose their Islām that they should not panic, soon Allāh Ta‘ālā will grant the Muslims victory and render His Dīn dominant.”

In the protection of his relative Abān bin Sa‘īd, *Ḥaḍrat* ‘Uthmān ﷺ entered Makkah where he communicated the message of Rasūlullāh ﷺ to the citizens of Makkah and issued glad tidings to the weak Muslims. When *Ḥaḍrat* ‘Uthmān ﷺ conveyed Rasūlullāh ﷺ’s message to the chieftains of Makkah, they responded: “This year he (Rasūlullāh ﷺ) would certainly not be allowed to enter Makkah. Yes, if you (‘Uthmān) wish to perform *Tawāf* on your own, you may do so.” *Ḥaḍrat* ‘Uthmān ﷺ said: “I will definitely not perform *Tawāf* without Rasūlullāh ﷺ.” On hearing this, the Quraysh remained silent but detained *Ḥaḍrat* ‘Uthmān ﷺ.

Whilst *Ḥaḍrat* ‘Uthmān ﷺ was being detained here in Makkah, there in Hudaybiyyah a rumour broke out that the Quraysh murdered ‘Uthmān ﷺ.

Bay‘atur-Ridwān

When Rasūlullāh ﷺ heard of this, he was incredibly distressed and declared: “I will not leave from here as long as I do not avenge his death.” Saying this, Rasūlullāh ﷺ started taking *Bay‘at* (pledge of allegiance) right there under the acacia tree in whose shade he was sitting. This pledge of allegiance was to the effect that they would fight the disbelievers as long as they had life within their bodies. They pledged to die rather than take flight.

The first person to take this pledge was Abū Sinān Asadī ﷺ. M’ujame *Ṭabṛānī* narrates on the authority of *Ḥaḍrat* ‘Abdullāh bin ‘Umar ﷺ that when Rasūlullāh ﷺ summoned the people to take a pledge, the first person to appear before Rasūlullāh ﷺ was Abū Sinān Asadī ﷺ. He submitted: “O Rasūlullāh! Extend your hand so that I may take a pledge.” Rasūlullāh ﷺ asked: “On what would you like to take this pledge?” He replied: “On whatever is within my heart.” Rasūlullāh ﷺ asked: “And what is within your heart?” He replied: “O Rasūlullāh! Entrenched within my heart is that I continue brandishing my sword (against the enemy) until Allāh Ta‘ālā grants you victory or until I am killed in His path.” Rasūlullāh ﷺ then accepted his pledge of allegiance and everyone else also followed with a similar pledge.

It is reported in *Ṣahīḥ* Muslim that *Ḥaḍrat* Salamah bin Akw‘a ﷺ took this pledge thrice; once at the beginning, once in the middle and once at the end. When Rasūlullāh ﷺ concluded this pledge, he placed his left hand over his right hand and said: “This pledge is on behalf of ‘Uthmān.” The right hand was from his side whilst his left hand represented the hand of ‘Uthmān ﷺ. Whenever *Ḥaḍrat* ‘Uthmān ﷺ would narrate this incident, he would remark: “Rasūlullāh ﷺ’s left hand was far superior than my right hand.” This *Bay‘at* (pledge of allegiance) is referred to as *Bay‘tur-Ridwān*, which Allāh Ta‘ālā refers to in *Sūrah Fataḥ* in the following words:

“Indeed, Allāh was pleased with the believers when they offered you their pledge of allegiance under the tree. So Allāh is aware of what is within their hearts (their love and devotion for Rasūlullāh ﷺ). So He sent down tranquillity upon them and rewarded them with an, imminent victory and abundant spoils of war that they would capture. And Allāh is all-mighty, all-wise.” (*Sūrah Fataḥ* verses 18-19)

Nonetheless, it later emerged that the rumour of *Ḥaḍrat* ‘Uthmān ﷺ’s murder was false. When the Quraysh learnt of this pledge, they became terrified and awe-struck. As a result they swiftly embarked on conveying a series of messages of a truce.

Although the Banū Khuzā‘ah tribe had not as yet embraced Islām, they always remained well-wishing and friendly allies of Rasūlullāh ﷺ. They would frequently update Rasūlullāh ﷺ on the schemes hatched by the Quraysh of Makkah. The leader of the Banū Khuzā‘ah tribe, Budail bin Warqā, together with a few of his tribesmen appeared before Rasūlullāh ﷺ and reported: “The Quraysh have amassed a huge force on the outskirts of Hudaybiyyah near the big water-springs to ensure that you don’t ever enter Makkah. And they have a number of milking camels with them.” (In other words, they plan to camp there for an extended period of time. They will eat, drink and entrench themselves to fight.)

Rasūlullāh ﷺ said: “We haven’t come here to fight. We have come with the sole purpose of performing ‘Umrah. War has diminished the strength of the Quraysh. If they wish, I am prepared to fix a time limit for a cease-fire. Within that time, we don’t interfere with one another. They should leave the Arabs and me alone. And if, by the grace of Allāh, I am triumphant you (the Quraysh) are invited to enter this Dīn and currently you will be given a few days of grace. And, hypothetically speaking, if the Arabs (non-Muslims) are triumphant then your objective is accomplished. However, let me emphasise, Allāh Ta‘ālā will definitely ensure that His Dīn is triumphant. And the divine promise that He has made in regards to the dominance, ascendancy and assistance of this Dīn, that promise will surely be fulfilled. And if the Quraysh refuse to accept this, I swear by the Being in whose control lies my soul, I will certainly wage *Jihād* against them until my neck is severed from my body.”

Budail then took his leave from Rasūlullāh ﷺ and proceeded to the Quraysh informing them: “I have just heard a proposal from that man. If you wish I will present it before you?” The foolish and callow from amongst them blurted: “We have no need for him. We don’t want to listen to what he has to say.” However, the level-headed amongst them said: “Sure, why not? Tell us what he has to say.”

Budail said: “You people are imprudently hasty. Muḥammad hasn’t come here to fight but to perform ‘Umrah. He extends a hand of peace before you.” The Quraysh replied: “Unquestionably he hasn’t come with the intention of fighting but whatever the case may be, he will not be allowed to enter Makkah.”

‘Urwah bin Mas‘ūd stood up and addressed them saying: “O people! Am I not like a father unto you and are you not like my children unto me?” “Surely”, they replied, “why not?” ‘Urwah then asked: “Do you entertain any wicked thoughts about me?” They replied: “Absolutely not!” To this ‘Urwah finally submitted: “This man (Muḥammad Rasūlullāh ﷺ) has made a proposal in your own interests and in your own favour. I personally feel that we should accept his proposal. Why don’t you permit me to meet with him (Rasūlullāh ﷺ) and consult with him directly on his proposals?” The people concurred.

When ‘Urwah appeared before Rasūlullāh ﷺ, he put forward the same proposals he put forward to Budail. ‘Urwah said: “O Muḥammad! Have you ever heard of anyone destroying his own nation? Furthermore, if the tables were to be turned the other way (i.e. if the Quraysh were to be triumphant) I foresee the diverse types of people who are currently with you, abandoning you and taking flight.”

Ḥadrat Abū Bakr ؓ who was seated behind Rasūlullāh ﷺ, hurled an obscenity against ‘Urwah and retorted: “What? Can we ever abandon Rasūlullāh ﷺ and take flight?”

‘Urwah asked: “Who is this man?” When the people replied that it was Abū Bakr, ‘Urwah remarked: “I swear by Allāh, had it not been for your favour towards me – which I haven’t as yet paid back – I would have definitely responded to you.”

Saying this, he turned to talk to Rasūlullāh ﷺ. Whenever he mentioned something, he would stroke the beard of Rasūlullāh ﷺ.

Mughīrah bin Sh‘ubah ؓ (‘Urwah’s brother’s son) who was standing wielding a sword behind Rasūlullāh ﷺ, couldn’t abide this audaciousness of his uncle in front of Rasūlullāh ﷺ. Right away he demanded from his uncle: “Withdraw your hand from the beard of Rasūlullāh ﷺ. It doesn’t behove a *Mushrik* (polytheist) to touch the blessed beard of Rasūlullāh ﷺ.”

Since Mughīrah ؓ was clad in full armour, ‘Urwah was unable to recognise him. Livid with fury, he asked: “Who is this?” Rasūlullāh ﷺ replied: “This is your nephew Mughīrah bin Sh‘ubah.” Now when he recognised him, ‘Urwah yelled: “O you deceiver! Did I not contain your deception and the dissension that you had caused in the past?”

Before Mughīrah ؓ embraced Islām, he once travelled with a few of his companions to Muqawqis, the emperor of Egypt. Compared to Mughīrah, the emperor presented his companions with far superior gifts than himself. This threw Mughīrah into profound sorrow. On their return, they camped at a certain spot where all his companions guzzled huge quantities of wine and fell into a drunken stupor. Availing himself of this opportunity, Mughīrah killed all of them and fled with their goods. He then appeared before Rasūlullāh ﷺ and embraced Islām. Rasūlullāh ﷺ remarked: “I sanction you embracing Islām but as for the goods, I want nothing to do with it because it was acquired with dishonesty and deceit.”

‘Urwah, his uncle, paid the blood money of those killed and somehow managed to contain the situation.

Nonetheless, during his meeting with Rasūlullāh ﷺ, ‘Urwah witnessed such fervent devotion and zealous attachment of the Ṣaḥābah ؓ to Rasūlullāh ﷺ which he never witnessed anywhere else before. He noticed firsthand that whenever Rasūlullāh ﷺ issued a command, each one of his companions would rival one another to be the first to carry it out. Whenever saliva or sputum was discharged from his blessed mouth, the companions wouldn’t allow it to fall to the ground. They would promptly catch it with their hands and rub it on to their faces. When he performed Wudū, they wouldn’t let his waste-water fall to the ground. They would avidly jostle one another to grab hold of it as though a fight is about to break out. A hair would barely fall off his blessed body when they would rush forward to retrieve it. When he speaks, a pin-drop silence would descend upon them as though each one of them has turned into an ear. Nobody dared to raise his gaze.

As though this spectacle was a physical response to the evil thoughts ‘Urwah had at the beginning regarding the devoted adherents of Rasūlullāh ﷺ - that if the Quraysh were to triumph, these people would abandon Rasūlullāh ﷺ and take flight. The astounding scene of such ardent enthusiasm, passionate devotion and enthusiastic loyalty that the Ṣaḥābah ؓ displayed for Rasūlullāh ﷺ was a sufficient enough answer for ‘Urwah’s evil thoughts against the Ṣaḥābah ؓ. How can those who cherish such fanatical attachment and such fervent love ever abandon Rasūlullāh ﷺ and take flight?

When ‘Urwah returned from Rasūlullāh ﷺ back to the Quraysh, he said to them: “O people! By Allāh! I have been to the courts of Caesar, Chosroes, Negis and other majestic rulers but I swear by Allāh that I have never witnessed such an astounding scenario of such dedicated love and zealous honour.” (Such a scenario was never witnessed before Rasūlullāh ﷺ nor is it possible after him. He was after all, the seal of all the Prophets. This astounding scenario of ardent love and zealous devotion had terminated upon Rasūlullāh ﷺ.) According to another narration, ‘Urwah said: “O people! I have witnessed numerous kings and rulers but I haven’t caught sight of anyone like Muḥammad. He doesn’t seem like a king to me.” Although ‘Urwah did not mention this frankly but he intimated that this is not the condition of kings but that of the divine messengers.

On hearing this account of ‘Urwah, the leader of the Abyssinians, Ḥulais bin ‘Alqamah Kinānī said: “Why don’t you allow me to meet him (Rasūlullāh ﷺ) and return?”

As Rasūlullāh ﷺ caught sight of Hulais approaching from far off, he said: “Make the *Qurbānī* animals stand because this man is one of those who holds *Qurbānī* animals in high esteem.” When Hulais caught sight of these *Qurbānī* animals standing, he returned even before he reached Rasūlullāh ﷺ and said to the Quraysh: “I swear by the Lord of the K‘abah! These people have come here with the sole purpose of performing ‘Umrah. They can never be prevented from the *Baitullāh* (the house of Allāh).”

The Quraysh responded: “Sit down! You are but a desert Bedouin. You don’t understand.” This statement threw Hulais into a furious rage. He shot back: “O people of Quraysh! Did we not make a pact between us that we would not prevent anyone from the *Baitullāh* if he comes solely with the intention of visiting the *Baitullāh*? I swear by the Being in whose control lies Hulais’ life, if you prevent Muḥammad from visiting the *Baitullāh*, I promise to summarily withdraw from you with all the Abyssinians as well.” The Quraysh replied: “Okay, there’s no need to get offended. Let us deliberate over the situation and we will decide what action to take.”

A little later, Mikraz bin Ḥafṣ got up from the gathering and said: “I will just go to him (Muḥammad Rasūlullāh ﷺ) and come back.” When Rasūlullāh ﷺ noticed Mikraz coming, he commented: “This is an evil man.” During their stay in Ḥudaybiyyah, Mikraz, with fifty other men, wanted to launch a night attack on the Muslims. The Ṣaḥābah managed to apprehend them and foiled this attack but Mikraz escaped. In reference to this incident, Rasūlullāh ﷺ mentioned that this is an evil man.

Whilst Mikraz was busy talking to Rasūlullāh ﷺ, Suhail bin ‘Amr appeared before Rasūlullāh ﷺ on behalf of the Quraysh to discuss details of a peace accord. When Rasūlullāh ﷺ saw Suhail coming, he remarked to the Ṣaḥābah: “*Qad Sahula Lakum min Amrikum* (Your problem has been slightly eased).” Rasūlullāh ﷺ then added: “The Quraysh are now inclined towards a peace accord. They sent this person to discuss peace with us.”

For a long period of time, Rasūlullāh ﷺ and Suhail had a lengthy discussion about a peace accord and the conditions of a peace treaty. Following a verbal agreement over the conditions of the peace treaty, Rasūlullāh ﷺ instructed Ḥaḍrat ‘Alī ʿ to reduce the accord to writing. He instructed him to write *Bismillāhir-Raḥmānir-Raḥīm* at the head of the document.

As per ancient tradition, at the head of the document, the Arabs used to start off with the words *Bismika-llāhumma*. This is why Suhail said: “I do not know what newfangled idea this *Bismillāhir-Raḥmānir-Raḥīm* is all about. Just write *Bismika-llāhumma* as per our ancient tradition.” Rasūlullāh ﷺ said: “Fine, write that down then.”

Rasūlullāh ﷺ then instructed Ḥaḍrat ‘Alī ʿ to write the following:

“These are the conditions upon which Muḥammad, the messenger of Allāh, has concluded a peace accord.”

To this, Suhail remarked: “If we regarded you as the messenger of Allāh, we wouldn’t have prevented you from the *Baitullāh* nor would we have fought with you.” Instead of ‘Muḥammad, the messenger of Allāh’, write: Muḥammad, the son of ‘Abdullāh.”

Rasūlullāh ﷺ responded: “By Allāh! I am the messenger of Allāh regardless of you falsifying me.”

He then instructed Ḥaḍrat ‘Alī ʿ to erase this and write just his name as Suhail desires. Ḥaḍrat ‘Alī ʿ submitted: “O Rasūlullāh! I will by no means erase your name.” Rasūlullāh ﷺ said: “Okay, then show me where the words ‘the messenger of Allāh’ appear. I will erase them myself.” Once Ḥaḍrat ‘Alī ʿ pointed it out to him, Rasūlullāh ﷺ erased the words with his own hand and directed Ḥaḍrat ‘Alī ʿ to write ‘Muḥammad, the son of ‘Abdullāh’.

The conditions of the peace accord were as follows:

Terms of the treaty of Ḥudaybiyyah

1. All hostilities will cease for the next ten years.
2. Any member of the Quraysh who flees to Madīnah without the permission of his master or guardian will be returned even though he is a Muslim.
3. And any Muslim who flees to Makkah from Madīnah will not be returned to the Muslims.
4. During this period, none of the parties will raise a sword against the other and neither will they engage in any form of treachery and betrayal.
5. This year Muḥammad will return to Madīnah without performing ‘Umrah. He will not be allowed to enter Makkah this year. He will be allowed to enter Makkah next year for a period of three days only. He should return after performing ‘Umrah. The Muslims will not be allowed to enter Makkah with any weapons but their swords provided the swords are well-sheathed.
6. The other tribes of the Peninsula have the option to ally themselves to whichever party they wish.

Subsequently, the Banū Khuzā‘ah tribe affiliated themselves with Rasūlullāh ﷺ whilst the Banū Bakr joined the Quraysh.

Whilst this treaty was being put to paper, Suhail’s son, Abū Jandal, escaped from captivity and appeared before Rasūlullāh ﷺ whilst still in leg shackles. He had already embraced Islām before this and the disbelievers of Makkah were subjecting him to indescribable atrocities. The moment Suhail saw him, he gleefully remarked: “Well, well. This is the first person to be returned as per the terms of our treaty.”

Rasūlullāh ﷺ appealed: “Well, the treaty hasn’t been concluded as yet.” In other words, the treaty is only binding once the treaty is written out completely and the signatures affixed to it. Rasūlullāh ﷺ pleaded with Suhail repeatedly to hand over Abū Jandal ʿ to the Muslims but Suhail was adamant. Ultimately, Rasūlullāh ﷺ surrendered him to Suhail.

The polytheists of Makkah were subjecting him to a range of inconceivable agony. This is why Abū Jandal, in a grief-laden voice, addressed the Muslims: “What a pity, O Muslims! I am being surrendered to the disbelievers?”

On hearing this, Rasūlullāh ﷺ pacified Abū Jandal by saying:

“O Abū Jandal! Exercise patience and pin your hopes on Allāh, as we do not like to violate the terms of the treaty. However, be rest assured that Allāh Ta‘ālā will surely come up with a strategy to relieve you of your difficulties.”

However, his return to the disbelievers was intolerable to the Muslims in general. Ḥaḍrat ‘Umar ʿ was unable to restrain himself and stated: “O Rasūlullāh! Are you not the true messenger of Allāh?” “Surely!” replied Rasūlullāh ﷺ. Ḥaḍrat ‘Umar ʿ asked: “Are we not on the true path whilst they are wandering on the pathways of deviation?” Rasūlullāh ﷺ replied: “No doubt about it.” Ḥaḍrat ‘Umar incredulously asked: “Then why do we have to tolerate this humiliation?” Rasūlullāh ﷺ replied: “I am the Rasūl and true messenger of Allāh Ta‘ālā. I am loath to breach His commandments. He is my helper and supporter.”

Hadrat ‘Umar ؓ then asked: “Okay fine, but didn’t you promise us that we would perform Tawāf of the Baitullāh?” Rasūlullāh ﷺ replied: “When did I promise that we will perform Tawāf this year?” Hadrat ‘Umar ؓ then went to Hadrat Abū Bakr ؓ and had the same conversation with him as well. Abū Bakr ؓ gave him exactly the same response, word for word as offered by Rasūlullāh ﷺ.

Hadrat ‘Umar ؓ says: “Following this episode, I was incredibly ashamed of my actions. In expiation of this misbehaviour, I performed numerous Ṣalāhs, observed a great number of fasts, disbursed a lot of charity and emancipated many slaves.”

It is narrated in Ṣaḥīḥ Muslim, Hadrat Anas ؓ relates that the Ṣaḥābah ؓ asked: “O Rasūlullāh! How can such a condition of this treaty ever be tolerable? How can we support a condition that stipulates that a person who flees from us Muslims and joins the disbelievers will not be returned to us?”

Rasūlullāh ﷺ replied: “Yes, anyone of us who joins them, we don’t need him. Allāh Ta‘ālā has hurled such a person far away from His divine mercy. And the person who flees from them and comes to us, although, as per our terms of the treaty, he will be returned to them, there is absolutely nothing to be terrified of. Shortly, Allāh Ta‘ālā will bring about some scheme to ease him of this difficulty.” (Furthermore, Alḥamdulillāh we haven’t been confronted with a situation where a Muslim took flight from Madīnah to Makkah.)

Nonetheless, the treaty was concluded on these terms and both parties affixed their signatures to the document.

On finalisation of this treaty, Rasūlullāh ﷺ instructed the Ṣaḥābah ؓ to slaughter their animals and shave off the hair of the head. However the Ṣaḥābah ؓ were so disillusioned and distressed by the terms of this treaty that in spite of Rasūlullāh ﷺ repeating his instructions thrice, not one of them attempted to carry it out.

When Rasūlullāh ﷺ saw this, he approached Ummu Salamah رضي الله عنها and mournfully related to her this state of affairs. She advised: “O Rasūlullāh! This treaty is dreadfully challenging to the Muslims. This is why they are so dejected and distressed that they are unable to execute your instructions. Don’t say anything to anyone. You just go outside, slaughter your Qurbānī animal and shave off your hair. Inevitably the people are bound follow suit.”

Subsequently, this is exactly what happened. The moment Rasūlullāh ﷺ began to slaughter his Qurbānī animals, all the Ṣaḥābah ؓ followed suit. May Allāh Ta‘ālā reward Ummu Salamah رضي الله عنها abundantly. Her brilliant discretion in this matter solved the predicament and cleared the impasse Rasūlullāh ﷺ found himself in. Just as the proposal of Hadrat Shu‘aib ؓ’ daughter in regard to Hadrat Mūsā ؓ turned out to be on the mark, similarly, the advice of Hadrat Ummu Salamah رضي الله عنها proved to be meticulously correct and a source of goodness and blessings.

Following a stay of about two weeks in Hudaybiyyah, Rasūlullāh ﷺ set out for his return to Madīnah. Whilst he was between Makkah and Madīnah, Sūrah Fataḥ (victory) was revealed.

Rasūlullāh ﷺ assembled all the Ṣaḥābah ؓ and recited the entire Sūrah before them. The Ṣaḥābah ؓ considered this treaty to be a form of defeat for them but Allāh Ta‘ālā referred to it as a conspicuous victory. Bewildered by this declaration, they asked in surprise: “O Rasūlullāh! Is this really a victory?” Rasūlullāh ﷺ replied: “I swear by the Being in Whose absolute control lies my soul, this is undoubtedly a great victory.”

Imām Zuhri رحمه الله عليه says: “This was such an outstanding victory that never before were they blessed with such a victory. Previously, due to their mutual hostilities they were unable to mingle with the others but now with the peace treaty all hostilities had ceased and relative peace established. And previously those who were unable to expose their status of Islām were now able to practice Islām freely. Their mutual antagonism and tension had decreased somewhat. They were able to speak openly with one another. They were afforded the opportunity to discuss and debate issues of Islām. Many of them heard the Qurān for the first time and this induced such a huge multitude of people to embrace Islām that many more people embraced Islām during the relatively short period from the treaty of Hudaybiyyah to the conquest of Makkah than from the very inception of prophethood right up to that time.”

Islām is the fountainhead of outstanding character, a mine of impeccable actions and a personification of goodness but the Ṣaḥābah ؓ were living examples of these virtues, actions and character. Until now, the enemies’ eyes of hostility, rancour and revulsion prevented them from perceiving this.

Now when the veils of hostility and revulsion were lifted due to the peace treaty, the alluring prospects of Islām started drawing them towards it. Before the treaty, the disbelievers of Makkah were befitting of the verse “and they are unable to perceive”. This is why the luminescence of Islām and the Muslims was unknown to them. With the blessing of the peace treaty, when this hostility and enmity was eliminated, they turned out to be perceptive and now they were able to make out the luminescence on the foreheads of those treading the right path.

A little while after Rasūlullāh ﷺ reached Madīnah, Abū Baṣīr ؓ escaped from the clutches of the polytheists of Makkah and turned up in Madīnah. The Quraysh promptly despatched two men to Rasūlullāh ﷺ demanding that he be handed over to them. As per the terms of the treaty, Rasūlullāh ﷺ handed Abū Baṣīr ؓ to them and addressed Abū Baṣīr ؓ saying: “I am bound by the terms of the treaty. I cannot contravene the terms of the peace accord. It is best if you return.” Taken aback, Abū Baṣīr ؓ asked: “Are you returning me to the polytheists who aim to change my religion and who subject me to all kinds of distress?”

Rasūlullāh ﷺ placated him by saying: “Exercise patience and pin your hopes upon Allāh Ta‘ālā. Soon Allāh Ta‘ālā will devise some means to relieve you of this difficulty.”

Nonetheless, these two people took Abū Baṣīr ؓ in their custody and set out. En route, they stopped over at Zul-Hulayfah to take a small rest and eat some dates that they carried with them. Abū Baṣīr ؓ said to one of them: “Your sword seems extraordinarily beautiful.” Taking the sword out of its sheath, the man bragged: “I swear by Allāh that this is a remarkably beautiful sword. I have put it to the test on numerous occasions.” Abū Baṣīr ؓ asked: “May I have a look at it?” The instant the man offered it to Abū Baṣīr ؓ, he snatched it from him and finished him off in a single blow. On seeing what befell his friend, the other man promptly took flight and headed to Madīnah where he appeared before Rasūlullāh ﷺ and submitted: “O Rasūlullāh! My companion has been killed and now it’s my turn.”

A little later, when Abū Baṣīr ؓ turned up before Rasūlullāh ﷺ, he said: “O Rasūlullāh! Allāh Ta‘ālā has fulfilled your end of the treaty. You had already handed me over to them and now Allāh Ta‘ālā has released me from their clutches. O Rasūlullāh! You are

well aware that if I had to return to Makkah, these people would constrain me to abandon my faith in Islām. I had done whatever I had done solely for this reason. There is no treaty between me and them.”

To this Rasūlullāh ﷺ replied: “This man is an instigator of war if he has any comrades with him.”

Abū Baṣīr ؓ figured from this that if he has to linger here any longer he will be handed back to the non-Muslims. This is why he quickly left Madīnah and went away to a region along the coast through which the Qurayshī caravans would pass during their travels to Syria.

When the downtrodden and helpless Muslims of Makkah learnt of this, they stealthily started trickling in to Abū Baṣīr’s hideout. Suhail bin ‘Amr’s son, Abū Jandal ؓ also turned up there. In this manner, a group of seventy men reached there. Whenever a Qurayshī caravan happened to pass by, they would harass them and they would feed off the booty if they happened to get their hands on it.

The Quraysh, exasperated by the turn of events, sent some people over to Rasūlullāh ﷺ and entreated him in the name of Allāh and their blood relationship to call Abū Baṣīr and his group to Madīnah. They also promised not to interfere if anyone of the people of Makkah happens to embrace Islām and flees to Madīnah.

Rasūlullāh ﷺ then wrote a letter to Abū Baṣīr ؓ. However, the letter reached Abū Baṣīr ؓ as he was departing from this world. The letter was handed over to him. As he began reading this letter, his delight had no bounds. He continued reading whilst enhancing his joy at the same time until he surrendered his soul whilst the blessed letter was resting on his chest. According to another narration, he passed away with the letter clutched in his hand.

Abū Jandal ؓ prepared and shrouded Abū Baṣīr ؓ’ s body and buried him there. He erected a Musjid nearby as well. Thereafter, Abū Jandal, together with his companions set off for Madīnah.

When Suhail bin ‘Amr heard of this murder perpetrated by Abū Baṣīr ؓ, he sought to demand his blood money from Rasūlullāh ﷺ since the victim was Suhail’s kinsman. However, Abū Sufyān put him off by saying: “You cannot demand his blood money from Muḥammad (Rasūlullāh ﷺ) because he fulfilled his end of the treaty by surrendering Abū Baṣīr to your messengers. Abū Baṣīr did not kill your messenger on the bidding of Muḥammad (Rasūlullāh ﷺ) but he killed him on his own accord. Furthermore, you cannot claim his blood money from the kinsfolk of Abū Baṣīr either because they don’t adhere to the same faith.”

Following this treaty with the Makkans, any Muslim male who fled from Makkah to Madīnah was sent back to Makkah by Rasūlullāh ﷺ as per the terms of the treaty. Some time later, a few women also migrated from Makkah to Madīnah. The Makkans insisted that they also be returned as per the terms of the treaty. However, through divine revelation, Allāh Ta‘ālā prevented Rasūlullāh ﷺ from sending the ladies back explaining that this condition is confined to the males only. Women are not included in the terms of the treaty. According to some narrations, the actual words of the treaty read as follows: “No *Rajul* (man) will flee to you from amongst us but he will be returned.” Obviously the word *Rajul* explicitly refers to men only. How can women be included in this? The polytheists of Makkah wanted to include the women in this treaty as well but Allāh Ta‘ālā forbade it. The following verse was revealed in regard to this incident:

“O you who believe! When believing women come to you as emigrants, examine them - Allāh knows best of their faith. Then if you ascertain that they are really true believers then do not send them back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. And give the disbelievers whatever they have spent. And there is no sin upon you if you marry them by paying them their *Mahr*. Likewise, do not hold back the bond of the disbelieving women (do not hold them back as wives) and ask the disbelievers (to return) what you had spent on (these wives) and let them (the disbelievers) ask back for what they had spent. That is the judgement of Allāh, He passes judgment between you. And Allāh is all-knowing, all-wise.

“And if any of your wives have gone from you to the disbelievers (as apostates) and you (after going out in war) acquired booty, then pay from that to those whose wives have gone, the equivalent of what they had spent (in *Mahr*). And be ever-conscious of Allāh in Whom you believe.” (*Sūrah Mumtaḥanah verses 10-11*)

Thereafter the disbelievers remained silent and did not repeat their demands for the return of the women.

Philosophical notes and academic discussions and rulings

1. If the Muslim ruler and other intellectual Muslims feel that a peace treaty with the disbelievers is productive for Islām and the Muslims, then it is permissible to enter into a peace treaty with them. Such a treaty also falls within a connotation of Jihād because the objective of Jihād is to thwart the evil of *kufṛ* and the depravity of the disbelievers, which can be attained from such a treaty. As Allāh Ta‘ālā says:

“And if they are inclined to peace then you also incline yourself to it but place your trust in Allāh (and not in the peace treaty).” (*Sūrah Anfāl verse 61*)

2. If a peace accord with the disbelievers is detrimental to Islām and the Muslims then it is not permissible to enter into such a treaty because this leads to the humiliation of the Muslims and a collapse of the very compulsion of Jihād. As Allāh Ta‘ālā says:

“So do not be weak and ask for peace whilst you are dominant. And Allāh is with you.” (*Sūrah Muḥammad verse 35*)

In other words, whilst wielding supremacy, it is not permissible to engage in any form of *Sulḥ* (peace treaty). *Sulḥ* merely signifies an abstention from combat and it in no way refers to unity with the disbelievers. This is why, when referring to *Sulḥ*, the Fuqahā (jurists) use the word *Muwāda‘ah*. And *Muwāda‘ah* literally means a mutual cessation of hostilities.

3. As the need arises, it is permissible to enter into a peace treaty with the disbelievers. This treaty may be executed either without any exchange of wealth or by offering or soliciting wealth. All three categories of *Sulḥ* are permissible. Following his *Hijrah*, Rasūlullāh ﷺ entered into a pact with the Jews of Madīnah without any exchange of wealth. And here he made *Sulḥ* with the polytheists of Makkah, referred to as the treaty of *Hudaybiyyah*. He made a pact with the Christians of Najrān on condition that they pay a certain amount. And in the battle of *Aḥzāb* (confederates), Rasūlullāh ﷺ intended to enter into a peace accord by offering ‘Uyaynah bin *Ḥiṣn* Fazārī half the date produce of Madīnah. Details have been cited in the chapter of ‘the battle of the confederates’. From this we deduce that all three forms of *Sulḥ* are permissible.

4. Whenever the Muslims engage the non-Muslims in a peace treaty that is to be enforced over a period of time, it is better to write down the terms of the treaty because the Holy Qurān enjoins writing down any transaction or affair that is expected to extend over a period of time. As Allāh Ta‘ālā says:

“O you who believe! When you engage in a credit transaction over a fixed period, write it down.” (Sūrah Baqarah verse 282)

Yes, if it is a cash transaction and it is not deferred to some future date, there is no need to write it down. As Allāh Ta‘ālā says:

“Except if it is a current trade which you carry out on the spot amongst yourselves, then there is no sin on you if you do not write it down.” (Sūrah Baqarah verse 282)

From this we deduce that any transaction that does not fall into this cash category, there is sin in not writing it down. In other words, it is necessary to reduce it to writing. (*Sharah Siyar Kabir volume 4 page 6*)

5. There should be at least two copies of the peace treaty so that each party can secure a personal copy.

6. And every copy should bear the signatures of the heads of each party. As in the case of the treaty of Hudaybiyyah, both parties affixed their signatures to both the copies of the treaty. One copy was kept by Rasūlullāh ﷺ and the other copy was handed over to Suhail bin ‘Amr.

7. Infringement of any of the terms of the treaty is an act of betrayal. This is why Rasūlullāh ﷺ sent Abū Jandal and Abū Baṣīr back saying: “We have already given them our word. We will not violate the terms of this treaty.”

8. If the Muslim sovereign of one area signs a treaty with someone, neither the Muslim sovereign nor the Muslim inhabitants of another area are bound by the terms of this particular treaty. A Muslim who fled from Makkah to Madīnah, as per the terms of the treaty, Rasūlullāh ﷺ surrendered him to the polytheists of Makkah. Rasūlullāh ﷺ was duty-bound by this treaty to the extent that he does not allow such a person to reside in Dārul-Islām i.e. in Madīnah Munawwarah.

The area in which Abū Baṣīr ؓ and Abū Jandal ؓ based themselves was well beyond the boundaries of Madīnah Munawwarah. Whatever pursuits Abū Baṣīr and his cohorts executed were carried out well beyond the boundaries of Madīnah Munawwarah. Furthermore, they did not do anything with the approval or permission of Rasūlullāh ﷺ.

9. Abū Baṣīr killed the ‘Āmirī tribesman solely to save his own life, Dīn and Īmān. He very well knew that he would be subjected to a range of abuse once he reaches Makkah and he will be intimidated into *kufṛ* and *shirk* (disbelief and polytheism). So he killed this ‘Āmirī tribesman thereby protecting his own life and Īmān.

10. A Muslim woman who emigrates from Dārul-Ḥarb to Dārul-Islām, her Nikāḥ with her (non-Muslim) husband is rescinded. Similarly, a Muslim man who emigrates from Dārul-Ḥarb to Dārul-Islām, his Nikāḥ with his non-Muslim wife is invalidated.

11. Allāh Ta‘ālā says: “Do not cling onto the bonds of the disbelieving women.” In other words, release them and sever all marital relationships with them. It does not behove a Muslim to retain a disbelieving woman in his Nikāḥ.

12. Subsequent to the revelation of this verse, Ḥaḍrat ‘Umar ؓ divorced both his *mushrik* (polytheist) wives who were residing in Makkah. One of them was Qurayyah who later married Mu‘āwiyah bin Abī Sufyān ؓ and the other was Ummu Kulthūm who subsequently married Abū Jaham.

This strikingly displays the Īmān and *Ikhlās* (sincerity) of the Ṣaḥābah ؓ. Before the divine commandments of Allāh Ta‘ālā, other relationships and sentiments were of no concern to them. How could they be concerned about others when the love of Allāh Ta‘ālā had pervaded their hearts to such an extent that the hearts couldn’t accommodate anyone else? As Allāh Ta‘ālā says: “And Allāh did not place two hearts in the chest of one man.”

13. According to Ibn Ishāq’s narration, no hair would fall from his body but they would snatch it. In other words, whatever strand of hair fell of the blessed body of Rasūlullāh ﷺ, the Ṣaḥābah ؓ, driven by fervent love and ardent loyalty, would at once snatch it up and keep it safe with them as a source of *Tabarruk* (blessing). This distinctly reveals that to take blessings from the personal articles of the pious is permissible.

14. As Allāh Ta‘ālā says:

“(And when the Banī Isrāīl asked their Prophet for a sign of Tālūt’s kingship), their Prophet replied: ‘Verily the sign of his kingship (or kingdom) is that a chest will come to you in which there is Sakīnah (peace and tranquillity) from your Lord and (within the chest) are some relics (Tabarrukāt) left by the family of Mūsā and the family of Hārūn (and this chest will be) borne by the angels. Verily in that is a sign for you if you are truly believers.’” (Sūrah Baqarah verse 248)

In other words, the chest contains the *Tabarrukāt* of Mūsā ؑ and Hārūn ؑ. It contained the staff, clothing, shoes and a few tablets of the *Tawrah* of Ḥaḍrat Mūsā ؑ and Ḥaḍrat Hārūn ؑ. This chest was to be carried by the angels. On witnessing this, the people of true faith will be convinced of his kingship. And obviously, a person worthy of honour and love, in essence, reverence for his relics boils down to reverence to the person himself. And the Ṣaḥābah ؓ using the armour, sword, cup, ring etc. of Rasūlullāh ﷺ solely to derive some *Barakah* (blessing) is mentioned in Ṣaḥīḥ Bukhārī.

In this incident of the treaty of Hudaybiyyah, the virtue of Abū Bakr ؓ comes to light from two distinct angles. Firstly, all the Ṣaḥābah ؓ right up to Ḥaḍrat ‘Umar ؓ were disheartened by the terms of this treaty but Ḥaḍrat Abū Bakr ؓ was, like Rasūlullāh ﷺ, unperturbed by it. And secondly, when Ḥaḍrat ‘Umar ؓ explained his unease to Ḥaḍrat Abū Bakr ؓ, Abū Bakr ؓ responded by giving him the same answer, word for word, that Rasūlullāh ﷺ had given him.

15. Imām Shāfi‘ رحمه الله عليه says that part of Hudaybiyyah is in the Haram area whilst the other part falls in the Hill area. According to a narration by Imām Ahmad bin Hambal رحمه الله عليه, Rasūlullāh ﷺ set up camp in the Hill area but he would perform his Ṣalāhs in the Haram area of Hudaybiyyah.

So a person who is close to the Haram area should perform his Ṣalāh within the boundaries of the Haram. This was the practise of ‘Abdullāh bin ‘Umar ؓ.

Furthermore, this incident confirms that the compensation of one hundred thousand rewards for performing Ṣalāh is not confined to the Musjidul-Ḥarām only but wherever a person offers this Ṣalāh within the boundaries of the Haram, he will attain this reward.

16. When the Ṣaḥābah ؓ displayed a trace of reluctance when Rasūlullāh ﷺ instructed them to shave their hair and slaughter their camels, Rasūlullāh ﷺ complied with the counsel offered by Ummu Salamah رضي الله عنها. From this we deduce that it is permissible to seek the counsel of a woman provided her intellect, reasoning, Allāh-consciousness and religiousness are all reliable.

17. On the insistence of Suhail bin ‘Amr, instead of writing *Bismillāh*..., Rasūlullāh ﷺ consented to writing out *Bismika Allāhumma* even though the writing of *Bismillāh*... was more virtuous. Since the phrase *Bismika Allāhumma* is also correct, Rasūlullāh ﷺ did not insist on writing out *Bismillāh*....

18. The virtue of *Bay‘at*

The reality of *Bay‘at* (pledge one’s allegiance) has already been explained under the chapter dealing with the pledge of ‘Aqabah. To sum up, the word *Bay‘at* is derived from *Bay‘* which literally means to sell something. In the technical sense of Sharī‘ah, *Bay‘at* refers to selling oneself to Allāh Ta‘ālā in exchange of Jannah. The self (*Nafs*) is the commodity and Jannah the price. The person is the seller whilst Allāh Ta‘ālā is the purchaser. It is an acknowledged fact amongst all intellectual people that when a transaction is concluded, the commodity leaves the ownership of the seller and enters the ownership of the purchaser. The purchaser now possesses absolute control over the commodity and he may transact with it as he pleases. Similarly, once a Mumin (true believer) engages in *Bay‘at*, he does not remain the owner of his *Nafs* (self). He is thus required to ensure that he does nothing of his own personal accord. He should not follow the dictates of his *Nafs* (self or base desires).

However, this transaction does not take place directly with Allāh Ta‘ālā but through the liaison of the Prophets and their successors (the ‘Ulamā).

When the *Ṣaḥābah* ﷺ pledged their allegiance (*Bay‘at*) at the blessed hands of Rasūlullāh ﷺ, the pledge was essentially a pledge unto Allāh Ta‘ālā and Rasūlullāh ﷺ was a representative or envoy in between. As Allāh Ta‘ālā says:

“Those who pledge their allegiance to you are actually pledging their allegiance to Allāh. The hand of Allāh is on their hands.” (Sūrah *Fataḥ* verse 18)

It is cited in Bukhārī on the authority of Ḥaḍrat Sahl bin S‘ad ؓ that Rasūlullāh ﷺ said: “He who takes responsibility to protect that which lies between his jaws and between his legs, I take the responsibility of his entry into Jannah.”

In this Ḥaḍīth, Rasūlullāh ﷺ declares himself a guarantor for Jannah. As though he said: “If the people of Īmān undertake not to indulge their tongues and private parts in anything against the pleasure of Allāh Ta‘ālā, Who is the actual purchaser in this case, then I am the guarantor on behalf of Allāh Ta‘ālā to ensure that they get their price (Jannah) in exchange of their *Nafs*.”

In this Ḥaḍīth, the words ‘he who takes responsibility’ and ‘I take responsibility’ refers to this transaction because responsibility and liability is found in transactions of trade. If there is some deficiency in the commodity, the purchaser has the right to return the commodity to the seller. However, if the purchaser, on spotting the deficiency, expresses his approval with the commodity, he forfeits his right of returning the item and the transaction is now absolute. The purchaser cannot exercise his right now to terminate the transaction.

When the *Ṣaḥābah* ﷺ pledged their allegiance beneath the tree, Allāh Ta‘ālā revealed the following verse:

“Allāh has expressed his approval of the believers when they pledged their allegiance under the tree.” (Sūrah *Fataḥ* verse 18)

In other words, Allāh Ta‘ālā has forfeited his right of return. He has indicated that this transaction initiated by this illustrious group will never be rescinded. Allāh Ta‘ālā has forfeited His right of return by expressing His approval and pleasure but the *Ṣaḥābah* ﷺ also forfeited their rights when they said: ‘We too are pleased with Allāh’. As Allāh Ta‘ālā describes: “Allāh is pleased with them and they are pleased with Allāh.”

Although there is no possibility of deficiency from Allāh Ta‘ālā, the *Ṣaḥābah* ﷺ eliminated even the likelihood of rescinding this transaction by declaring ‘we are pleased with Allāh’.

In short, both parties have expressed their pleasure and revoked their rights to terminate this transaction. This renders the transaction absolute.

The *Ṣaḥābah* ﷺ consigned themselves to Allāh Ta‘ālā and as per His divine assurance, the price of consigning their selves (i.e. Jannah) is legally binding upon Allāh Ta‘ālā. Apart from the *Ṣaḥābah* ﷺ, the affairs of the rest of us are in jeopardy. We don’t know whose commodity (self) will be rejected due to some deficiency or the other. In this very world, there are some people who have rescinded their trade transaction with Allāh Ta‘ālā. As in the case of a certain villager who appeared before Rasūlullāh ﷺ and demanded: “Rescind my *Bay‘at* (pledge of allegiance).”

In the parlance of the jurists, the rescission or annulment of a contract amounts to an annulment between the two parties and the signing of a new contract with a third party. Similarly, if an ill-fated person decides to rescind his *Bay‘at* with Allāh Ta‘ālā, the *Bay‘at* between him and Allāh Ta‘ālā is annulled but in effect, he is entering into a new contract with a third party (with Shayṭān).

According to Imām Abū Ḥānīfah رحمه الله عليه, there is no interest between a slave and his master. The reason for this school of thought is that whatever the slave owns effectively belongs to the master. We, after all, are more than slaves. We are ultimately slaves of Allāh Ta‘ālā and slaves who can never be liberated from His slavery. Nor are we willing to be unshackled from this level of slavery because this revered Master takes just one good deed from us and bestows us with two-hundred-fold interest. As Allāh Ta‘ālā says: “Allāh obliterates interest and enhances charity.”

In short

The sublime personalities who pledged their allegiance at the hands of Rasūlullāh ﷺ, Allāh Ta‘ālā is pleased with them. And He has infused their hearts with the inestimable wealth of tranquillity and contentment. And he also promised them an imminent victory and loads of war booty. As Allāh Ta‘ālā describes in the Holy Qurān:

“Indeed Allāh was pleased with the believers when they made a pledge to you under the tree. He knew what was in their hearts. So he sent down tranquillity upon them and He rewarded them with a near victory. And abundant spoils which they will seize and Allāh is all-mighty, all-wise.” (Sūrah *Fataḥ* verse 18)

And in Sūrah *Tawbah*, Allāh Ta‘ālā refers to *Bay‘at* as a great victory:

“Rejoice in the transaction you have concluded (with Allāh Ta‘ālā) and that is a great success.” (Sūrah *Tawbah* verse 111)

On the basis of these explicit verses and authentic Ḥaḍīth, there is not an iota of doubt about *Bay‘at* being a Sunnah and a source of immense *Barakah*. Just as Rasūlullāh ﷺ was a teacher of the Book, a mentor of wisdom and a spiritual polisher of the hearts, he was also the *Khalīfah* (vicegerent) of Allāh on the earth of Allāh. The *Bay‘at* (pledge) that Rasūlullāh ﷺ extracted from others as the vicegerent of Allāh, is Sunnah for the *Khālīfahs* as well. And just as the *Bay‘at* he extracted as the teacher of the Book, a mentor of

wisdom and a spiritual polisher of the hearts, this type of *Bay'at* is Sunnah for the 'Ulamā-Rabbānī (divine scholars), the mystics and the pious saints.

19. The fact that Rasūlullāh ﷺ placed his one hand over the other on behalf of Hadrat 'Uthmān ؓ is adequate proof for the legitimacy of taking *Bay'at* in abstentia.

20. Those who took an oath of allegiance in Hudaybiyyah at the hands of Rasūlullāh ﷺ, Allāh Ta'ālā unconditionally proclaimed His pleasure and satisfaction with these people in the verse: "Indeed Allāh was pleased with the believers when they made a pledge to you under the tree." And in the verse: "He knew what was in their hearts", Allāh Ta'ālā declares the sincerity of their hearts. And in the verse "So he sent down tranquillity upon them", He expresses their contentment and the conviction of their hearts. In other words, their hearts are absolutely content. There is not a speck of unease and disquiet within their hearts. And it is quite clear that he with whom Allāh Ta'ālā is pleased and upon who He had showered divine tranquillity, such a person can never be a hypocrite presently nor is there a fear of such a person turning renegade in the future. A colossal number of their virtues have been cited in the Aḥādīth. It is narrated in Musnad Aḥmad, Jābir ؓ relates that Rasūlullāh ﷺ said: "Those who pledged their allegiance on my hands under the tree, none of them will ever enter *Jahannam* (hell)."

Furthermore, on the basis of these verses "Indeed Allāh was pleased with the believers when they made a pledge to you under the tree. He knew what was in their hearts," the Sahābah's sincerity of Īmān and the pleasure of Allāh Ta'ālā is plainly evident. Why don't the Shias ponder over the verse "He knew what was in their hearts"? Why don't they contemplate how Allāh Ta'ālā expresses the sincerity of the hearts of the Sahābah ؓ? This distinctly demonstrates that whatever they did was not based on *Taqiyyah*⁷⁷ but on sincerity and true conviction of the heart. Following this declaration of 'He knew what was in their hearts' there is no possibility of *Taqiyyah* whatsoever. When Allāh Ta'ālā bears testimony to their sincerity and conviction then the likelihood of hypocrisy and *Taqiyyah* ceases to exist.

Furthermore, in the subsequent verses, Allāh Ta'ālā guarantees them close victory, abundant spoils of war and other grand triumphs in the future, like the triumph of Khaybar, for instance. This assurance was given to the same sincere and devoted souls. We also deduce from this that the illustrious personages upon whom these spoils were distributed were the dedicated, sincere and beloved servants of Allāh Ta'ālā.

Letters to world leaders

Allāh Ta'ālā refers to the treaty of Hudaybiyyah as a *Fataḥ Mubīn* (conspicuous victory) and a source of tranquillity and comfort. This was no doubt, a conspicuous victory and a source of immense tranquillity and comfort because the word *Fataḥ* literally means to unlock or to open something that is closed. Due to the mutual hostilities of the Arabs, the doors of invitation towards Islām were closed. This treaty threw open this door. Now the time had come to spread the word of Allāh to all His servants and to give an open invitation to the peoples of the world to this magnificent tablecloth of Islām where everyone can share in the divinely delights this religion has to offer.

Those who accepted the divine invitation of Allāh Ta'ālā and seated themselves at the tablecloth of Islām, they discovered that there is not even a particle of salt from every variety of outstanding character, exceptional manners, unmatched virtues and consummate behaviour that is not represented on this tablecloth of Islām. What a clean and pure tablecloth that there is not even a smidgen of any sort of physical or spiritual evil on this tablecloth. They washed their hands off the *dunyā* and taking the name of Allāh and His Rasūl ﷺ, they commenced eating from these spiritual culinary delights. They barely consumed two morsels when rapidly the tongue relished the savour of Islām and the sweetness of Īmān and they realised that this is really the nourishment for the soul. The soul can thrive only with such nourishment. It is impossible for the soul to survive with the consumption of the filth of *kufṛ* and *shirk* (disbelief and polytheism).

Nonetheless, on his return from Hudaybiyyah, in Zul-Hijja 6 A.H., Rasūlullāh ﷺ decided to send letters of invitation to the kings of the world. He assembled the Sahābah ؓ and addressed them thus:

"O People! I have been commissioned to the whole universe as an embodiment of mercy. Convey this message to the world and Allāh will shower His mercy upon you. Don't fall into dispute like the disciples of 'Isā ؑ (apostles of Christ). When they were instructed to journey, they would gladly proceed but when instructed to travel to a far-off area, they would sit down on the ground as though encumbered by an unbearable weight."

In the most gruelling of trials that tested their devotion, loyalty and selflessness, at every opportunity, the Sahābah ؓ had acquired the loftiest certificate of success and they were crowned with medals of the highest accolades. So how could they ever dilly-dally at this instance? With heart and soul they were enthusiastically willing to carry out Rasūlullāh ﷺ's instructions.

Nonetheless, they also advised him saying: "O Rasūlullāh! The kings and rulers of this world do not regard a letter without an official seal affixed to it as reliable. In fact, they won't even bother to glance at it."

Abiding by the *Mashwarah* (counsel) of the Sahābah ؓ, Rasūlullāh ﷺ had a seal made in the shape of a ring. The spherical band itself was made of silver and the seal itself was also made from silver but it was crafted in the Abyssinian style. The words "Muḥammad Rasūl Allāh" were inscribe on the seal as follows: Muḥammad was right at the bottom with the word Allāh on the top and Rasūl in the centre. Rasūlullāh ﷺ then despatched letters to the various rulers of the world inviting them to the truth and informing them that they would be squarely liable for the deviation of their citizenry.

Wāqidi says that these letters were despatched towards the end of 6 A.H. in the month of Zul-Hijjah on his return from Hudaybiyyah. According to some historians, they were despatched in 7 A.H. Perhaps Rasūlullāh ﷺ intended to send these letters towards the end of 6 A.H. but he actually got down to it at the beginning of 7 A.H. Imām Bayhaqī رحمه الله عليه says that these letters were despatched after the battle of Mūtah. However, all the scholars are unanimous that they were sent after the treaty of

⁷⁷ *Taqiyyah* literally means to guard oneself. It is a Shia doctrine of subterfuge and dissimulation whereby the Shia conceals his true beliefs to protect himself from persecution and harm. They believe that the Sahābah رضي الله عنهم also practised this and they were not true believers in whatever they exhibited. Here, the author attempts to refute this doctrine of the Shias. [Tr.]

Hudaybiyyah but before the conquest of Makkah. In other words, this progression of letters continued within these two historical events. And Allāh Ta‘ālā knows best.

(1) Letter to the emperor of Rome

Bismillāhir-Raḥmānir-Raḥīm

From Muḥammad, the slave of Allāh, to *Hiraql* (Heraclius), the head of Rome. *Salām* upon those who adhere to divine guidance.

I invite you with the phrase that will bring you closer to Islām. (The phrase of *Kalimah Tayyibah*.) Embrace Islām and you will be safe and Allāh will reward you twofold. (In the Holy Qurān, Allāh Ta‘ālā assures the people of the book a twofold reward for embracing Islām.) So if you turn down this invitation, the sin of the entire populace will be on your shoulders. “O people of the scripture! Come to such a word that, between us, is an acknowledged fact; that we don’t worship anyone but Allāh and we do not ascribe partners unto Him and that none of us will take others as lords besides Allāh. Then if they turn away, say: “Bear witness that we are Muslims.”

Handing this epistle over to Hadrat Dihyā Kalbī ﷺ, Rasūlullāh ﷺ sent him off to the emperor of Rome. At that instant, the emperor had just arrived in *Baitul-Maqdis* on foot from Hims (Homs) in demonstration of his gratitude over the defeat of the Persians. Hadrat Dihyā Kalbī ﷺ reached *Baitul-Maqdis* in Muḥarram 7 A.H. and through the auspices of the governor of Buḡrā, he arrived in the royal court of the Roman emperor where he presented the letter.

Before handing over the letter, he delivered a short sermon.

Hadrat Dihyā ﷺ’s sermon in the emperor’s court

“O Roman emperor! The personage who appointed me as his emissary is far superior than you are. And the divine Being who elected him as His messenger is the most superior and elevated. So I urge you to listen to whatever I have to say with humility and I entreat you to answer my questions with utmost sincerity. If you fail to listen with humility you will not be able to duly understand and if you lack sincerity in your answers, your response will not be impartial and just.”

The emperor replied: “Okay, go on.”

Hadrat Dihyā ﷺ continued: “You are well aware that Hadrat Masīh bin Maryam ﷺ used to offer Ṣalāh?”

“Yes, without doubt he used to perform Ṣalāh,” replied the emperor.

Hadrat Dihyā ﷺ said: “I invite you unto the Being to Whom Hadrat Masīh ﷺ offered his Ṣalāh, before Whom he would bow his forehead, the Being Who created Hadrat Masīh in the womb of his mother and the Being who created all the heavens and the earths. Thereafter, I invite you to the unlettered messenger about whom Hadrat Mūsā ﷺ and Hadrat ‘Īsā ﷺ issued glad tidings. Besides, you are adequately acquainted with these facts. If you accept this invitation you will be successful in this world as well as the hereafter otherwise your hereafter will prove catastrophic for you and not only that, you will have partners in this world (challenging your kingship and laying claim to your power). And be rest assured that you have only one Lord Who wields absolute power to crush the agnostics and bear in mind that He continues changing His fortunes.”

Taking the epistle of Rasūlullāh ﷺ from Hadrat Dihyā ﷺ, the emperor placed it on his head and his eyes and reverentially kissed it. He then opened it and after perusing it he remarked: “I will ponder over it and respond to it by tomorrow.”

He then bade his servants to summon to court anyone they come across locally who hailed from the same family as Rasūlullāh ﷺ, as he wanted to make further enquiries from them. Coincidentally, Abū Sufyān, with a group of other Qurayshīs, was on a business expedition to Shām. He was camped at Ghazzah. Abū Sufyān hadn’t as yet embraced Islām. The emperor’s messenger fetched him from Ghazzah and presented him before the royal court. With grand pomp and splendour, the court was convened. All the Roman noblemen, clergy, monks and other leading figures were in attendance.

The emperor first addressed the Arabs saying: “Amongst you who is the closest relative to this man who claims to be a Prophet?” Abū Sufyān replied: “I am the closest to him.” The emperor directed: “You come and sit close to me.” He then charged the others to sit behind Abū Sufyān. The emperor addressed the others and said: “I am going to ask him a few questions. If he speaks a lie, you should point it out.”

Abū Sufyān says: “If I didn’t have the fear of these people falsifying me, I would have certainly perverted the truth.”

Thereafter the following conversation took place between Abū Sufyān and the emperor:

Emperor: How is his family lineage amongst you?

Abū Sufyān: He is a man of a noble lineage. Nobody else is favoured with such an illustrious ancestry.

Emperor: Were there any kings amongst his ancestors?

Abū Sufyān: No.

Emperor: Did you ever find him speaking lies before he laid this claim to prophethood?

Abū Sufyān: No.

Emperor: What class of people do his followers belong to; the rich and mighty or the poor and weak?

Abū Sufyān: Most of them are poor and weak.

Emperor: Are his adherents increasing day-by-day or decreasing?

Abū Sufyān: They are increasing day by day.

Emperor: Is there anyone who entered this Dīn and renounced it out of aversion for it?

Abū Sufyān: No.

Emperor: Does he ever go against his word?

Abū Sufyān: Never! Up to this day he hasn't breached his word. However, nowadays we have a truce enforced between us. I have no idea if he has breached the terms of this truce during the interim. (Abū Sufyān later commented: "Besides this one sentence, I was unable to sneak in anything else.")

According to Ibn Ishāq's narration, Abū Sufyān said: "By Allāh, the emperor didn't take any heed of this statement of mine."

Emperor: Did you ever engage him in battle?

Abū Sufyān: Yes.

Emperor: How was the fighting between you?

Abū Sufyān: Sometimes he would be dominant and sometimes we would prevail.

Emperor: What does he instruct you to do?

Abū Sufyān: He commands us to worship Allāh and to abstain from ascribing any partners unto Him. He charges us to summarily forsake all our ancestral customs of *shirk* and *kuf*r perpetrated by our forebears. He also instructs us to perform Ṣalāh and pay Zakāt and to adhere to truthfulness, chastity and favourable family ties.

Addressing his interpreter, the emperor said: "Inform our guest that I first asked him about this messenger's family lineage and you replied that he is a man of a noble and illustrious lineage. Undoubtedly, all the Prophets hail from families that are very noble and illustrious. I then asked you if there were any kings amongst his ancestors and you replied in the negative. If there were any kings amongst his forebears I would have assumed that this man is merely attempting to retrieve his family's lost kingship. I then asked you if he ever spoke a lie and you denied this. I inferred from this that how is it possible for a man who does not speak lies to people but, Allāh forbid, he attributes falsehood to Allāh? When I enquired from you who his followers are, you replied that the bulk of his adherents are weak⁷⁸ and poor. I then asked you if his followers are increasing or decreasing day by day. You replied that they are increasing. Without doubt, this is the true condition of Īmān; its adherents increase day by day until it reaches a level of perfection. I then asked you if anyone who adopted this religion subsequently renounced it out of resentment or revulsion and you replied in the negative. This is the status of Īmān; once its sweetness and delight penetrates the hearts, it cannot under any circumstances be extracted. I then asked if he ever breached his word and you said no. Indisputably, this is the condition of the true Prophets; they don't ever go against their word. I then asked you about the hostilities between you and you replied that at times you are dominant and at times he is. Undoubtedly, in the initial stages, this is how the divine scheme of Allāh Ta'ālā works. Sometimes He makes them victorious and at times they are bound to suffer defeat. This is to put his adherent's sincerity and devotion to the test. However, ultimately they are guaranteed victory and dominance. I then enquired from you about his instructions to you. You replied that he commands you to worship Allāh alone without ascribing any partner unto Him. He prevents you from idol-worship and he instructs you to observe Ṣalāh, pay Zakāt and adhere to truthfulness, chastity etc.

"If whatever you say is really true, then no doubt this man is the divine messenger. Soon he will govern this land under my feet. I knew that the emergence of a messenger was imminent but I had no idea that he would emerge from you (the Arabs). I cherish a profound desire to meet him. If I ever happen to be in his presence, I would wash his feet (in esteem)."

The emperor then read out the blessed letter to the entire gathering of people.

He barely managed to read the letter to the people when all hell broke loose. Tumultuous bellows of dissent were heard from every corner of the imperial court.

Abū Sufyān relates: "At that instant we were all swiftly ushered out of court. Once we landed on the outside, I remarked (to my fellow countrymen): 'It's incredible, even the emperor of the Roman Empire is terrified of him (Rasūlullāh ﷺ).' On that day I was genuinely led to believe that the Dīn of Rasūlullāh ﷺ is set to prevail over all others, until Allāh Ta'ālā bestowed me with divine guidance to embrace Islām."

Imām Zuhri says: "During the reign of 'Abdul Malik bin Marwān, a leading Christian priest by the name of Ibn Nāṭūr who was present in the imperial court at the time of this incident related: "Subsequent to this court episode, the Emperor wrote a letter to the high priest of Rūmiyyah enquiring about Rasūlullāh ﷺ. The name of this priest was Daghātīr Rūmī and he was well versed with the divine scriptures.

Once the Emperor despatched his letter to the priest, he left Baitul-Muqaddas for Hims (Homs). The Emperor was still in Hims when he received a reply from the priest saying: "This is the very same Prophet we have been eagerly awaiting. This is the messenger about whom 'Īsā ﷺ issued glad tidings. I believe in him and I will abide by him. There is no doubt about him being a Prophet. You should also believe in him and consent to adhere to him."

On receiving this advice, the Emperor convened a massive court in which he assembled all the patriarchs of Rome. He then sealed off the court by closing all the doors. Whilst seated in one of the upper galleries, the Emperor addressed the entire court thus:

O Romans! I have assembled you here for a great good. I have received a letter from this man inviting me towards his religion. By Allāh! This is the Prophet whom we were enthusiastically awaiting and whom we find mentioned in our scriptures. So come, let us follow him and believe in him. In this manner, both our this world as well as our hereafter will be secured."

The moment the Roman Patriarchs heard this, they started bellowing in protest and scuttled to the doors only to find them locked. The emperor summoned them back to their seats and remarked: "I just wanted to put all of you to the test. I am exceptionally delighted over your unassailable religiousness and your staunchness in faith."

On hearing this, all of them were gripped with ecstasy and they fell to their knees in prostration before the emperor.

A little later, the Emperor summoned Ḥadrat Dihyā Kalbī ؓ in private and explained: "I swear by Allāh and declare that your friend is without doubt a divine messenger. However, I am terrified of my people assassinating me. If it weren't for this anxiety, I would certainly adhere to him. Go to Daghātīr, the archbishop of Rome. He is an exceptionally learned man. His knowledge of these affairs is far superior to mine. Furthermore, he commands more reverence and admiration amongst the Romans than I do. Go to him and give him account of this divine messenger."

⁷⁸ In other words they are not arrogant and conceited. They are safe from the intoxicating effects of material wealth. Their hearts are devoid of vanity, arrogance and conceit. This is why they listen to and accept the truth.

Hadrat Dihyā Kalbī ﷺ went to Daghātīr and gave him a detailed account of Rasūlullāh ﷺ. Daghātīr responded by declaring: “By Allāh! He is a divine messenger. We have encountered his characteristics, conditions and attributes in our divine scriptures.”

Saying this, he withdrew into his quarters, removed the black robes he was wearing and changed into white robes. Wielding a staff, he then proceeded to the church where he addressed the people thus:

“O Romans! A letter has come to us from Aḥmad in which he invites us towards Allāh, the Almighty. I hereby declare and testify that there is none worthy of worship besides Allāh and Aḥmad is His slave and messenger.”

The instant the people heard this declaration they fell onto him and beat him to death. Hadrat Dihyā ﷺ returned to the Emperor and recounted whatever he witnessed. The Emperor responded: “I also harbour the same fear. I am terrified of them treating me in the same manner.”

According to M’ujam Tabrānī, the Roman Emperor told Hadrat Dihyā ﷺ: “I am well aware and do recognise him to be the true Prophet, as pronounced by archbishop Daghātīr but if I were to publicly admit this, I will be dispossessed of my kingship and my people will assassinate me.”

However, the Emperor failed to take heed of the statement of Rasūlullāh ﷺ mentioned in the letter:

“Embrace Islām and you will be secure.”

Had he embraced Islām, he would have secured this world as well as the hereafter.

Conclusion

With great reverence, the Emperor secreted this blessed letter of Rasūlullāh ﷺ in a box made out of gold. Amīr Saifud-Dīn Manṣūrī narrates: “King Manṣūr once sent me with certain instructions to King Maghrib. On account of some petition, he sent me to King Faranj⁷⁹ who was a descendant of Caesar, the Roman Emperor. As I was about to return, he insisted that I hang on. He enticed me by revealing: “If you hold on I will show you something magnificent and rare.” I waited until he called for a chest embellished with ingots of gold. He extracted a golden box from it and opened it. The box contained a letter wrapped in silk. Most of the words had faded away. The King pointed out: “This is the letter of your Prophet addressed to my grandfather, the Caesar. It is in my possession as part of his legacy. My grandfather made a bequest warning us: “As long as this letter remains safe, your empire will remain safe. This is why we take such great pains to protect, preserve and revere this letter and conceal it from the Christians.

Academic discussion

1. A letter should begin with the name of Allāh. When Sulaymān ﷺ wrote to the Queen of Sheba, he began with *Bismillāhir-Raḥmānir-Raḥīm*.

2. The person writing the letter should write his name before the addressee’s name, as Rasūlullāh ﷺ wrote his name before the name of the Emperor. It was the tradition of the Ṣaḥābah ﷺ also that whenever they wrote to Rasūlullāh ﷺ, they would write their own name first and then the name of Rasūlullāh ﷺ.

However, this is not compulsory. Rasūlullāh ﷺ once sent Hadrat ‘Alī ﷺ and Hadrat Khālīd ﷺ to a certain area. Both of them wrote a letter back to Rasūlullāh ﷺ. However, Hadrat ‘Alī ﷺ wrote the name of Rasūlullāh ﷺ first and then his own name whilst Hadrat Khālīd ﷺ wrote his own name first and then the name of Rasūlullāh ﷺ. This clearly indicates that both are correct.

When ‘Abdullāh bin ‘Umar ﷺ wrote to Hadrat Mu‘āwiyah ﷺ and to ‘Abdul-Malik bin Marwān, he wrote their names first. Similarly, when Hadrat Zaid bin Thābit ﷺ wrote to Hadrat Mu‘āwiyah ﷺ, he also started off with the name of Hadrat Mu‘āwiyah ﷺ before his own name.

3. In his letter to the Emperor, Rasūlullāh ﷺ added on ‘Abdullāh (slave of Allāh) to his name. The aim was to quash the perverted belief of the Christians over the divinity of Hadrat ‘Isā ﷺ. This was an indication that Hadrat ‘Isā ﷺ was not – Allāh Ta‘ālā forbid – a divine being but a servant and an esteemed messenger of Allāh, whom Allāh had raised towards the heavens. Furthermore, this also alluded to the fact that every single Prophet declared that he is a servant of Allāh and not, Allāh Ta‘ālā forbid, some divine being.

4. “To *Hiraql* (Heraclius), the head of Rome”. The fact that Rasūlullāh ﷺ added on ‘the head of Rome’ after the name of *Hiraql* suggests that when corresponding with the disbelievers, appropriate titles of respect should be adopted.

5. “*Salām* upon those who adhere to divine guidance”. In other words, offerings of peace are made only to those who adhere to the guidelines of Allāh Ta‘ālā. If not, then no offering of peace can be made to such a person. This verse is mentioned in the incident of Hadrat Mūsā ﷺ. This sentence indicates that a disbeliever should not be greeted with the words of “*Assalāmu-‘Alaykum*”. Rather the words “*Salām* upon those who adhere to divine guidance” should be written. In other words greetings of peace upon you provided you adhere to divine guidelines. This is why this verse is followed in the Qurān with the words:

“*And surely the punishment is upon he who disbelieves and turns away.*” *And in the aforementioned letter, after the greetings of “Salām upon those who adhere to divine guidance”,*

Rasūlullāh ﷺ added: “So if you turn down this invitation....” As though this sentence is in place of the Qurānic sentence: “And surely the punishment is upon he who disbelieves and turns away.”

6. “Embrace Islām and you will be safe and Allāh will reward you twofold.”

One reward for believing in the Prophet of the past and another for believing in this final Prophet. As Allāh Ta‘ālā declares in another verse: “They will be rewarded twice.”

7. “So if you turn down this invitation, the sin of the entire populace will be on your shoulders.” This is so because the person who hinders the guidance of others or fails to prevent the deviation of others, their sin will also fall on his shoulders. As Allāh Ta‘ālā says in the Holy Qurān:

“*And they will bear their burdens (of sin) and other burdens with their burdens as well.*”

⁷⁹ King Francis perhaps? [Tr.]

8. Despatching Hadrat Dihyā ﷺ with the letter all on his own demonstrates that a letter is a reliable source of proof. Furthermore, this attests to the fact that *Khabar-Wāhid*⁸⁰ is a reliable source of evidence. If a *Khabar-Wāhid* was not a source of evidence, what is the benefit of sending Hadrat Dihyā ﷺ all alone?

9. Furthermore, this incident also establishes that the narration of a *Mastūrul-Hāl*⁸¹ is reliable provided there is no conspicuous evidence suggesting otherwise. Hadrat Dihyā ﷺ was a *Mastūrul-Hāl* in the eyes of the emperor (but yet he accepted his word).

10. The Emperor was well aware of the fact that Rasūlullāh ﷺ was the final messenger in whose favour Hadrat ‘Īsā ﷺ issued glad tidings. However, he failed to embrace Islām. This clearly indicates that *Īmān* does not denote the mere knowledge of something but rather *Īmān* refers to obedience and submission. Therefore, he who knows Rasūlullāh ﷺ to be a divine messenger but fails to submit to him can never be classified as a Muslim. This is why the research scholars are of the opinion that *Hiraql*, the Emperor of Rome did not embrace Islām. According to a narration in Musnad Aḥmad bin Hambal رحمه الله عليه, the emperor wrote a letter to Rasūlullāh ﷺ from Tabūk in which he claimed to have converted to Islām. Rasūlullāh ﷺ remarked: “This man is a liar. He is still resolutely firm on his Christianity.

(2) Letter to Chosroe Parvez, emperor of Persia

“Bismillāhir-Raḥmānir-Raḥīm

From Muḥammad, the messenger of Allāh to Chosroe, the head of Persia.

Salām upon those who adhere to divine guidance, believe in Allāh and His messenger and testify that there is none worthy of worship except Allāh, Who is alone and has no partner and they testify that Muḥammad is His slave and messenger.

With the divine instruction of Allāh, I extend to you an invitation towards the religion of which I am the messenger to all the peoples of the world so that I may warn those whose hearts are alive and that the word of Allāh be implemented against the disbelievers.

Embrace Islām and you will be safe. If you decline this invitation, the sin of all the Zoroastrians will be on your shoulders.”

Rasūlullāh ﷺ despatched this letter with ‘Abdullāh bin Huzāfah Sahnī ﷺ. The moment Chosroe’s glance fell onto this letter, he flew into a tempestuous rage. He tore the letter to pieces and shrieked: “This man has the audacity to write a letter like *this*? He is inviting *me* to embrace Islām whereas he is my slave.”

‘Abdullāh bin Huzāfah Sahnī ﷺ returned and gave Rasūlullāh ﷺ a detailed report on what transpired. Rasūlullāh ﷺ commented: “Chosroe’s country has fallen to bits and pieces.”

On reading the letter, Chosroe wrote to Bāzān, the governor of Yemen to send two powerful men to apprehend this man who has written this letter to him. He instructed Bāzān to arrest him and deliver him to the imperial court.

Bāzān promptly sent two men with a letter addressed to Rasūlullāh ﷺ. When these two men appeared with Bāzān’s letter before Rasūlullāh ﷺ, they were so overwhelmed with the awe of Rasūlullāh ﷺ that they started trembling. Shivering with disquiet, they presented the letter to Rasūlullāh ﷺ. On hearing the letter read out to him, Rasūlullāh ﷺ smiled and invited both of them to embrace Islām and asked them to return the following day. When they returned to Rasūlullāh ﷺ the following day, he reported: “Last night at a certain time, Allāh Ta‘ālā enabled Sherwayh to prevail over his father, Chosroe. And Sherwayh executed his father Chosroe.”

This incident occurred on Tuesday the tenth of Jumādāl-Ūlā 7 A.H.

Rasūlullāh ﷺ charged both of them to return to Bāzān and give him an account of what happened. He also added: “Also inform Bāzān that my religion and my supremacy will reach as far afield as the empire of Chosroe had reached.”

On hearing this, Bāzān remarked: “These surely do seem like the words of a king. If this information is true then I swear by Allāh that this man is a divine messenger.”

Subsequently, this information proved to be correct. Bāzān, together with his kinsfolk, companions and near and dear ones, all embraced Islām. He also informed Rasūlullāh ﷺ of him embracing Islām.

(3) Letter to Negus, the Emperor of Abyssinia

Bismillāhir-Raḥmānir-Raḥīm

From Muḥammad, the slave of Allāh, to Negus, the emperor of Abyssinia. *Salām* unto you.

I glorify before you the Allāh besides Whom there is none worthy of worship. He is the absolute sovereign, the glorified, free from all defects, provider of security and protector of everyone. I hereby testify that ‘Īsā, the son of Maryam is the *Rūḥ* of Allāh which He had transmitted into Maryam the chaste virgin. She fell pregnant with ‘Īsā. Allāh created him from His soul like He created Ādam with His hand.

And I hereby invite you towards Allāh Who is all alone and He has no partner. I also invite you to worship Him ceaselessly and that you pursue and believe in what I have brought (i.e. the Holy Qurān). Surely I am the messenger of Allāh and I invite you and your entire army towards Allāh Ta‘ālā.

I have conveyed the message and offered my advice. I urge you to accept my advice. And *Salām* upon those who adhere to divine guidance.”

Rasūlullāh ﷺ despatched Hadrat ‘Amr bin Umayyah ﷺ with this letter. ‘Amr bin Umayyah ﷺ handed this letter over to the emperor and addressed him thus: “O Aḥamah! I wish to tell you something. I hope you will listen attentively. We trust you and entertain good thoughts about you. Whenever we anticipated goodness from you we always acquired it. We were never ever confronted with fear and anxiety in your dominion of peace and safety.

⁸⁰ *Khabar Wāhid* is a term used in the science of *Ḥadīth* for a narration related by one person and handed down by a single chain of narrators.

⁸¹ One whose condition either of piety or impiety is unknown. In other words, it cannot be established whether he is devout or irreligious.

“The bible, which according to your own admission, is a reliable source of evidence, will be an impartial witness between you and me and its testimony cannot be rejected. It is such a judge and adjudicator that would not go beyond the limits of justice and impartiality. If you do not accept this invitation, then you will be to this unlettered messenger like the Jews were to ‘Īsā ﷺ. Rasūlullāh ﷺ has despatched his emissaries to the other rulers of the world as well but compared to the others, we cherish higher expectations of you.”

Negus’ response

I hereby testify and swear that he is the same unlettered Prophet who has been awaited by the people of the scripture. Just as Mūsā ﷺ issued glad tidings of ‘Īsā ﷺ by referring to him as the rider of the donkey, similarly, he had issued glad tidings of Muḥammad Rasūlullāh ﷺ by referring to him as the rider of the camel. I have such firm faith in his Prophethood that even after viewing him first hand, it would not make an iota of difference in the conviction of my faith.” (As a pious person says: “Even if the veil has to be lifted, it wouldn’t increase my faith in the least.)

Negus then accepted the blessed letter of Rasūlullāh ﷺ, placed it over his eyes in reverence, descended from his throne and sat down on the ground. He then embraced Islām and bore testimony to the truth. Thereafter, he dictated a reply to Rasūlullāh ﷺ’s letter.

Negus’ Reply to Rasūlullāh ﷺ’s letter

“Bismillāhir-Raḥmānir-Raḥīm

To Muḥammad Rasūlullāh ﷺ from Negus Aṣḥam bin Abjaz.

Salām, and the mercy and the blessings of Allāh upon you O Prophet of Allāh!

I glorify Allāh besides Whom there is none worthy of worship and I extol His praise for guiding me towards Islām.

Your letter has reached me, O Prophet of Allāh! Whatever you mentioned about ‘Īsā, I swear by the Lord of the sky and the earth that ‘Īsā ﷺ is nothing more than that. We have recognised (and acknowledged) the religion with which you have been sent to us.

We have entertained your cousin and his companions (whilst they were here and obtained first hand information from them about Islām etc.)

So I bear testimony that you are the truthful and credible messenger. I have pledged my allegiance on your hands and the hands of your cousin and I embrace Islām upon his hands for Allāh, the Lord of the worlds.

I am sending my son, Arhā bin Aṣḥam to you. I have control over myself only. O Rasūlullāh! If you wish I will present myself in person before you. I hereby testify that whatever you say is absolutely true.

Salām upon you, O Rasūlullāh!”

Negus despatched his son in the company of sixty other Abyssinians to Rasūlullāh ﷺ. However, the ship they were travelling in sank en route (drowning all the passengers on board).

This is the same Negus towards whom the Muslims emigrated in the fifth year of prophethood. His name was Aṣḥamah. He embraced Islām at the hands of Ḥadrat J’afar ؓ and he passed away in Rajab 9 A.H. Rasūlullāh ﷺ informed the Saḥābah of his death the very day he passed away. Rasūlullāh ﷺ, together with the Saḥābah ؓ performed Janāzah Ṣalāh in abstentia in the ‘Īd-Gāh .

Another ruler, also referred to Negus, succeeded him. Rasūlullāh ﷺ wrote to him also inviting him to embrace Islām. This letter is narrated by Bayhaqī from Ibn Ishāq. The letter reads as follows:

“From the divine messenger Muḥammad ﷺ to Negus Aṣḥam, the ruler of Abyssinia. *Salām* upon those who adhere to divine guidance, believe in Allāh and His messenger, testify that there is none worthy of worship except Allāh Who is all alone, He has no partner and He hasn’t taken a wife or son and that Muḥammad is his slave and messenger.

I invite you with the invitation of Allāh as I am His messenger. Embrace Islām and you will be safe.

“O people of the scripture! Come to such a word that, between us, is an acknowledged fact; that we don’t worship anyone but Allāh and we do not ascribe partners unto Him and that none of us will take others as lords besides Allāh. Then if they turn away, say: “Bear witness that we are Muslims.”

If you (O Negus!) decline this invitation, the sin of all the Christians of your nation will fall on your shoulders.”

The acceptance of Islām of this Negus could not be established nor could his first name be ascertained. Ibn Kathīr رحمه الله عليه says: “This Negus is different to the Negus who embraced Islām at the hands of Ḥadrat J’afar ؓ.”

Some people are confused and erroneously believe both the Negus’ to be one and the same. According to the explicit narration of Saḥīḥ Muslim, there were two of them. Furthermore, the name Aṣḥam mentioned in this letter is an inadvertent error of the narrator. Aṣḥam is the name of the previous Negus. The narrator erroneously believed both of them to be one individual. This is why he incorrectly added on the name Aṣḥam to this letter.

(4) Letter to Muqawqis, governor of Egypt and Alexandria

Bismillāhir-Raḥmānir-Raḥīm

From Muḥammad, the slave and messenger of Allāh, to Muqawqis, the head of the Copts. *Salām* upon those who adhere to divine guidance.

I invite you with the invitation of Islām. Embrace Islām and you will be safe and Allāh will reward you twofold. (In the Holy Qurān, Allāh Ta’ālā assures the people of the book a twofold reward for embracing Islām.) So if you turn down this invitation, the sin of all the Copts will be on your shoulders. “O people of the scripture! Come to such a word that, between us, is an acknowledged fact; that we don’t worship anyone but Allāh and we do not ascribe partners unto Him and that none of us will take others as lords besides Allāh. Then if they turn away, say: “Bear witness that we are Muslims.”

Affixing his official seal to this letter, Rasūlullāh ﷺ sent Ḥaṭīb bin Abī Balta’ah ؓ with it to the governor of Egypt. Taking this blessed letter with him, Ḥaṭīb bin Abī Balta’ah ؓ set off for Egypt. On reaching there he was informed that the governor is in Alexandria. He then set out for Alexandria, where he found the governor seated on a terrace overlooking the sea. From the bottom,

Hātib ﷺ pointed towards the letter. The governor bade him to join him at the top. Hātib ﷺ went up and presented the blessed letter to him. He received the letter with great reverence and deferentially read through it.

Hadrat Hātib ﷺ narrates: “Thereafter the governor of Alexandria accommodated me as a special guest in one of the imperial quarters. One day, he convened all the patriarchs and leaders and sent for me. He said: “I wish to ask you a few questions. Deliberate before you respond.” Hātib ﷺ replied: “Fine.” Muqawqis, the governor, said: “The person from whom you brought this letter, isn’t he a divine messenger?” Hātib ﷺ replied: “Off course! He is the messenger of Allāh.”

Muqawqis said: “If he really is a divine messenger, then why didn’t he curse his people and supplicate for their destruction when they banished him from Makkah?” Hātib ﷺ countered: “Do you bear witness that ‘Isā the son of Maryam ﷺ was a divine messenger?” “No doubt,” replied Muqawqis, “he was a messenger of Allāh.”

Hātib ﷺ remarked: “Since he was the messenger of Allāh, then why didn’t he curse his enemies when they conspired to crucify him? Why didn’t he make Du‘ā to Allāh ﷻ to destroy them? In due course, Allāh ﷻ raised him up close to him.”

To this Muqawqis commented: “You are wise and you have come before a wise person.”

Lecture of Hātib ﷺ in the court of Muqawqis

On hearing this judicious response from Hātib ﷺ, the governor was unable to offer any further comment and remained silent. Thereafter, Hātib ﷺ addressed the governor and said: “You are well aware of a man who once passed through this very country of Egypt and professed that he is the highest lord. Allāh Ta‘ālā seized, punished and destroyed him. You should take a lesson from this. It shouldn’t be such that others take lesson from you (your punishment). There is a religion far superior to your religion and that is the religion of Islām, which Allāh Ta‘ālā had promised to overshadow all other religions. All other religions will be rendered insignificant before this religion. Allāh Ta‘ālā has commissioned this Prophet to invite the people to this religion. In this regard, the Quraysh proved to be most challenging, the Jews most hostile and the Christians the closest. By Allāh! The glad tidings of Hadrat ‘Isā ﷺ issued by Hadrat Mūsā ﷺ are precisely the same as the glad tidings issued by Hadrat ‘Isā ﷺ in favour of Muḥammad Rasūlullāh ﷺ. There is no distinction between the two (cases of glad tidings). As for inviting you towards the Holy Qurān, it is exactly the same as you inviting the people of the *Towrah* (Jews) towards the *Injil* (new testament).

A nation who comes across a divine messenger, that nation becomes the *Ummah* of this messenger. They are now compelled to adhere to this messenger. And you, O governor, are also amongst those who have come across a divine messenger. We are not prohibiting you from Christianity but rather, we are commanding you to adhere to the directive of Hadrat Masḥ (‘Isā) ﷺ.

Response of the king

Muqawqis, the governor replied: “I have pondered over this Prophet at length and found that he commands righteousness and prohibits from evil. He does not enjoin detestable things and does not forbid goodness. He is neither a sorcerer nor is he astray. He is neither a soothsayer nor is he a liar. I have come across distinct signs of Prophethood in him. For example, his news of the unseen. Nonetheless, allow me to deliberate upon this further.” He thereafter kept this blessed letter in an ivory box and instructed his treasurer to keep it away safely. Subsequent to this, he called for his scribe and bade him to write a reply to Rasūlullāh ﷺ’s letter in Arabic.

Muqawqis, king of Egypt’s reply to Rasūlullāh ﷺ’s letter

Bismillāhir-Raḥmānir-Raḥīm

To Muḥammad Ibn ‘Abdullāh.

From Muqawqis the head of the Copts.

Salām upon you. I have read your letter and understood what you mentioned therein in regards to your invitation (towards Islām etc.). I am certain that a final messenger is yet to come but I was under the impression that he would hail from *Shām* (the Levant). Nonetheless, I have received your emissary with great respect. As a gift to you, I am sending with him two slave girls, a few sets of clothing and a mule for your conveyance.

Wassalām.

The name of one these slave girls was Māriyah Qibtīyyah (the Copt). She was included in the *Haram* (harem) of Rasūlullāh ﷺ. Rasūlullāh ﷺ’s son, Ibrāhīm ﷺ, was born from her. The name of the other slave girl was Shīrīn and she was awarded to Hassān bin Thābit ﷺ. The name of the mule was Duldul.

Muqawqis received the ambassador of Rasūlullāh ﷺ with profound reverence and displayed great esteem towards his blessed letter and although he acknowledged that Rasūlullāh ﷺ is the final messenger about whom the previous Prophets issued glad tidings, yet he did not embrace Islām. He remained committed to Christianity.

When Hātib bin Abī Balta’ah ﷺ returned to Rasūlullāh ﷺ and related the whole incident, Rasūlullāh ﷺ commented: “Kingdom and kingship prevented him from embracing Islām but his kingdom will not last forever.”

According to this prophecy, the Muslims conquered Egypt in the Caliphate of Hadrat ‘Umar ﷺ.

Muqawqis had already gleaned quite a bit of information about Rasūlullāh ﷺ from Mughīrah bin Sh‘ubah. Before embracing Islām, Hadrat Mughīrah bin Sh‘ubah ﷺ, accompanied by a few members of the Banū Mālik clan, happened to appear before Muqawqis. This is when he managed to get a good deal of information about Rasūlullāh ﷺ and his current circumstances.

Upon Muqawqis enquiring from them about the conditions of Rasūlullāh ﷺ, Mughīrah bin Sh‘ubah replied: “This man has come to us with an entirely new-fangled religion which is totally at odds with our ancestral doctrines and in conflict to the faith of the governor as well.

Muqawqis: What is the reaction of his people with him?

Mughīrah: Most of the youth have adhered to him whilst the elderly have opposed him. A number of battles have been fought between the two rival armies. At times they triumph and at times their rivals are victorious.

Muqawqis: What does he invite you to?

Mughīrah: He instructs us to worship one Allāh Alone without ascribing any partners unto Him. He commands us to renounce the idols our ancestors were worshipping. He also bids us to perform Ṣalāh and pay Zakāt.

Muqawqis: Is there any time set for Ṣalāh and any amount fixed for Zakāt?

Mughīrah: They perform five Ṣalāhs during the day and night. And half a *Mithqāl* (app 4 grams) Zakāt is levied upon twenty *Mithqāls* i.e. two and half percent Zakāt is payable.

Muqawqis: What does he do with the Zakāt he collects?

Mughīrah: He distributes it amongst the poor and destitute. Besides this, he enjoins the maintenance of favourable family ties and the honouring of one's word. He proscribes adultery, interest and alcohol. And he does not consume animals slaughtered upon the name of anyone other than Allāh.

Muqawqis: Without doubt, this man is a divine messenger. He has been commissioned as a Prophet to all the peoples of the world. Ḥadrat 'Īsā (ﷺ) also enjoined the same commandments. Before him, all the Ambiyā (ﷺ) also prescribed the same teachings. Ultimately, he will prevail until there will be nobody to challenge him and the range of his religion will expand to the furthest corners of the globe.

Mughīrah: Even if the whole world were to put their faith in him, we wouldn't embrace Islām.

Muqawqis: You people are foolish and stupid. Okay, tell me, what is his lineage like?

Mughīrah: He is a man of outstanding impeccable lineage.

Muqawqis: The Ambiyā '*Alayhimus-Salām* always hail from the most pre-eminent and noble families. Okay, tell me about his truthfulness and honesty.

Mughīrah: It is due to his truthfulness and honesty that all of Arabia refers to him as *Al-Amīn* (the trustworthy).

Muqawqis: Ponder over this; how is it possible for a person to stick to the truth when he deals with his fellow humans but he attributes falsehood to Allāh? Also, tell me, what are his adherents like?

Mughīrah: His adherents are made up of the youth.

Muqawqis: Before him, most of the adherents of the Ambiyā '*Alayhimus-Salām* were made up of the youth.

Thereafter Muqawqis asked: "What is the attitude of the Jews of Yathrib (Madīnah) towards him? They are, after all, people of the *Tawrah*.

Mughīrah replied: "They opposed him. Consequently, he killed some of them, some of them he imprisoned and some of them he expelled from their homes.

To this, Muqawqis commented: "The Jews are a painfully jealous nation. They are resentful about him being chosen as the final messenger otherwise they, like ourselves, are well-aware of his status."

Mughīrah relates: "Upon termination of our discussion with him, we came out of the palace and I thought to myself: 'Even the non-Arab rulers of the world are attesting to his Prophethood whereas they are far away from him. We, on the other hand, are his relatives and his neighbours and yet we haven't entered his religion even though he came right to our doors to invite us.' This really cast a profound impression upon my heart. I stayed over in Alexandria for some time and not a single church remained that I did not visit and not a single clergyman remained from whom I did not enquire about the attributes and circumstances of Rasūlullāh (ﷺ). I persisted with my enquiries until I visited their archbishop who was an eminent worshipper and celebrated ascetic. People would bring their ill to him to make *du'ā* for them. I asked him: "Is there any divine messenger left to be commissioned?" He replied:

"Yes. He (Rasūlullāh (ﷺ)) is the final messenger. There is no messenger between him and 'Īsā (ﷺ). He is a divine messenger. 'Īsā (ﷺ) instructed us to comply with him. He is an unlettered Arabian Prophet. His name is Aḥmad. He is neither very tall nor short but in between, of a moderate height. He has a tinge of redness within his eyes. He is neither very fair nor very brown. He will have substantial hair (on his head and beard). He will wear coarse clothing. He will be content with whatever food is available to him. His sword will be over his neck and he will not be troubled by whoever opposes him. He will take active part in battle. And with him will be his companions who will enthusiastically give their lives for him. They will cherish him more than their own children. He will appear in the Haram of Makkah and emigrate to a land of brackish water and abundant date-palms. He will adhere to the faith of Ibrāhīm (ﷺ)."

Mughīrah relates: "I then asked him: 'Provide me with more details about him.' The archbishop replied: "He will wear an *Izār* (lungī or lower garment). He will wash his limbs (make Wuḍū). All the divine messengers before him were commissioned exclusively for their own people but this Prophet has been commissioned for every nation of the world. The entire earth is a Musjid and source of purity for him. Wherever Ṣalāh time finds him and water is not available, he will perform *Tayammum* and offer his Ṣalāh. He will not be restricted to a temple or church like the Banī Isrāīl. Their Ṣalāh was not valid except in a specific place of worship."

Mughīrah says: "I listened attentively to whatever he said and committed it to memory. I subsequently returned to Madīnah and appeared before Rasūlullāh (ﷺ) and embraced Islām."

(5) Letter to Munzir bin Sāwā, governor of Bahrain

Rasūlullāh (ﷺ) composed a letter of invitation towards Islām to Munzir bin Sāwā and sent it with 'Alā bin Ḥadramī (ﷺ).

'Alā bin Ḥadramī (ﷺ) narrates: "When I reached Munzir with the blessed letter of Rasūlullāh (ﷺ), I addressed him saying:

"O Munzir! In worldly affairs you are regarded as very intelligent and astute. Don't become foolish and naïve in terms of the hereafter. This religion of fire-worship (Zoroastrianism) is the most immoral religion around. It neither contains the nobility of the Arabs nor the knowledge of the people of the scriptures. The adherents of this religion marry such women (sisters etc.) the mere mention of which is unspeakably shameful. They consume such things that are disgusting to people of sound disposition. They worship the fire of this world whereas in the hereafter, the same fire will devour them. O Munzir! You are not foolish and naïve. Reflect over this and mull over it at length. The being who does not speak lies ever, why do you hesitate in believing in him? Why are you suspicious of his integrity? The being who never engages in treachery, why are you sceptical of regarding him as honest? The

being who doesn't act contrary to his word, what misgivings do you harbour about his reliability? If Rasūlullāh ﷺ's blessed being is like this –and indisputably it is like this – then unquestionably he is the divine messenger of Allāh Ta'ālā. He is such a messenger that if he enjoins something, no intelligent person will dare say, 'If only he didn't enjoin this' and if he prohibits something, no sensible person will dare say, 'If only he didn't prevent this' or if he grants relief from something up to a certain degree, no rational person would say, 'Why didn't he offer greater relief' or if he imposes a certain punishment, he wouldn't demand a reduction or alleviation in it. The reason for this is that every single word, action, order and injunction of Rasūlullāh ﷺ is in perfect harmony to the aspirations and inclinations of every person of sound intellect."

Response of Munzir bin Sāwā

Munzir responded: "The religion that I adhere to, I have pondered over it extensively and found it to be exclusively focused upon this materialistic world and not upon the hereafter. And when I deliberated over *your* religion, I found it to be advantageous to both this world as well as the hereafter. So what prevents me from accepting this religion? Its acceptance promises to deliver the aspirations of life and the comforts of death. Until now I was appalled by those who embrace this religion of Islām but now I am outraged by those who refute this true religion."

Munzir bin Sāwā's response to Rasūlullāh ﷺ's letter

Munzir bin Sāwā embraced Islām and replied to Rasūlullāh ﷺ's letter thus:

"O Rasūlullāh! I read out your letter to the people of Bahrain. Some of them are fond of Islām. They found it incredibly appealing and entered its fold. However, some of them are loath to accept Islām. Furthermore, there are a number of Jews and Zoroastrians residing in our country. I eagerly await your judgement in regards to these people."

Rasūlullāh ﷺ forwarded the following reply:

Bismillāhir-Rahmānir-Rahīm

From Muḥammad Rasūlullāh to Munzir bin Sāwā. Salām upon you.

I present before you praises of the Lord besides Whom there is none worthy of worship and hereby testify that Muḥammad is the *Rasūl* (messenger) of Allāh. I hereby remind you about Allāh Ta'ālā because he who acts in good faith towards Allāh Ta'ālā, he is actually doing good to himself. He who obeys and complies with my emissaries has in reality been obedient to me. He who acts in good faith towards them has acted in good faith towards me. My emissaries have expressed profound praise for you.

I have accepted your intercession on behalf of your people. Leave in the hands of the Muslims the possessions they embraced Islām upon. I have forgiven the errant amongst them. So accept their Islām or their repentance. And as long as you remain committed to acting in good faith, I will not depose you. And he who wishes to hold fast to his Judaism or to his Zoroastrianism, *Jizyah* (tax) will be imposed upon him."

(6) Letter to the Ruler of Amman

Bismillāhir-Rahmānir-Rahīm

From Muḥammad, the slave of Allāh and His messenger to Jayfar and 'Abd, the two sons of Julandī.

Salām upon those who adhere to divine guidance.

I invite both of you with the invitation of Islām. Embrace Islām and you will be safe. I am the divine messenger of Allāh sent to all the peoples of the world so that I may warn the living of the punishment of Allāh and so that the proof may be established against the disbelievers. If you embrace Islām you will be retained (as leaders of your country) otherwise bear in mind that you will soon be unseated from your kingdom and my cavalry will march right up to your atrium and my Prophethood will prevail over every religion of your kingdom."

In 8 A.H. in the month of Zul-Q'adah, Rasūlullāh ﷺ sent 'Amr bin 'Āṣ ؓ with this letter to the two sons of Julandī; 'Abd and Jayfar. *Ḥadīrat* 'Amr bin 'Āṣ ؓ narrates: "Bearing this blessed letter, I reached 'Ammān where I first met with 'Abd. He was an exceptionally forbearing, tolerant and good-natured person. I explained to him that I am the emissary of Rasūlullāh ﷺ and that Rasūlullāh ﷺ instructed me to present this letter to him and his brother. 'Abd said: "My elder brother Jayfar is the supreme ruler. I will arrange an imperial audience for you with him. You should present this letter to him."

Thereafter, 'Abd asked me: "What did you come to invite us to?"

'Amr bin 'Āṣ ؓ: Worship one Allāh Alone, renounce idol worship and testify that Muḥammad is the slave and messenger of Allāh.

'Abd: O 'Amr bin 'Āṣ! You are the son of an eminent chieftain of your tribe. Tell me, what was the reaction of your father to this religion? We will adopt whatever he has settled on.

'Amr bin 'Āṣ ؓ: My father passed away without Īmān upon Rasūlullāh ﷺ. It was my fervent wish that he embraces Islām and believes in Rasūlullāh ﷺ. For a lengthy period of time I too held onto his beliefs until Allāh Ta'ālā divinely guided me towards Islām.

'Abd: When did you embrace Islām?

'Amr bin 'Āṣ ؓ: I embraced Islām just a few days ago.

'Abd: Where did you accept Islām?

'Amr bin 'Āṣ ؓ: At the hands of Negus, the Emperor of Abyssinia and Negus himself also embraced Islām.

'Abd: What was the attitude of his people towards him subsequent to him embracing Islām?

'Amr bin 'Āṣ ؓ: As before, they retained him as their monarch and followed him.

'Abd: What was the reaction of the clergy?

'Amr bin 'Āṣ ؓ: All of them yielded to him.

‘Abd: O ‘Amr! Think very carefully before you speak because there is no habit as offensive as telling lies. There is nothing more humiliating for a man than lies.

‘Amr bin ‘Āṣ ﷺ: Never! I certainly did not speak a lie. And speaking lies is not permissible even in our religion.

‘Abd: I wonder if *Hiraql*, the Emperor of Rome is aware of Negus embracing Islām.

‘Amr bin ‘Āṣ ﷺ: The Emperor is well aware of Negus embracing Islām.

‘Abd: How do you know about that?

‘Amr bin ‘Āṣ ﷺ: Negus was paying his taxes to the Roman Emperor but subsequent to him embracing Islām, Negus declined to pay any form of tax to him. He also declared: “I swear by Allāh, if the Roman Emperor has to demand even one *Dirham* (in tax) I will certainly not pay it to him.” When the Emperor heard of this empathic declaration, he remained silent. On noticing this bewildering silence, the Emperor’s brother, Nayāq howled in rage: “What? Will you let this slave of yours, Negus go unpunished even though he refuses to pay tax and renounces your religion for another one?” The Emperor replied: “Negus is free to choose whichever religion he fancies. He has opted for this particular religion and he has all the right to do so. I swear by Allāh that if it wasn’t for the fear of my kingdom, I would have also followed suit and embraced this particular religion.”

‘Abd (stunned by the turn of events) said: O ‘Amr what are you saying?

‘Amr bin ‘Āṣ ﷺ: By Allāh! I am speaking the truth.

‘Abd: Okay, tell me what does your Prophet command you to do and what does he restrain you from?

‘Amr bin ‘Āṣ ﷺ: He commands us to obey Allāh Ta‘ālā and restrains us from His disobedience. He instructs us to carry out good deeds and to maintain favourable family ties and he prohibits us from cruelty, transgression, adultery, drinking alcohol, polytheism and cross-worship.

‘Abd: What a pleasant invitation and what wonderful counsel. If only my brother were to concur with me then both of us could present ourselves before Rasūlullāh ﷺ and embrace Islām at his hands. However, it may be possible that my brother’s concern for kingship will largely contribute to his reluctance (to embrace this faith).

Amr bin ‘Āṣ ﷺ: If he embraces Islām, Rasūlullāh ﷺ will leave your brother’s imperial status unchanged and he will instruct him to collect charity from the rich of the community and redistribute it amongst their poor and destitute.

‘Abd: That’s splendid! Tell me, how much and how is this form of charity levied?

Ḥadrat Amr bin ‘Āṣ ﷺ relates: “I explained to him in detail how much of Zakāt is levied on gold and silver and to what extent it is imposed on camels and goats etc. Thereafter, ‘Abd presented me before his brother Jayfar. I presented him with the sealed letter of Rasūlullāh ﷺ. He took the letter from me, broke the seal open and read through it. After asking me to take a seat, he enquired a bit about the conditions of the Quraysh etc. Following one or two days of reflection, he also demonstrated his inclination towards Islām. Both brothers collectively proclaimed their Islām status and a number of people also embraced Islām with them. *Jizyah* (tax) was imposed on those who failed to embrace Islām.”

Ḥafiz ‘Asqalāni says: “The actual king was their father Julandī. Perhaps due to his advanced years, he surrendered his reign of power to his sons. According to Ibn Ishāq’s narration, Rasūlullāh ﷺ despatched ‘Amr bin ‘Āṣ ﷺ to Julandī to invite him towards Islām. Possibly Rasūlullāh ﷺ sent ‘Amr bin ‘Āṣ ﷺ to invite the father and the sons and well.”

‘Allāmah Suhaylī رحمه الله writes that ‘Amr bin ‘Āṣ ﷺ addressed Julandī and said: “O Julandī! Although you are far away from us, you are not far away from Allāh Ta‘ālā. The Being Who created you all alone without any partner, worship Him Alone. And the being who is not a partner to Allāh Ta‘ālā in your creation, do not make him a partner in the worship of Allāh Ta‘ālā. And bear in mind that the Supreme Being who gave you life will indisputably give you death too. And the Being who started off your very conception will soon call you back unto Him. So I urge you to reflect very carefully upon this unlettered messenger who has presented to us the goodness and success of this world as well as the hereafter. If he demands any form of compensation from you, withhold it and if you perceive a hint of hedonistic pursuits (*Nafsānī* amusements) in any of his words or actions, you may abandon him. I then exhort you to ponder over the religion he has presented to us. Is this divine religion similar to the self-contrived laws designed by people? If Rasūlullāh ﷺ’s religion is similar to manmade religions of today, then tell me, which religion is it similar to? If his religion is not akin to any of the manmade religions of today, then be aware that this religion is the divine religion from Allāh Ta‘ālā. So accept this religion and implement whatever it commands you to do and beware of everything it alerts you to.”

To this Julandī replied: “I have exhaustively mulled over this unlettered Prophet and found that without a doubt he doesn’t enjoin anything good but he is the first to implement it and he doesn’t prohibit anything evil but he is the first to abstain from it. When he triumphs over his enemies, he does not gloat in vanity and when he is defeated he does not become agitated. He fulfils his promises and honours his word. I hereby testify that he is, indisputably, a divine messenger.”

He then recited the following poems:

“‘Amr (‘Amr bin ‘Āṣ ﷺ) appeared before me with that after which there is no other truth and the faithful adviser has offered his good counsel.

O ‘Amr! I openly declare that I have embraced Islām solely for the pleasure of Allāh and a crier may proclaim this in the valleys (of our country).”

(7) Letter to the chief of Yamāmah, Hūzah bin ‘Alī

Bismillāhir-Rahmānir-Rahīm

From Muḥammad, the messenger of Allāh, to Hūzah bin ‘Alī. *Salām* upon those who adhere to divine guidance.

Bear in mind that my religion will reach wherever camels and horses can tread. Embrace Islām and you will be safe and I will allow you to retain custody over your domain.”

Rasūlullāh ﷺ handed this letter over to Salīṭ bin ‘Amr ﷺ and sent him off to Hūzah. Hūzah read this blessed letter and entertained Salīṭ ﷺ with regal honour and majestic esteem.

Salīṭ ﷺ addressed Hūzah saying:

“O Hūzah! Decaying and putrefying bones have appointed you as a leader. In reality, a leader is he who is adorned with Imān and secures a provision of *Taqwā* (Allāh-consciousness). I wish to command you to execute something that is most eminent and I wish to prohibit you from something that is most despicable; I command you to worship Allāh Alone and I prohibit you from worshipping *Shayṭān*. If you accept this all your aspirations will be realised and you will be safe from anxiety. However, if you refuse then the dreadful scene of *Qiyāmah* (doomsday) will lift this veil that exists between you and us.”

Hūzah replied: “Give me a bit of time and allow me to ponder over this.”

Subsequently, he responded to the blessed letter of Rasūlullāh ﷺ as follows:

“What you are calling to is so magnificent and brilliant. The Arabs are awed over my status and authority. So allow me some authority and I will submit before you.”

As he was leaving with this reply, Hūzah offered Ḥaḍrat Salīṭ ﷺ some gifts that included some fine cloth produced in Hajar.

When he reached Madīnah and narrated the incident to Rasūlullāh ﷺ, he remarked: “By Allāh! Even if he has to request for a single span of land I will refuse. He and his country both are destroyed.”

On his return from the conquest of Makkah, Jibrāil ﷺ informed Rasūlullāh ﷺ about the death of Hūzah. He in turn conveyed this information to the Ṣaḥābah ﷺ and added: “Soon a liar, who will lay claim to prophethood will emerge in Yamāmah and he will be assassinated after my demise.” And this is exactly what happened.

(8) Letter to the ruler of Damascus Hārith Ghassānī

Bismillāhir-Raḥmānir-Raḥīm

From Muḥammad, the messenger of Allāh, to Hārith bin Abī Shamr.

Salām upon those who adhere to divine guidance, believe in Allāh and affirm the divine commandments of Allāh.

I hereby invite you to believe in one Allāh Who has no partner. If you affirm your faith in this your sovereignty will remain intact.” (*Zādul-Ma‘ād volume 3 page 63*)

Bearing this blessed letter, Shuj‘ā bin Wahhāb Asadī ﷺ reached Damascus. At that moment, the governor Hārith Ghassānī, was frantically engaged in making preparations for hosting Caesar, the Roman Emperor. As a token of gratitude of his victory over the Persian Empire, Caesar had then just arrived at *Baitul-Muqaddas* (Jerusalem) walking barefoot all the way from Hims (Homs). So a number of days passed by without Shuj‘ā bin Wahhāb Asadī ﷺ securing a meeting with Hārith Ghassānī, the governor.

Shuj‘ā bin Wahhāb Asadī ﷺ relates: “I mentioned to the doorkeeper of Hārith’s court: ‘I am an emissary of Rasūlullāh ﷺ and I wish to meet the governor.’ The doorkeeper replied: ‘The governor will make an appearance in a few days time. You will be able to meet him then.’

The doorkeeper actually hailed from Rome and his name was Murrī. He started asking me questions about Rasūlullāh ﷺ. As I continued describing to him the specifics of Rasūlullāh ﷺ he went on weeping. On being informed about the conditions of Rasūlullāh ﷺ, he commented: “I have read the *Injīl* (bible) and I have come across his (Rasūlullāh ﷺ’s) name and attributes in it. I hereby declare my faith in him and testify that he is the true messenger of Allāh. I fear that Hārith the governor will execute me (for declaring my beliefs).”

Nonetheless, the doorkeeper treated me with great respect and went out of his way in entertaining me as his guest.”

One day Hārith made his appearance in the royal court. Wearing the imperial crown on his head, he sat down in attendance. Ḥaḍrat Shuj‘ā ﷺ was then given permission to enter the royal court. Ḥaḍrat Shuj‘ā ﷺ presented the letter to him. On reading the letter, Hārith turned livid in anger and hurling the letter aside he roared in rage: “Who is this man who threatens to usurp my country from me? I will pre-empt him and march against him.”

He then commanded that his horses be shod in preparation for battle. He also sent a letter describing the current events to the Roman Emperor. The Emperor replied: “Hold your horses and put off your plans.

On receiving the reply of the Emperor, Hārith summoned Ḥaḍrat Shuj‘ā ﷺ and asked him when he intends to return home. He replied that he plans on leaving the following day. Hārith ordered that he be awarded one hundred *Mithqāls*⁸² of gold as a gift.

Ḥaḍrat Shuj‘ā relates: “The doorkeeper also presented something as a gift and asked me to convey his Salām to Rasūlullāh ﷺ. I returned to Madīnah and recounted the entire incident before Rasūlullāh ﷺ who remarked: “His country is destroyed.” I then conveyed the Salām of Murrī the doorkeeper and also informed Rasūlullāh ﷺ about what he said. Rasūlullāh ﷺ replied: “He has spoken the truth.”

Notes:

1. That Rasūlullāh ﷺ despatched a stream of letters to the leaders of the world inviting them towards Islām is a clear corroboration of the fact that his prophethood was not confined to the unlettered Arabs but his prophethood embraced the Arabs and non-Arabs, Jinn and mankind, the Jews and Christians and the polytheists and Zoroastrians.

Caesar, the Roman emperor, a Christian by faith, acknowledged the Prophethood of Rasūlullāh ﷺ but failed to embrace Islām. Similarly, Muqawqis, the governor of Egypt, who was also a Christian conceded the Prophethood of Rasūlullāh ﷺ but he also refused to embrace Islām. Negus, the emperor of Abyssinia, was a Christian but he embraced Islām. Some denominations of Christians are under the false notion that Rasūlullāh ﷺ was a true messenger but he was commissioned exclusively to the Arabs. He was not sent as a divine messenger to the Jews and Christians. This notion of theirs is utterly baseless.

If the Prophethood of Rasūlullāh ﷺ was confined exclusively to the unlettered Arabs, why would he extend an invitation of Islām to the Jews, Christians and Zoroastrians? Why would he impose *Jizyah* (tax) on the Jews and Christians? Imām Zuhri رحمه الله عليه says that the very first people upon whom Rasūlullāh ﷺ imposed *Jizyah* were the Christians of Najrān. And when Ḥaḍrat Mu‘āz bin Jabal

⁸² One *Mithqāl* is equivalent to about 4.7 grams.

ﷺ was appointed the governor of Yemen, Rasūlullāh ﷺ commanded him to impose *Jizyah* of one Dīnar annually upon every adult Jew of Yemen.

2. Until now, most battles were fought with the Arabs. Thereafter, in 7 A.H. Rasūlullāh ﷺ engaged the Jews of Khaybar in *Jihād*. And in 8 A.H. he despatched a military contingent to Mūtah to battle the Christian forces. Rasūlullāh ﷺ successively appointed Hadrat Zaid, Hadrat J'afar and Hadrat 'Abdullāh bin Rawāḥah ﷺ as *Amīr* (leader) over this military contingent. Details of this will be discussed soon, Inshā Allāh. Thereafter, in 9 A.H., Rasūlullāh ﷺ himself set off for Tabūk to engage the Roman emperor in battle. This battle was referred to as the battle of Tabūk. This confrontation was with the Christians of the Levant. From this we deduce that the Prophethood of Rasūlullāh ﷺ was not restricted to the Arab polytheists but the Jews and Christians and all the peoples of the world are also compelled to embrace his invitation towards Dīn otherwise what is the sense in waging *Jihād* against someone not compelled to embrace Islām?

3. Furthermore, it is conclusively established from the Qurān and Hadīth that Rasūlullāh ﷺ would proclaim (in the words of the Qurān): "Say, O people! I am a messenger of Allāh to all of you." And in another verse: "Say, O people of the scripture! Come to such a word that, between us, is an acknowledged fact...." This is a clear exhibition of Rasūlullāh ﷺ's open invitation towards Islām extended to the people of the scripture (the Jews and the Christians).

As mentioned above, some Christians claim that Rasūlullāh ﷺ was sent exclusively to the Arabs although he was a true messenger and a messenger can be commissioned exclusively to his own people. To them we respond that logically and traditionally it is necessary for a divine messenger to be absolutely truthful in his words and claims. It is impossible for him to be a divine messenger if he is not truthful in even a single aspect. So, if according to these Christians, Rasūlullāh ﷺ was a messenger to the Arabs only, then he would obviously be truthful in his claim 'I am a messenger of Allāh to all you people'. If you believe him to be a messenger, then you will have to believe his claim of being sent to all the peoples of the world as well.

The battle of Khaybar 7 A.H.

"Allāh has promised you abundant spoils (of war) which you will attain and He has hastened for you this (booty of Khaybar)." (Sūrah Fataḥ)

As he was returning from Hudaybiyyah, Sūrah Fataḥ was revealed upon Rasūlullāh ﷺ. In this Sūrah, Allāh ﷻ assured the Muslims in general and the people of the pledge in particular that they will be triumphant in a number of battles and they will capture enormous spoils of war. And as an immediate reward for this pledge that they had taken, Allāh Ta'ālā had bestowed upon them victory over Khaybar and the conquest of Makkah, which they had not as yet acquired, but will acquire soon. And in future they will surmount a number of victories, the knowledge of which only Allāh Ta'ālā has. In this verse, 'He has hastened for you this,' the reference is to the conquest of Khaybar. Similarly, in the previous verse, 'And He rewarded them with a near victory', the near victory refers to the conquest of Khaybar.

Rasūlullāh ﷺ returned from Hudaybiyyah to Madīnah where he remained for Zul-Hijjah and the beginning of Muḥarram. During this period, Rasūlullāh ﷺ was enjoined to launch an incursion against Khaybar where the treacherous Jews resided and who betrayed the Muslims by inciting the disbelievers of Makkah against the Muslims in the battle of the confederates (trench). Allāh Ta'ālā also informed Rasūlullāh ﷺ that upon hearing of the imminent conquest of Khaybar, the hypocrites too would eagerly implore you to allow them to accompany you on this expedition. Allāh Ta'ālā commanded Rasūlullāh ﷺ: "Never! These people should never accompany you on this journey." The following verse was revealed in this regard:

"Those who lagged behind (in the expedition of Hudaybiyyah) will say when you set forth to seize the spoils (of Khaybar): 'Allow us to follow you.' They wish to alter the word (and promise) of Allāh. Say: 'You will never ever be able to follow us, Allāh has decreed this beforehand.' Then they will say: 'Nay, you are jealous of us (and you don't wish to include us in the spoils of war, whereas such a notion is preposterous. The hearts of the Ṣaḥābah ﷺ were absolutely devoid of jealousy and greed.) But these people (the critics) do not understand except very little.'" (Sūrah Fataḥ verse 15)

Those great personalities before whom the contents of the whole world is not even equal to the wing of a mosquito, the mere thought of them harbouring jealousy is the ultimate in stupidity and foolishness.

Following a short stay in Madīnah Munawwarah, Rasūlullāh ﷺ set out for Khaybar with fourteen hundred infantry and two hundred cavalry towards the end of Muḥarram 7 A.H. From the pure wives, Hadrat Ummu Salamah رضي الله عنها accompanied him on this expedition.

It is mentioned in Ṣaḥīḥ Bukhārī that Salamah bin Akw'a ﷺ relates: "On the night we set out for Khaybar in the company of Rasūlullāh ﷺ, the celebrated poet 'Āmir bin Akw'a ﷺ was ahead of us reciting the following pieces of rhyming poetry:

'O Allāh! If it were not for You we would not have been divinely guided, neither would we have distributed alms nor performed a single Ṣalāh.

We are sacrificed upon You, O Allāh! Forgive us for shunning aside Your commandments and blanket us with Your special tranquillity (so that the hearts may be consoled and comforted and all forms of distress and anguish are eliminated from the heart).

And grant us steadfastness when we confront the enemy. When we are summoned to war, we are swift to respond to the call of *Jihād*.

And with this cry of war they are wailing in lament."

According to Musnad Aḥmad, a few more rhyming stanzas are added:

"Those who have transgressed against us, if they elect to ensnare us with the temptations of disbelief and polytheism, we will certainly not budge.

And we, O our Lord, are not independent of Your grace and favour."

Rasūlullāh ﷺ asked: "Who is this reciting this rhyming poetry?" When the people informed him that it was 'Āmir bin Akw'a, he commented: "May Allāh shower him with His special mercy." According to the narration of Musnad Aḥmad, Rasūlullāh ﷺ said:

“May Allāh forgive him.” Whenever Rasūlullāh ﷺ made an exclusive Du‘ā of forgiveness in favour of someone, that person would soon die as a martyr. This is why Ḥaḍrat ‘Umar ؓ pleaded: “*Jannah* is compulsory for him. If only you allowed us to take advantage of ‘Āmir’s bravery and valour for a few more days.”

En route to Khaybar, as Rasūlullāh ﷺ reached a hillock, the Ṣaḥābah ؓ raised their voices in saying the *Takbīr* (of Allāhu Akbar). To this Rasūlullāh ﷺ commented: “Have pity upon yourselves. You are not calling out to a Being Who is deaf or absent. You are addressing a Being Who is close by and omnipresent. (So you don’t have to shout like this.)”

Ḥaḍrat Abū Mūsā Ash‘arī ؓ relates: “I was close to the camel of Rasūlullāh ﷺ when he heard me reciting *Lā Ḥawla wa lā Quwwata Illā Billāh*. He called: “O ‘Abdullāh bin Qays!” I promptly responded: “I am at your service O Rasūlullāh!” Rasūlullāh ﷺ asked: “Should I not reveal to you the treasures of *Jannah*?” I replied: “May my parents be sacrificed for you, surely, why not O Rasūlullāh!” Rasūlullāh ﷺ revealed: “*Lā Ḥawla wa lā Quwwata Illā Billāh*”⁸³.” In other words, these words are the treasures of *Jannah*.” (Bukhārī)

Since Rasūlullāh ﷺ was aware that the Jews of the Ghatfān tribe had amassed a combat-ready force to assist the Jews of Khaybar, he alighted at a place called Raj‘ī situated between Khaybar and Ghatfān. He did this to instil a bit of awe within the Jews of Ghatfān so that they do not rush to the aid of the Jews of Khaybar. Consequently, when the Jews of Ghatfān heard that they themselves are in danger, they turned back swiftly.

As they drew closer to Khaybar, Rasūlullāh ﷺ bade the Ṣaḥābah ؓ to hold on and he made the following Du‘ā:

“O Allāh, the Lord of the skies and the Lord of whatever they shelter, O Lord of the earths and Lord of whatever they bear, O Lord of the *Shayāṭīn* and Lord of whatever misguidance they had perpetrated, Lord of the winds and Lord of whatever they disperse! We beg of You for the best of this locality and the best of its inhabitants and the best of whatever is within it and we seek Your refuge from its evils, from the evils of its inhabitants and the evils within it.”

Saying this Du‘ā, Rasūlullāh ﷺ directed the Ṣaḥābah: “Advance in the name of Allāh!”

It was a noble habit of Rasūlullāh ﷺ to recite this Du‘ā on entering a locality.

It is mentioned in Ṣaḥīḥ Bukhārī, Ḥaḍrat Anas ؓ narrates: “Rasūlullāh ﷺ reached Khaybar at night. It was his gracious habit not to launch an offensive at night. He would wait until the morning. If he heard the Azān, he would not attack otherwise he would launch an attack. In keeping with this noble Sunnah, even at Khaybar, Rasūlullāh ﷺ waited for the Azān of Fajr. When he failed to hear the Azān of Fajr, he made preparations to attack. The moment dawn broke out, the Jews, clutching their picks and shovels, set out to work (on their fields). As they laid eyes on the invading army, they exclaimed in horror: “Muḥammad and the *Khamīs*. (Muḥammad and his whole army is here.”

Khamīs is derived from the word *Khams* that literally means five. Since the army is made up of five divisions, the army as a unit is referred to as *Khamīs*. The configuration of the army is as follows: the vanguard, the right wing, the left wing, the mainstay and finally the rear guard.

On catching sight of these people, Rasūlullāh ﷺ raised his hands in supplication: “Allāh is great. Khaybar is devastated. Verily when we descend in the courtyard (in the midst) of a nation, then dreadful is the morning of those who had been warned.”

The moment the Jews got wind of Rasūlullāh ﷺ, they retreated into their fortresses with their wives and children. Rasūlullāh ﷺ launched successive attacks against these fortresses and conquered them one after the other.

These fortresses were as follows:

1. Nā‘im Fort

The first fort that the Muslims conquered in this battle was Nā‘im Fort. Mahmūd bin Maslamah ؓ was standing at the foot of the fort when the Jews dropped a millstone onto him, thus rendering him a martyr.

2. Qamūs Fort

Following their triumph over Nā‘im fort, the Qamūs fort was conquered. This was one of the most fortified forts of Khaybar. When the Muslims laid siege to this fort, Rasūlullāh ﷺ was unable to personally proceed to the battlefield as he was suffering from a severe migraine. So he offered the battle-ensign to Ḥaḍrat Abū Bakr Ṣiddīq ؓ. In spite of his dogged efforts, he was unable to conquer the fort and he returned. The following day, Rasūlullāh ﷺ handed over the ensign to Ḥaḍrat ‘Umar ؓ and sent him off to battle. He too fought with unyielding determination but he too returned without overcoming the fort.

On that day Rasūlullāh ﷺ revealed: “Tomorrow I will hand over this flag to a person who loves Allāh and His Rasūl ؐ and Allāh and His Rasūl ؐ also love him and at his hands this fort will be conquered.

Every single person was eagerly waiting to see who is blessed with this boon. They passed the whole night in enthusiastic anticipation and effervescent zeal. The next morning Rasūlullāh ﷺ summoned Ḥaḍrat ‘Alī ؓ. At that time he was suffering from conjunctivitis (pink eyes). Rasūlullāh ﷺ applied his blessed saliva to his eyes and recited a Du‘ā. Without delay he was cured as though nothing had afflicted his eyes. Rasūlullāh ﷺ handed over the flag to him saying: “Before engaging them in battle, invite them towards Islām. Enlighten them about the divine rights of Allāh. I swear by Allāh, if Allāh guides just one person through you, it is far better for you than red camels.” Holding the standard aloft, Ḥaḍrat ‘Alī ؓ set out and eventually the fort was conquered at his hands.

One of the most celebrated heroes of the Jews, **Marḥab**, strutted out onto the battlefield and pompously declaimed the following rhyme:

“The citizens of Khaybar are well aware that I am Murāḥhib, bristling in arms, heroic and a veteran (of war).”

In response, Ḥaḍrat ‘Āmir bin Akw‘a ؓ stepped out to challenge him whilst reciting the following rhyme:

“The citizens of Khaybar are well aware that I am ‘Āmir, bristling in arms, heroic and reckless.”

⁸³ The meaning of this phrase is ‘there is no power and might except with Allāh’. In other words, a servant is unable to protect himself from the disobedience of Allāh Ta‘ālā without the divine assistance of Allāh Ta‘ālā and a servant does not have the ability to perform good deeds except with the power of Allāh Ta‘ālā. And obviously where a person regards his own abilities to be insignificant and focuses on the power, might, assistance and divine guidance of Allāh Ta‘ālā, this is the supreme form of submission and compliance, which is the treasure of *Jannah*. And treasures are usually concealed. This is why the reward of reciting *Lā Ḥawla wa lā Quwwata Illā Billāh* is not mentioned in a single Ḥaḍīth. It is a treasure. Its reward is also concealed like a treasure.

Ḥaḍrat ‘Āmir ؓ was about to strike him on his leg when the sword twisted back onto his own knee causing a fatal wound. He subsequently passed away at Khaybar.

Ḥaḍrat Salamah bin Akw’a ؓ (his brother) narrates: “On our return from this battle, Rasūlullāh ؓ noticed that I was awfully disheartened and when he enquired the reason, I replied: “O Rasūlullāh! People are claiming that all ‘Āmir’s good deeds are in vain because he died with his own sword.” Rasūlullāh ؓ remarked: “Whoever said this is mistaken. He was an outstanding warrior.” Thereafter, gesturing with his two fingers, Rasūlullāh ؓ said: “He will get a twofold reward.” According to Ibn Ishāq’s narration, Rasūlullāh ؓ said that he is a martyr and he also performed his Janāzah Ṣalāh.

Following this tragic incident with ‘Āmir ؓ, Ḥaḍrat ‘Alī ؓ strode out onto the battlefield and in response to Murahhib’s bragging poetry, Ḥaḍrat ‘Alī ؓ responded with the following couplet as he appeared to take him on:

“I am the man who was named Ḥaydar (lion) by his mother. As terrifying⁸⁴ as the predatory lions of the jungles.”

As Ḥaḍrat ‘Alī ؓ was busy reciting these verses, he struck Murahhib with such a lethal blow of the sword that split his head into two. Subsequently, the fort was captured. Thereafter, Murahhib’s brother Yāsir decided to step forth onto the battlefield. From this end, Ḥaḍrat Zubair ؓ stepped out and promptly finished him off. This fort was conquered at the hands of Ḥaḍrat ‘Alī ؓ after a siege of twenty days. Apart from the war booty, a number of people were taken captive. Amongst the captives was Ḥaḍrat Safiyyah bint Huyayy bin Akhtab, the daughter of the chief of Banū Naḍīr and the wife of Kinānah bin Rab’ī.

Note: Whenever Rasūlullāh ؓ intended to launch an attack on any of these forts, he would nominate one of the personages of the Anṣār or Muhājirīn to bear the standard of Islām. Allāh Ta‘ālā would then grant the Muslims victory over the fort at the hands of this selected personage. Since the victory over the Qamūs fort was eternally the virtue of Ḥaḍrat ‘Alī ؓ, Rasūlullāh ؓ summoned him specifically and handed over the standard to him. Furthermore, the statement of Rasūlullāh ؓ ‘I will hand over this standard to a person who loves Allāh and His Rasūl and Allāh and His Rasūl also loves him’ was to pay patronage to Ḥaḍrat ‘Alī ؓ and to boost his courage. Allāh forbid! This statement by no means implies that nobody but this man loves Allāh and His Rasūl.

Ḥaḍrat Safiyyah رضي الله عنها and her two cousins (father’s brother’s daughters) were captured from this Qamūs fort. Further details will be discussed later on. Ḥaḍrat Safiyyah رضي الله عنها’s husband’s name was Kinānah bin Rab’ī who was also killed in this battle.

3. Ṣ‘ab bin Mu‘āz fort

Following the Muslims victory over the Qamūs fort, the Ṣ‘ab bin Mu‘āz fort was conquered. A huge cache of grain, fat and other consumables were stockpiled within this fort. All this fell into the hands of the Muslims.

According to some narrations, when the Muslims suffered an acute shortage of provisions, they requested Rasūlullāh ؓ to make Du‘ā for them. The day after he made Du‘ā for them, Ṣ‘ab bin Mu‘āz fort was conquered. This netted the Muslims an abundance of essential provisions providing them with much needed support in their campaign.

On the same day, Rasūlullāh ؓ witnessed a number of fires burning all around him. When he enquired about this, the people informed him that they were cooking meat. “What type of meat is it?” he asked. They replied: “It is the flesh of domesticated asses.” Rasūlullāh ؓ remarked: “It is *Najis* (unclean). Dispose of it and break the utensils as well.” Someone enquired: “O Rasūlullāh! If we just dispose of the flesh but wash the utensils (and use them), will this be permitted?” He replied: “Okay, wash the utensils (and use them).”

4. Qullah Fort

Thereafter the Jews sought refuge in Qullah fort. This was also a well-fortified and well-protected fort. It was built on the peak of a mountain, hence the name *Qullah* fort. The word *Qullah* literally means ‘mountain-top or summit’. This fort was subsequently referred to as Zubair Fort because it fell into the share of Ḥaḍrat Zubair ؓ when the spoils of war were distributed amongst the Muslims.

For three days Rasūlullāh ؓ laid siege to this fort. In an unanticipated turn of good fortune, a Jew appeared before Rasūlullāh ؓ and said: “O Abul-Qāsim! Even if you had to isolate these people for a whole month it won’t affect them in the least. They have water springs flowing beneath them. They come out at night, fill up their containers and quickly retreat into the fort. If you cut off their water supply, you will be able to succeed.”

Rasūlullāh ؓ managed to cut off their water supply. They were forced to emerge from the fort. A fierce battle ensued in which ten Jews were killed and a few Muslims were also martyred but the fort was conquered.

Hāfiz Ibn Kathīr رحمه الله says: “This *Qullah* Fort was the last fort to be conquered in the area of Naṭāt. Thereafter Rasūlullāh ؓ pressed on to the forts of Shaqq. Following an intense battle, the first fort to fall in this area was the fort of Ubayy. The Muslims occupied the fort. Thereafter, Rasūlullāh ؓ advanced to the other forts of the area.”

5. Waṭīh and Salālim

Following his success on the aforementioned fort, Rasūlullāh ؓ pushed ahead to the other forts of the area. Only when all the other forts were occupied, Rasūlullāh ؓ finally proceeded to Waṭīh and Salālim. Some narrations mention the Kaytabah fort as well. The Muslims now occupied all the other forts. These two forts were left. The Jews applied all their energies to these last two remaining forts. The Jews, fleeing from the surrounding areas, all sought refuge in these forts. Following a siege of fourteen days, the Jews were desperately driven to plead for a truce. Rasūlullāh ؓ accepted their plea. The Jews appointed Ibn Abul-Ḥaqqīq as their spokesperson to discuss the terms of the truce. Ultimately, Rasūlullāh ؓ spared them on condition that they immediately vacate the

⁸⁴ It is said that Murahhib saw a dream the previous night in which he was being mauled by a lion. Ḥaḍrat ‘Alī ؓ was made aware of this dream through divine inspiration. So, Ḥaḍrat ‘Alī’s words ‘I am the man who was named Ḥaydar (lion) by his mother’ were actually a taunt to Murahhib as though he meant to say: “O Murahhib! I am the lion you saw in your dream.” The moment Ḥaḍrat ‘Alī ؓ recited this couplet, Murahhib started trembling in panic and the bluster of his conceit instantaneously evaporated. And Allāh Ta‘ālā knows best.

area and go into exile and that they leave behind their gold, silver, arms and other implements of war behind. He also warned them not to conceal anything and carry it away. He also cautioned them that if they violate any of these conditions, Allāh and His Rasūl are free of any responsibility.

However, in spite of their pledge and assurance, the Jews failed to refrain from their mischief. They somehow managed to hide away a leather bag belonging to Huyayy bin Akhtab. This bag contained all their jewellery. Rasūlullāh ﷺ asked Kinānah, his brothers and others as well. All of them replied that the jewellery is expended. Rasūlullāh ﷺ warned them: “If this bag happens to turn up, none of you will be safe.” Saying this, Rasūlullāh ﷺ instructed an Anṣārī to go to a certain tree in a certain area and dig out this bag from its roots. The Ṣahābī went and unearthed this bag. The value of its contents was about ten thousand Dīnārs (gold coins). These people were executed for this crime. One of the culprits was the husband of Ḥadrat Safiyyah, Kinānah bin Rab‘ī bin Abil-Ḥaqīq.

Moreover, Kinānah was also guilty of the murder of the brother of Muḥammad bin Maslamah, Maḥmūd bin Maslamah, who was killed in this very battle. For this reason Rasūlullāh ﷺ handed over Kinānah to Muḥammad bin Maslamah ﷺ so that he may execute Kinānah in revenge of the death of his brother.

Conquest of Fadak

When the Jews of Fadak learnt that the Jews of Khaybar capitulated and entered into a truce with the aforementioned conditions, they too sent a message to Rasūlullāh ﷺ pleading with him to spare their lives and in exchange they offered to leave behind all their wealth and assets and go into voluntary exile. Rasūlullāh ﷺ accepted this offer. The terms of this treaty were discussed through the representation of Muḥayyaṣah bin Mas‘ūd. Since Fadak was annexed without any military intervention or offensive, neither the cavalry nor the infantry was required, the entire area of Fadak was left to the absolute control and ‘right of use’ of Rasūlullāh ﷺ. Unlike, Khaybar, these lands were not distributed amongst the Mujāhidīn.

In this campaign, either fourteen or fifteen Muslims were martyred and ninety-three disbelievers were killed. Following this successful campaign, when the spoils of war and captives were drawn together, Ḥadrat Safiyyah bint Huyayy bin Akhtab was also amongst them. She had just recently married Kinānah bin Rab‘ī.

Huyayy bin Akhtab was a descendant of Ḥadrat Hārūn ؑ. As the captives were being escorted after the battle, Ḥadrat Dihyā ؑ submitted: “O Rasūlullāh! Grant me a slave girl.” Rasūlullāh ﷺ replied: “You have a choice. Select whichever slave girl you fancy.” Ḥadrat Dihyā ؑ chose Ḥadrat Safiyyah رضي الله عنها. To this the Ṣahābah ؓ remarked: “O Rasūlullāh! This is the daughter of their leader. She is most appropriate for you.” So Rasūlullāh ﷺ repossessed her and granted him Ḥadrat Safiyyah’s cousin in exchange of her. Thereafter, Rasūlullāh ﷺ set Ḥadrat Safiyyah رضي الله عنها free and married her.

A detailed account of Ḥadrat Safiyyah رضي الله عنها’s Nikāḥ will be mentioned under the chapter dealing with the *Azwāj Muṭaḥharāt* (pure wives of Rasūlullāh ﷺ). Just as Rasūlullāh ﷺ conducted himself with Ḥadrat Juwayriyyah رضي الله عنها in the expedition of Banū Muṣṭalaq in keeping with her family honour and nobility, similarly, on this occasion, in keeping with Ḥadrat Safiyyah رضي الله عنها’s noble lineage and the fact that she was a descendant of Ḥadrat Hārūn ؑ, Rasūlullāh ﷺ set her free and married her.

An attempt to poison Rasūlullāh ﷺ

Following the conquest of Khaybar, Rasūlullāh ﷺ stayed on for a few days more at Khaybar. During this period, Zaynab bint Ḥārith, the wife of Salām bin Mushkim, presented to Rasūlullāh ﷺ a gift of a grilled goat seeped in deadly poison. The moment he tasted it, Rasūlullāh ﷺ held his hand back. However, Bishr bin Barā bin M‘arūr ؑ, who was seated with Rasūlullāh ﷺ, consumed part of it. Rasūlullāh ﷺ cautioned: “Hold it. This goat is poisoned.”

Rasūlullāh ﷺ summoned Zaynab and asked her the reason for this heinous deed. She confessed: “Yes, the meat was poisoned because if you are truly a divine messenger, Allāh Ta‘ālā would surely notify you about it and if you are a false messenger, then the people would be released from you.”

Since Rasūlullāh ﷺ never sought revenge for any loss or injury caused to his personal self, he released her. However, when Bishr bin Barā bin M‘arūr ؑ passed away with this poison, Rasūlullāh ﷺ handed her over to Bishr’s heirs. They executed her in retaliation for the murder of Bishr.

According to the narration of Bayhaqī, following her confession of this sin, Zaynab embraced Islām and remarked: “Now I am truly convinced of your truthfulness. I make you, and all those present, my witness, that I have embraced your faith and I hereby declare that there is none worthy of worship besides Allāh and that Muḥammad is the messenger of Allāh.”

According to Zuhri and Sulaymān, Rasūlullāh ﷺ did not execute her initially because she embraced Islām.

Mukhābarah – Sharecropping

When the lands of Khaybar were conquered and the lands fell into the lot of Allāh, His Rasūl ﷺ and the Muslims, Rasūlullāh ﷺ intended to banish the Jews from Khaybar (according to their agreement). However, the Jews begged Rasūlullāh ﷺ to allow them to stay on condition that they will cultivate the land and pay half the harvest to Rasūlullāh ﷺ. Rasūlullāh ﷺ accepted this condition but also added: “We will allow you to stay on as long as we wish.” Since such a sharecropping agreement was concluded for the very first time in Khaybar, such sharecropping agreements are referred to as *Mukhābarah*. Whenever the occasion for harvest and distribution drew close, Rasūlullāh ﷺ would send Ḥadrat ‘Abdullāh bin Rawāḥah ؑ to determine an estimate of the crops.

Ḥadrat ‘Abdullāh bin Rawāḥah ؑ would divide the entire harvest into two equal parts and invite them to take whichever one of the two parts they preferred. On witnessing this level of fairness, the Jews would say: “It is due to this level of justice and fairness that the skies and earth are still standing.” In another narration it is mentioned that Ḥadrat ‘Abdullāh bin Rawāḥah ؑ would reply:

“O Jews! You are the most despicable of Allāh’s creation in my eyes because you murdered a number of Prophets and attributed falsehood unto Allāh. However, this revulsion that I cherish for you would never drive me to be unfair to you.”

The arrival of Abū Hurayrah ؓ

Ḥaḍrat Abū Hurayrah ؓ and a few of his companions appeared before Rasūlullāh ؐ after the conquest of Khaybar. However, Rasūlullāh ؐ did not allocate a share for them from the war booty.

Distribution of the spoils of Khaybar

The spoils of Khaybar did not comprise of (much) gold and silver. It was made up of cows, oxen, camels and a bit of assorted goods. The most significant part of the spoils was the lands, gardens and orchards of Khaybar. Apart from the lands, the rest of the spoils were distributed, according to the Qurānic directive, amongst the Mujāhidīn whilst the lands itself were distributed only amongst the participants of the campaign of Ḥudaybiyyah.

When Rasūlullāh ؐ set out from Madīnah for ‘Umrah of Ḥudaybiyyah, he invited the Bedouins also to join him on this journey. Rasūlullāh ؐ was concerned that the hearts of the people of Makkah were brimming with incensed malice against the Muslims after the number of people the Makkans lost at Badr, Uhud and Aḥzāb. So he was concerned about hostilities erupting once they reach Makkah or perhaps the Makkans would not even allow them entry into Makkah. So at this moment in time, logic demanded that a huge group of people accompany Rasūlullāh ؐ on this journey to forestall any evil intentions of the Quraysh. A number of Bedouins refused to accept this invitation of Rasūlullāh ؐ whilst others offered feeble excuses of their hectic schedules and other commitments. On the contrary, the sincere Muslims who were embodiments of Īmān viewed their companionship with Rasūlullāh ؐ on this journey as a fortune of this world and the hereafter and set out with him. When they reached Ḥudaybiyyah, they were barred from entering Makkah and were forced to accept the apparently unreasonable terms of the truce, they exercised patience.

When the sincerity of the devoted Muslims was irrefutably established on this journey, Allāh Ta‘ālā, in order to remove the desolation from their shattered hearts, gave the Muslims glad tidings of the imminent conquest of Khaybar. And Allāh Ta‘ālā also decreed that the spoils of Khaybar are reserved for the participants of Ḥudaybiyyah and nobody else is entitled to a share of it.

Now the question remains, what formula did Rasūlullāh ؐ employ in the distribution of the lands of Khaybar? This is explained in Sunan Abī Dāwūd as follows: after setting aside one fifth (*khums*), Rasūlullāh ؐ carved up the lands into thirty-six parts. Eighteen of these were set aside for the use of the Muslims in general and these were not distributed amongst the Mujāhidīn. The remaining eighteen parts were distributed amongst the Mujāhidīn. Each part was then allocated to a hundred people each but as per the divine commandment, this privilege was awarded only to the participants of Ḥudaybiyyah. The ‘half-portion’ of the lands that Rasūlullāh ؐ did not distribute was made up of Kaytabah, Waṭīḥ, Salālim and its adjoining lands.

The remaining half was distributed amongst the participants of Ḥudaybiyyah. This consisted of the areas of Shaq, Naṭāt and their adjoining properties. This narration is cited in Sunan Abī Dāwūd directly from a Ṣaḥābī Saḥal bin Abī Ḥathamah ؓ and it is also narrated *Mursal* from a Ṭab‘ī Bashīr bin Yasār.

Imām Ṭaḥāwī رحمه الله عليه says: “Rasūlullāh ؐ did not distribute all the lands of Khaybar. He only distributed the areas of Shaq, Naṭāt and their adjoining properties amongst the Mujāhidīn. The remaining lands were held for the general welfare of the Muslims.”

Now the question remains, how were these eighteen of the original thirty-six parts distributed amongst the Mujāhidīn? There are conflicting narrations about this distribution. The most accepted narration is that there were a total of fourteen hundred Mujāhidīn of which two hundred were members of the cavalry. Fourteen hundred men received fourteen of these shares, as each share was made up of one hundred portions. Imām Mālik, Imām Shāfi‘ī, Imām Aḥmad رحمه الله عليه and other senior ‘Ulamā are of the opinion that apart from the rider, every horse was also allocated a double portion. So two hundred horses were allocated four shares (i.e. four hundred portions). In this manner, fourteen shares together with these four make up a total of eighteen shares.

It is narrated in Sunan Abī Dāwūd from Mujamm‘a bin Jāriyah ؓ that the total troops in the campaign of Khaybar numbered fifteen hundred, of which three hundred made up the cavalry. Rasūlullāh ؐ allocated every horseman a double share and a single share for every member of the infantry.

This narration is corresponds to the Mazhab of Imām Abū Ḥanīfah رحمه الله عليه. According to him, a horseman receives two shares only (and not three); one for himself and one for his horse. This is also narrated from Ḥaḍrat ‘Alī ؓ and Ḥaḍrat Abū Mūsā Ash‘arī ؓ.

According to this calculation, of the fifteen hundred Mujāhidīn, the three hundred cavalry received six shares and each share was made up of one hundred portions. And the remaining troops that numbered twelve hundred, received twelve shares (totalling twelve hundred portions). So twelve and six makes up a total of eighteen shares.

A few slaves and a few women also joined the Khaybar expedition to assist and serve the Mujāhidīn. As a form of aid, Rasūlullāh ؐ bestowed upon them a small portion of the spoils as well. They were not awarded any portion of the lands of Khaybar like the Mujāhidīn.

Return of the orchards of the Anṣār

When the Muhājirīn emigrated to Madīnah in the early days, the Anṣār, forever eager to provide assistance, temporarily offered some of their lands and orchards to the Muhājirīn in a bid to provide a source of mutual benefit to both, the donor as well as the donee.

However, following their triumph at Khaybar, the Muhājirīn were now rendered self-reliant. So they returned these lands and orchards to their respective owners. Ḥaḍrat Anas ؓ’s mother, Ḥaḍrat Ummu Sulaim رضي الله عنها had also awarded Rasūlullāh ؐ the benefits of a few trees. Rasūlullāh ؐ assigned these trees to his wet nurse Ummu Ayman رضي الله عنها who was also the mother of Ḥaḍrat Usāmah bin Zaid ؓ.

Following the conquest of Khaybar, when the Muhājirīn returned the trees of the Anṣār, Hadrat Ummu Sulaim رضي الله عنها also requested the return of her trees from Rasūlullāh ﷺ. These trees were already assigned to Hadrat Ummu Ayman رضي الله عنها. Rasūlullāh ﷺ asked Ummu Ayman رضي الله عنها to return these trees of Ummu Sulaim رضي الله عنها. She refused and strapping a cloth to Anas ؓ's neck, she tugged the cloth and said: "By Allāh! I will never return these trees."

Since Ummu Ayman رضي الله عنها was the wet nurse of Rasūlullāh ﷺ and also a slave girl of his father, Rasūlullāh ﷺ did not wish to disappoint Ummu Ayman رضي الله عنها in any way. Rasūlullāh ﷺ said: "O Ummu Ayman! Return these trees and take some other trees in exchange." Rasūlullāh ﷺ continued exhorting her in this manner but she only agreed to return these trees when Rasūlullāh ﷺ promised to give her ten trees from his personal property in exchange of each one of these trees. In view of her rights of upbringing and nurturing, Rasūlullāh ﷺ conducted himself in this indulgent manner with her.

Divine Regulations and Ordinances

The regulations pertaining to Harām and Halāl that were revealed during this campaign and the ordinances the jurists have inferred from the principal incidents of this campaign, are briefly mentioned hereunder:

1. Fighting in the months of Harām

As recounted earlier on, Rasūlullāh ﷺ set out for the expedition of Khaybar in the month of Muḥarram. This clearly indicates that it is not prohibited to fight in the Harām (sacred) months. And the verses or Aḥādīth that denote the prohibition of fighting in these sacred months, those verses and Aḥādīth are abrogated. For further details, refer to the commentary of the verse "and they ask you about fighting in the sacred month" and also the commentary on the verse of Sūrah Tawbah "And of these four are sacred".

2. Apportionment of the lands

As mentioned previously, Rasūlullāh ﷺ did not distribute all the lands of Khaybar amongst the Mujāhidīn. Only the areas of Shaq and Naṭāt and their adjacent lands were distributed amongst the Mujāhidīn whilst the areas of Kaytabah, Waṭīḥ and Salālim and the surrounding areas were retained for the relief and welfare of the Muslims. From this we deduce that in regards to the conquered lands, the ruler has the right to do as he deems fit. He may distribute the land amongst the Mujāhidīn or he may leave the land in the disposal of the original owners and impose *jizyah* (tax) upon them.

3. Prohibitions at Khaybar

At Khaybar, Rasūlullāh ﷺ issued a few prohibitions. These included:

- (a) Prohibition against domesticated donkeys.
- (b) Rasūlullāh ﷺ forbade the sale of any share of the war booty before its actual distribution.
- (c) He forbade the use of (raw) garlic and
- (d) He endorsed the consumption of horseflesh. (The 'Ulamā hold conflicting opinions on this issue.)

For further details on all the aforementioned issues, refer to *Zarqānī volume 2 pages 233 to 239*

4. Prohibition against Mut'ah (temporary marriage)

It is cited in Saḥīḥ Bukhārī and Saḥīḥ Muslim, Hadrat 'Alī ؓ narrates that Rasūlullāh ﷺ issued a prohibition against Mut'ah at Khaybar. Furthermore, a number of Qur'ānic verses also corroborate the prohibition of Mut'ah.

- (e) Allāh Ta'ālā says: "(And successful are those believers) who stringently protect their private parts except from their wives and bondswomen, they are free from reproach. As for those who seek anything else beyond this (i.e. apart from their wives and bondswomen) they are transgressors." And it is clear that a woman of Mut'ah is neither a wife nor a slave according to the Shi'ahs. A woman married on the basis of Mut'ah is not a wife because this marriage neither has witnesses nor publicity. Neither is she favoured with maintenance nor with a house. This marriage has no *Talāq*, no *Li'ān*, no *Zihār* and no *'Iddat*. Even the laws of inheritance do not apply.
- (f) In another verse Allāh Ta'ālā commands: "And marry women of your choice; two, three or four." In this verse, Allāh Ta'ālā determines the limits of Nikāḥ in that marriage with more than four women at once is not permissible. However, in Mut'ah, there are neither any limitations nor any special figures.
- (g) Furthermore, with the introduction of this immoral custom, the institution of Nikāḥ will also fall away because most people get married to fulfil their base desires and when this base desire can be fulfilled with Mut'ah, what is the need for Nikāḥ now?

Hurmate-Mut'ah (Prohibition of Mut'ah)

During the initial stages of Islām, the laws of Harām and Halāl were revealed gradually step-by-step. For instance, the injunctions against wine and pork were revealed about fifteen to twenty years after prophethood.

Similarly, in accordance with the traditions of the pre-Islāmic days of ignorance, the people were engaged in *Mut'ah*. Until then no clear-cut divine command had been revealed in this regard. Only in the seventh year of Hijrah, following the conquest of Khaybar, Rasūlullāh ﷺ proclaimed the prohibition of *Mut'ah* and domesticated donkeys.

Thereafter, at the end of the eighth year of Hijrah, Rasūlullāh ﷺ permitted *Mut'ah* in the expedition of Awṭās for a period of three days only. And this consent actually meant that those who had made *Mut'ah* and were unaware of its prohibition at Khaybar, they will not be taken to task for their ignorance of this prohibition. However, when Rasūlullāh ﷺ came to Makkah for 'Umrah thereafter, he grasped the K'abah with both his hands and confirmed: "*Mut'ah* is declared forever Harām right up to the day of judgement."

Since thousand of Muslims only entered the fold of Islām after the conquest of Makkah, they were unaware of the prohibition of *Mut'ah*. Due to this ignorance, a few new Muslims – in accordance with the tradition of pre-Islāmic ignorance – engaged in *Mut'ah* at Awṭās. When Rasūlullāh ﷺ heard of this, he stood at the door of the K'abah and declared *Mut'ah* to be eternally Harām.

Furthermore, during the expedition of Tabūk, Rasūlullāh ﷺ caught sight of a few women wandering around the tents of the Muslims. Upon enquiry he was informed that some of the Muslims made *Mut'ah* with these women (either at this moment or on some previous occasion). Upon hearing this, Rasūlullāh ﷺ was so overcome with fury that his face turned crimson. He then stood up to deliver a Khuṭbah wherein he extolled the praises of Allāh Ta'ālā and declared *Mut'ah* as Harām. The Ṣaḥābah ﷺ say: "Thereafter we never ever engaged in *Mut'ah* and we resolved never to return to it."⁸⁵

So the fury of Rasūlullāh ﷺ as evinced by his blessed countenance turning red indisputably proves that Rasūlullāh ﷺ had already declared his prohibition and aversion to *Mut'ah* prior to this occasion. In fact, he had informed them of its prohibition twice before this. The first time was at Khaybar and the second at Awṭās. So when this vice reared its head again (even though it was done out of ignorance), Rasūlullāh ﷺ was extremely distressed and overcome with fury, his face turned red in annoyance. And for a third time, Rasūlullāh ﷺ delivered a Khuṭbah prohibiting *Mut'ah*. On this occasion, Rasūlullāh ﷺ issued a peremptory prohibition on *Mut'ah* and again on the occasion of the farewell Hajj, Rasūlullāh ﷺ repeated this prohibition so that everyone is well aware of its prohibition.

Due to the numerous occasions of *Mut'ah* being proclaimed Harām, some narrators postulate that *Mut'ah* was declared Halāl twice or thrice and declared Harām again twice or thrice. However, this declaration on the second and third occasion was not a new prohibition but merely an emphatic repetition of the previous prohibitions.

Thereafter, during the Caliphate of Ḥaḍrat 'Umar ﷺ some ignorant people who were absolutely unaware of the prohibition of *Mut'ah* committed this evil. When Ḥaḍrat 'Umar ﷺ heard of this, he was awfully enraged. He ascended the pulpit and delivered a Khuṭbah wherein he stressed upon the prohibition of *Mut'ah*. His declaration left absolutely no room for doubt over this issue. He also added: "After this if I come across anyone engaging in *Mut'ah* I will impose the punishment of adultery upon him." From this day onwards, *Mut'ah* was categorically terminated and the *Ijm'a* (consensus) of the Ṣaḥābah ﷺ was constituted over this issue. When 'Abdullāh bin 'Abbās ﷺ and others who, due to their ignorance, were in favour of the permissibility of *Mut'ah* were apprised of the prohibition of *Mut'ah*, they retracted from their view (and they too sanctioned its prohibition). This is discussed in detail in *Aḥkāmul-Qurān of Abū Bakr Jaṣṣāṣ* volume 2 page 147.

'Abdullāh bin 'Abbās ﷺ was born a year or two before *Hijrah* and until the age of eight or nine he lived with his parents at Makkah. Following the conquest of Makkah, when Ḥaḍrat 'Abbās ﷺ emigrated with his family, Ḥaḍrat 'Abdullāh ibn Abbās ﷺ also accompanied his father to Madīnah. The conquest of Khaybar (in which *Mut'ah* was prohibited) had already taken place well before Ibn 'Abbās ﷺ could come to Madīnah. During this time, no incident related to *Mut'ah* took place. This is why Ḥaḍrat Ibn 'Abbās ﷺ himself was unaware of the prohibition of *Mut'ah*. He merely heard of it from the other Ṣaḥābah ﷺ and he issued a *Fatwā* stating that just as carrion and pork are permitted in dire necessity, so too is *Mut'ah* permitted at times of dire necessity. However when Ḥaḍrat 'Alī ﷺ and other Ṣaḥābah ﷺ related before Ibn 'Abbās a string of narrations prohibiting *Mut'ah* until Qiyāmah, he retracted his view.

Permitted type of Mut'ah at the inception of Islām

It should be borne in mind that the word *Mut'ah* is derived from the root word *Mata'a*, which means a minuscule degree of benefit. As Allāh Ta'ālā says in the Holy Qurān: "Verily this worldly life is nothing but a *Matā'a* (source of a little benefit)." And the set of clothing awarded to a divorced woman is also referred to as *Matā'a* because this set of clothing, in comparison to *Mahr*, is a source of trivial benefit. As Allāh Ta'ālā says: "And bestow upon them (these divorced women) a suitable gift." In another verse, He commands: "And for the divorced women *Matā'a* (limited maintenance) should be provided equitably."

This is the literal meaning of *Mut'ah*. In the technical sense, the word *Mut'ah* applies to two situations. One is that the word *Mut'ah* applies to a temporary marriage. In other words, in front of witnesses a marital contract is effectuated with a woman for a limited period of time. Once this time period lapses, separation is automatic without the need to issue a formal divorce. However, in order to cleanse her womb, after this separation, she has to wait for one menstrual cycle to pass to ensure that this husband's sperm is not co-mingled with the subsequent husband's sperm. Only this type of *Mut'ah* was permitted in the early stages of Islām and it was subsequently declared forever Harām. In other words, *Mut'ah* in the context of a temporary *Nikāḥ* was permitted during the earlier period of Islām but this permissibility was subsequently overturned and declared forever Harām.

The second situation that *Mut'ah* applies to is in the case where a man enters into an agreement with a woman and says: "I will benefit from you for a day or two and I will pay you for this benefit." This is blatant fornication. This is *Zinā* in the true sense of the word. This form of *Mut'ah* was never ever endorsed in the history of Islām. It was never permitted, so there is no question of it ever being abrogated. In fact, this form of *Mut'ah* is not permitted in any religion because this form of *Mut'ah* is fornication and fornication is not lawful in any religion. Yes, the first type of *Mut'ah* is referred to as a temporary *Nikāḥ* (In other words, in front of witnesses a marital contract is effectuated with a woman for a limited period of time with the permission of her guardian and a period of one menstrual cycle as *Iddat* following the lapse of this agreed period of time is referred to as *Mut'ah*.) Such a *Nikāḥ* is a sort of an

⁸⁵ Imām Hāzimi has extracted the following Ḥaḍīth with his *Sanad* on the authority of Ḥaḍrat Jābir bin 'Abdullāh Ansārī ﷺ. He relates: "We set off with Rasūlullāh ﷺ towards the expedition of Tabūk. As we drew closer to 'Aqabah near Shām, some women came to us. We discussed making *Mut'ah* with them. Either they were brought to our tents or they were pacing about our tents. When Rasūlullāh ﷺ caught sight of these women, he asked: "Who are these women?" We replied: "O Rasūlullāh! Some women we made *Mut'ah* with." Rasūlullāh ﷺ became so enraged that his cheeks turned red, his colour changed and his fury intensified. He stood up amongst us and delivered a Khuṭbah wherein he extolled the praises of Allāh Ta'ālā and thereafter he declared *Mut'ah* to be Harām. On that day we made a firm resolution never to engage in it and never to return to it."

intermediate stage. In other words, this temporary *Nikāh* falls somewhere inbetween an ordinary *Niāh* and downright fornication. This is an intermediate stage that is neither fornication nor ordinary *Nikāh* that requires *Talāq*, *'Iddat* and inheritance laws etc. This form of *Mut'ah Nikāh* is not a genuine *Nikāh* as such but it merely enjoys an external resemblance to *Nikāh*. In *Mut'ah* of this category, witnesses as well as consent from the guardian is necessary. Similarly, if she is separated from this man and decides to enter into *Mut'ah* with another man, she is not allowed to remarry until and unless one menstrual cycle passes. So, such a union cannot entirely be termed as downright fornication. The difference between *Mut'ah* (which requires witnesses, consent from the guardian, *'Iddat* of one menstrual cycle at termination) and a normal permanent *Nikāh* is the difference of inheritance non-inheritance and the distinction of permanence and non-permanence. The rest of the conditions of both types of *Nikāh* are the same.

Imām Qurṭubī رحمه الله عليه says: “Layth bin S'ad narrates from Bukair bin Ashajj who relates from 'Ammār the slave of Sharīd. He says: “I asked Ibn 'Abbās ؓ, “Is *Mut'ah* fornication or is it *Nikāh*?” He replied: “It is neither fornication nor is it *Nikāh*.” I asked: “Then what exactly is it?” He replied: “It is *Mut'ah* (a source of temporary benefit) as Allāh Ta'ālā uses the word *Mut'ah* as well.” I asked: “Is she obliged to observe *'Iddat*?” He replied: “Yes, on the termination of the predetermined time, she has to observe *'Iddat* of one menstrual cycle.” I asked: “Will they inherit from one another?” He replied: “No.”

This text indisputably illustrates that *Mut'ah* is an intermediate stage. In other words, it is a stage between ordinary *Nikāh* and fornication. During the early stages of Islām, only this type of *Mut'ah* was permitted in dire necessity just as carrion and pork is permitted in dire necessity.

Summary

In short, the type of *Mut'ah* that was initially condoned and thereafter prohibited as mentioned in the Ahādīth is definitely not the type of *Mut'ah* that is prevalent today and presently adopted by the Shi'as. The *Mut'ah* mentioned in the Ahādīth is a reference to a temporary form of *Nikāh* limited to a pre-determined period of time convened before two witnesses with the consent of the guardian and the termination of this union at the prescribed time without an issuance of formal *Talāq*. And thereafter this woman may only engage in *Mut'ah* with another man after the passing of one menstrual cycle. Only this form of *Mut'ah* was permitted during the early stages of Islām and moreover, this permissibility was provided simply because until now no injunction against it was revealed. As in the case of wine and interest; they were permissible in the early stages of Islām in a sense that until then no divine injunction had been revealed in the beginning stages of Islām and those who engaged in these vices during the early stages were not punished for it until such time that the injunctions against interest and wine were revealed.

The permissibility of wine and interest in the early stages of Islām does not mean, Allāh Ta'ālā forbid, that these vices were absolutely endorsed in a sense that whoever wishes may drink wine and whoever wishes may take interest. Similarly, the permissibility of *Mut'ah* during the early stages of Islām meant that *Mut'ah*, in the form of temporary *Nikāh* was not prohibited. Allāh Ta'ālā forbid, the permissibility of *Mut'ah* did not imply that Rasūlullāh ﷺ issued his approval to it or endorsed it. The prohibition of *Mut'ah* was first issued at Khaybar then in the battle of Awṭās then in the campaign of Tabūk and finally it was reiterated in the farewell Hajj so that everyone, layman and aristocrat, is fully aware of its prohibition. And Rasūlullāh ﷺ reiterating this prohibition on so many occasions was actually a confirmation of the first prohibition that he had issued at Khaybar. It was not a new injunction. As for the *Mut'ah* practised by the Shi'as whereby a man pays a woman to use her for a day or two or for an hour or two, this is blatant *Zinā* (fornication) and obvious harlotry. This type of *Mut'ah* was never ever permitted in Islām let alone it being permitted and subsequently repealed, just like adultery, it was never permitted nor repealed.

In fact, from the very inception of the universe right up to this moment, apart from the Shi'as, no other religion or ideology sanctions *Mut'ah*. Allāh Ta'ālā forbid, if the *Mut'ah* of the Shi'as is endorsed, the family lineage will be thrown into jeopardy. The children will perish in neglect and the distinction between heir and testator will fade away. There would be no distinction between brother and son. Furthermore, the laws of inheritance, *Talāq* and *'Iddat* of the Sharī'ah will be rendered worthless. Furthermore, the limitations placed by Sharī'ah on marrying four women will also become meaningless because in *Mut'ah* there are no limitations of four wives or *Talāq* or *'Iddat* or rules of inheritance applicable. The mere adoption of this custom would lead to the total irrelevance of all these Qurānic injunctions. In fact, even the need for *Nikāh* would fall away because men would fulfil their needs with the avenue of *Mut'ah* whilst women would be totally dispossessed of a custodian of their maintenance and sustenance and they would be deprived of a protector of their sorrow and distress. And then they would be casting their glances at the licentious men of society and at the end of their youth there would be nobody to protect nor maintain them. The Shi'as should ponder over this; is there any prospect more degrading and distressing than this? The Shi'as should wholeheartedly express their gratitude towards Ḥaḍrat 'Umar ؓ who eradicated this shameless evil completely during his Caliphate.

Return of the emigrants from Abyssinia

When the emigrants who emigrated from Makkah to Abyssinia learnt that Rasūlullāh ﷺ has left Makkah and emigrated to Madīnah Munawwarah, most of them also left Abyssinia for Madīnah Munawwarah. Ḥaḍrat 'Abdullāh bin Mas'ūd ؓ reached Madīnah just when Rasūlullāh ﷺ was making frantic preparations for the expedition of Badr.

Ḥaḍrat J'afar ؓ and his fifteen companions turned up in Madīnah on the day Khaybar was conquered. Rasūlullāh ﷺ embraced J'afar ؓ and kissed him on his cheek. He then remarked: “I wonder what gives me more joy; the conquest of Khaybar or the arrival of J'afar.” Abū Mūsā Ash'arī ؓ (who was also one of J'afar ؓ' s companions) narrates: “We turned up before Rasūlullāh ﷺ just as he had conquered Khaybar. He awarded us a share of the spoils of Khaybar as well. Apart from us, those who did not participate in the campaign of Khaybar were not awarded any share of the booty.”

Conquest of Wādīl-Qurā and Taymā

Following the conquest of Khaybar, Rasūlullāh ﷺ proceeded to Wādīl-Qurā. Following a four-day siege, it fell to the Muslims. On this occasion, Rasūlullāh ﷺ's slave, Mid'am was fatally struck by a stray arrow whilst he was busy taking down the camel-carriage of Rasūlullāh ﷺ. The people commented: "May his martyrdom be blessed." Rasūlullāh ﷺ retorted: "Never! By Allāh! The sheet he swiped from the war booty will turn to fire and burn him." When another man heard of this, he appeared before Rasūlullāh ﷺ with a shoelace. Rasūlullāh ﷺ remarked: "Even a shoelace (acquired dishonestly) is of the fire of hell."

When the people of Taymā heard of the fall of Wādīl-Qurā, they surrendered and signed a peace accord with Rasūlullāh ﷺ pledging to pay *Jizyah*.

Return journey and the incident of Laylatut-T'arīs

Following the conquest of Wādīl-Qurā and Taymā, Rasūlullāh ﷺ returned to Madīnah Munawwarah. On his way, Rasūlullāh ﷺ dismounted to rest in one of the valleys during the latter part of the night. Inadvertently, not one of their eyes opened until the sun turned bright in the sky. Rasūlullāh ﷺ was the first to awaken and in a state of downright unease, he got to his feet and roused the *Ṣaḥābah* and ordered them to head off from this valley without delay because Shayṭān is here.

They moved out of the valley and alighted at a spot further on. Rasūlullāh ﷺ directed *Ḥaḍrat Bilāl* to call out the Azān. After performing *Wuḍū*, Rasūlullāh ﷺ and the *Ṣaḥābah* offered two Rak'āt of Fajr Sunnats. Thereafter, *Ḥaḍrat Bilāl* called out the *Iqāmah* and the *Qaḍā Ṣalāh* of Fajr was performed with *Jamā't*.

Notes:

1. In *Ṣalāh* and other forms of 'Ibādat, the *Ambiyā* ﷺ don't ever err out of negligence but they are caused to err by Allāh Ta'ālā to teach the Ummah the laws pertaining to such errors. If Rasūlullāh ﷺ were not confronted with this lapse, how would the Ummah ever learn the rules related to missed *Ṣalāhs*? If Rasūlullāh ﷺ didn't err and make *Ṣalām* on the second or third Rak'āt (as mentioned in the *Ḥadīth* of *Zun-Nūrain*), how would the Ummah learn the rules of *Sajdah Sahw*?

Subḥānallāh! How wise and compassionate is The Supreme Being Who awarded the Prophets the mantle of prophethood and inducted them upon the seat of promoting Islāmic law whilst also making their errors and mistakes a means of promoting Islāmic law. If *Ḥaḍrat Ādam* did not err, how would we have determined the *Sunnah* of *Tawbah* (forgiveness)? By him declaring 'Our Lord! We have wronged ourselves and if You do not forgive us and shower us with Your mercy, we will be from the losers', he showed us the way to attain the pleasure of Allāh Ta'ālā and the means to disgrace Shayṭān. Good gracious! We can surrender our lives for such errors and mistakes that have opened the doors of eternal divine mercy.

2. Also, from this *Ḥadīth* we ascertain that the '*Ibādat* (devotion) in which a person is overcome with negligence or carelessness, it is *Mustahab* (preferable) for him to move away from that place and relocate to another place. Apparently, this relocation seems like a reflection of the great *Hijrah* (emigration). Perhaps, if we refer to this relocation as a minor *Hijrah*, it wouldn't be out of place. A place where the obedience of Allāh Ta'ālā becomes difficult and His disobedience becomes pervasive, it is compulsory to move out of that area and relocate to a place where the obedience of Allāh Ta'ālā is possible without hindrance. Such relocation is referred to as *Hijrate-Kubrā* (the great emigration).

And the location where a person is challenged with negligence in the '*Ibādat* of Allāh Ta'ālā, it is *Mustahab* (preferable) for him to move away from that place and perform his '*Ibādat* in another area close by. We refer to this form of relocation as *Hijrate-Ṣughrā* (the minor emigration).

Arabic stanza: When you come across a place unsuitable to you, abandon it and move off.

Consummation of marriage with Ummu Ḥabībah رضي الله عنها

During the same year *Ḥaḍrat Ummu Ḥabībah رضي الله عنها*, the daughter of Abū Sufyān (رضي الله عنه) returned from Abyssinia to Madīnah Munawwarah. Rasūlullāh ﷺ married her through the good offices of Negus, the emperor of Abyssinia. Further details of this *Nikāh* will, Inshā Allāh, be discussed in the chapter dealing with the pure wives of Rasūlullāh ﷺ.

'Umratul-Qadā

Zul-Q'adah 7 A.H.

According to the terms of the *Hudaybiyyah* armistice, the Muslims would return home that year without performing 'Umrah and the Quraysh had pledged to allow them to perform 'Umrah the forthcoming year provided they return home within three days. This is why, upon observing the crescent of *Zul-Q'adah*, Rasūlullāh ﷺ instructed the *Ṣaḥābah* to set out to perform *Qaḍā* of this 'Umrah which the polytheists had blocked them from performing at *Hudaybiyyah*. He also added that none of those who participated at *Hudaybiyyah* should be left out. Thus, apart from those who had been martyred or passed on in the interim, not one of the participants of *Hudaybiyyah* remained behind.

Thus, in the company of two thousand people, Rasūlullāh ﷺ set out for Makkah Mukarramah. Seventy sacrificial camels also accompanied Rasūlullāh ﷺ on this journey. On reaching *Zul-Hulayfah*, Rasūlullāh ﷺ and the *Ṣaḥābah* entered the state of *Ihrām* in the *Musjid*. Thereafter, chanting *Labbayk*, they set out towards Makkah. As a precautionary measure, they carried their weapons with them but since one of the conditions of the treaty of *Hudaybiyyah* was that they would come unarmed, they left their weapons in the valley of *Yājuj*, which is approximately eight miles from Makkah Mukarramah. Rasūlullāh ﷺ also left behind a contingent of two hundred men to guard these weapons. Saying the *Talbiyah*, Rasūlullāh ﷺ, in the company of his beloved companions advanced towards the *Haram*. During this period, *Ḥaḍrat 'Abdullāh bin Rawāḥah*, clutching the bridle of Rasūlullāh ﷺ's camel *Qaṣwā*, was striding ahead whilst reciting the following martial couplets:

"O children of disbelievers! Get out of his (Rasūlullāh ﷺ's) way.

Allāh Ta'ālā had commanded in His book that the supreme form of death is martyrdom in His path.

We engaged you in battle because you refused to adhere to His divine commandment just as we engaged you in battle for refusing to believe in the divine scripture of Allāh.”

According to the narration of Bayhaqī, ‘Abdullāh bin Rawāḥah ؓ also added the following words: “Today, as per His divine command, we will smite you with such force that would sever your head from your body.

And it would make a friend negligent of his friend. O Allāh! I earnestly believe in his statements.”

According to Ibn Ishāq’s narration, he said: “O Allāh! I earnestly believe in his statements and I regard its acceptance as the sole truth.”

Upon the recitation of this poetry, ‘Umar ؓ chided: “O Ibn Rawāḥah! You have the audacity to recite poetry in the presence of Rasūlullāh ؑ and in the very precincts of the Ḥaram of Allāh?” To this, Rasūlullāh ؑ commented: “O ‘Umar! Let it go. These poetical statements are more punishing to the disbelievers than letting loose a volley of arrows upon them.”

According to Ibn S’ads narration, Rasūlullāh ؑ remarked: “O ‘Umar! I am listening to what he says.” He then instructed ‘Abdullāh bin Rawāḥah to recite the following: “*Lā Ilāha Illallāhu Waḥdah, Naṣara ‘Abdah, Wa A’azza Jundah, Wa Hazamal-Aḥzāba Waḥdah.* (There is none worthy of worship besides Allāh Who is alone. He assisted His servant, He honoured His army and defeated the confederates all alone.”

The Ṣaḥābah ؓ also joined ‘Abdullāh bin Rawāḥah ؓ in reciting this sentence. In this imposing manner, they entered Makkah, performed Tawāf, made Sa’ī between Ṣafā and Marwah, slaughtered their animals and became Ḥalāl from their Iḥrām. Thereafter, Rasūlullāh ؑ directed some of them to return to the valley of Yājuj (where the weapons were secreted) and to relieve those who were assigned to protect these weapons so that they may come and perform Tawāf and Sa’ī. Saying this, Rasūlullāh ؑ entered the K’abah and remained therein until Zuhr. As per Rasūlullāh ؑ’s instructions, Ḥaḍrat Bilāl ؓ called out the Zuhr Azān on the roof of the K’abah. Although the Quraysh, as per the terms of the armistice, consented to Rasūlullāh ؑ performing Tawāf but due to their intense fury and acute jealousy, they were unable to withstand this spectacle. This is why the leaders of Quraysh and their noblemen left Makkah Mukarramah and retreated to the mountains.

Nikāh with Maymūnah رضي الله عنها

Following his ‘Umrah, Rasūlullāh ؑ stayed on for three days at Makkah and he married Ḥaḍrat Maymūnah bint Ḥārith رضي الله عنها. On the expiry of the three days, the Quraysh sent a delegation to Rasūlullāh ؑ reminding him that his time was up and he should leave. Rasūlullāh ؑ said: “If you allow me a bit more time, I would arrange a *Walimah* feast for Maymūnah bint Ḥārith here in Makkah.” With heartless surliness they retorted: “We don’t need your feast and *Walimah* here. Just get out of here.”

Rasūlullāh ؑ instructed the Ṣaḥābah ؓ to leave without delay. Rasūlullāh ؑ left his slave Abū Rāfi’ with Ḥaḍrat Maymūnah رضي الله عنها. He brought her to a place called Sarif where Rasūlullāh ؑ consummated the marriage. He then left this place and arrived at Madīnah in the month of Zul-Ḥijjah. Allāh Ta’ālā revealed the following verse on this occasion:

“Indeed Allāh shall fulfil the true vision (dream) of His messenger. You will enter Masjidul-Ḥarām, if Allāh wills, safe, (some) of you with shaved heads and (some) of you with your hair cut short, having no fear. He (Allāh) knows what you do not know and besides that, He granted a near victory.” (Sūrah Fath verse 27)

As Rasūlullāh ؑ was leaving Makkah on the completion of ‘Umratul-Qadā, the young daughter of Ḥaḍrat Ḥamzah ؓ ran behind him shouting: “Uncle! Uncle!” Immediately, Ḥaḍrat ‘Alī ؓ lifted her up (onto his camel). Now a dispute broke out between Ḥaḍrat ‘Alī, Ḥaḍrat J’afar and Ḥaḍrat Zaid bin Ḥārithah ؓ. Each one of them aspired to take her into his care. Ḥaḍrat ‘Alī ؓ declared: “This is the daughter of my uncle (she is my cousin) and I have already picked her up.” Ḥaḍrat J’afar ؓ argued: “She is the daughter of my uncle too and moreover, her maternal aunt is married to me.” Ḥaḍrat Zaid said: “She is the daughter of my brother in *Dīn* (religious brother).” Ultimately, Rasūlullāh ؑ passed judgement that the young girl should live with her maternal aunt and proclaimed: “The maternal aunt (mother’s sister) is like the mother.”

Expedition of Akhram bin Abil-‘Awja

Zul-Ḥijjah 7 A.H.

During the month of Zul-Ḥijjah, Rasūlullāh ؑ sent Akhram ؓ with fifty men to the tribe of Banū Sulaim with the sole purpose of inviting them towards Islām. The Banū Sulaim retorted: “We don’t need your Islām.” They then released a volley of arrows on this small group of Muslims killing them to the last man. Only Akhram ؓ managed to survive. Taking him for dead, they left him alone. Due to his serious injuries, he was on the verge of death. He somehow managed to survive and returned to Madīnah on the first of Ṣafar.

Expedition of Ghālib bin ‘Abdullāh Laythī ؓ

Ṣafar 8 A.H.

During the month of Ṣafar 8 A.H., Rasūlullāh ؑ sent Ḥaḍrat Ghālib bin ‘Abdullāh Laythī ؓ with a group of men towards a place called Kadīd to attack the Banī Malūḥ tribe. The Ṣaḥābah ؓ reached there and launched a nighttime attack against them. Seizing their camels, the Ṣaḥābah ؓ started retreating towards Madīnah. However a force of the Banī Malūḥ tribe gave chase and as they were hot on the heels of the Muslims, Allāh Ta’ālā brought about such torrential rain that filled the valley between the Muslims and disbelievers. As a result, the disbelievers were unable to get through and the Muslims reached Madīnah safe and sound.

Other expeditions

Between the expeditions of Khaybar and Mūtā, Rasūlullāh ﷺ had despatched a number of small contingents on other military campaigns. Alḥamdulillāh, they all returned victorious. (*Zarqānī volume 2 page 266*)

Islām of Khālīd bin Walīd, ‘Uthmān bin Talḥah and ‘Amr bin ‘Ās

During this time, the legendary commander-in-chief of Islām Khālīd bin Walīd and the celebrated intellectual of the Arabs, ‘Amr bin ‘Ās embraced Islām. There is a difference of opinion as far as their actual date of embracing Islām is concerned. Some maintain that they embraced Islām in the month of Ṣafar 8 A.H whilst others say it was after the expedition of Khaybar in 7 A.H.

It is indisputably proven on the basis of authentic and explicit Aḥādīth that on the occasion of Ḥudaybiyyah, Khālīd bin Walīd was amongst the forces of the disbelievers. And further on we will learn under the chapter dealing with the expedition of Mūtah from the narration of Bukḥārī that Khālīd bin Walīd participated in the battle of Mūtah and he was eventually appointed the Amīr and it was upon his hands that Allāh Ta‘ālā granted victory to the Muslims. From this it appears that he embraced Islām somewhere between the treaty of Ḥudaybiyyah and the expedition of Mūtah.

Khālīd bin Walīd narrates: “When Allāh Ta‘ālā desired my welfare, He infused the love of Islām into the fibres of my heart. Out of the blue I was assailed by the thought that whenever I joined the ranks of the Quraysh in any encounter against Rasūlullāh ﷺ and returned home, my heart would chide and admonish me: ‘all of your efforts and undertakings are miserably hopeless and abysmally ineffective and surely Muḥammad (ﷺ) is bound to be triumphant.’ Consequently, on the occasion of the treaty of Ḥudaybiyyah, I was amongst the cavalry of the polytheists of Makkah. I caught sight of Rasūlullāh ﷺ in ‘Uṣfān leading the Ṣaḥābah in *Ṣalātul-Khawf* (Ṣalāh performed under threat from the enemy). I proposed to attack Rasūlullāh ﷺ whilst he was engaged in Ṣalāh but Rasūlullāh ﷺ was apprised of my intentions and I was rendered incapable of launching an attack against him. At that instance, I realised that this man is divinely protected and shielded by Allāh Ta‘ālā and that he is guarded by unseen forces. I thus returned empty-handed.

“When Rasūlullāh ﷺ formed a pact with the Quraysh and returned to Madīnah, my heart was assailed with the conviction that the power and supremacy of the Quraysh is now exhausted. The emperor of Abyssinia, Negus, has also become the adherent of Rasūlullāh ﷺ and his companions are living in Abyssinia in peace and tranquillity. Now the only option open to me is to seek asylum with Hiraql, the roman emperor, and convert to Judaism or Christianity once I get there. I reasoned that I might as well live a defective life under the ‘*Ajmiṣ*’ (non-Arabs). I also thought that I would hang on for a few more days in my native land and see what is divulged from the unseen. I was dithering between this when Rasūlullāh ﷺ came to Makkah Mukarramah the following year to perform ‘Umratul-Qaḍā. Straight away I fled Makkah and went into hiding. When Rasūlullāh ﷺ completed his ‘Umrah, my brother Walīd bin Walīd, who was with Rasūlullāh ﷺ, searched for me but to no avail. My brother subsequently wrote a letter to me as follows:

“*Bismillāhir-Raḥmānir-Raḥīm*. I haven’t witnessed anything as strange as your aversion towards a religion as pure as Islām whereas you are a man of celebrated intellectual abilities. And for anyone to remain oblivious to the goodness of a faith like Islām is awfully weird. Rasūlullāh ﷺ asked about you. He enquired from me: “Where is Khālīd?” I replied: “Allāh Ta‘ālā will bring him soon.” Rasūlullāh ﷺ commented: “It’s astounding that a man of renowned intelligence like him would be ignorant of a pure religion like Islām.” Rasūlullāh ﷺ further added: “If Khālīd assists the true religion (of Islām) and joins the ranks of the Muslims and combats the forces of evil, it would be far better for him and we would give preference to him over others.” So my dear brother! Avail yourself of the lost opportunities because it is still possible to redress all that you have lost.” (Time and tide waits for no man.)”

Ḥadhrat Khālīd relates: “When my brother’s letter reached me, it fuelled my enthusiasm towards Islām and I developed a keen sense of excitement and fervour towards *Hijrah* (migration to Madīnah Munawwarah). Moreover, whatever Rasūlullāh ﷺ commented in my regard, added to my happiness and joy. During this period, I saw a dream; I was in a dreadfully cramped city afflicted by drought. I abandoned this drought-stricken cramped city and fled to a lush and spacious country. I thought to myself that this is a special dream shown to me to admonish me. I went to Makkah and made preparations to travel to Madīnah Munawwarah. For this journey, I wanted at least one other travelling companion. I met with Ṣafwān bin Umayyah and remarked: “Don’t you see that Muḥammad (ﷺ) has gained dominance over the Arabs and non-Arabs alike? If we go to Muḥammad (ﷺ) and conform to him, it would be far better for us. Muḥammad’s honour would be our honour.” Ṣafwān vehemently rejected this and retorted: “If on the whole earth not a single person remains to be followed except Muḥammad (ﷺ), then too I would not follow him.” I said to myself: ‘This man has lost a father and brother in the battle of Badr. So I can’t pin my hopes on him.’ Thereafter I met with ‘Ikramah bin Abī Jahal and I made the same proposal to him that I made to Ṣafwān. ‘Ikramah retorted in the same manner as Ṣafwān did and refused to accompany me. I returned home and whilst I was busy preparing the camel, I thought: ‘why don’t I meet with ‘Uthmān bin Talḥah, he is a faithful friend of mine?’ However, I recalled the killing of his father and grandfather (at Badr) and this cast me into a state of indecision. I was now undecided as to whether I should approach him or not. Finally, I reflected that there is absolutely no harm in me having a word with him and I made up my mind to go to him at that very moment. Subsequently, I met with ‘Uthmān bin Talḥah and put forward the same proposal that I had put forward to Ṣafwān. ‘Uthmān bin Talḥah consented to my proposition and added: “I will also come to Madīnah. Meet me at a place called Yājuj. If you happen to reach there first, wait for me and I will wait for you if I happen to get there before you.”

Khālīd bin Walīd relates: “On the appointed day, I also set out for Madīnah and as planned, I met ‘Uthmān bin Talḥah at Yājuj. Early the next morning, both of us set out for Madīnah. When we reached a place called Haddah, we met ‘Amr bin ‘Ās who was also on his way to Madīnah to embrace Islām. On catching sight of us, ‘Amr bin ‘Ās saluted us warmly and we also returned his salutations and asked: “Where are you off to?” He replied: “To enter the fold of Islām and to adhere to Muḥammad.” We responded: “We have also come out for the same reason.”

Khālīd bin Walīd continues: “In this manner, the three of us got together and travelled towards Madīnah. When we reached Harrah (just on the outskirts of Madīnah), we made our camels sit down (to rest). Someone conveyed the news of our arrival to Rasūlullāh ﷺ who was extremely overjoyed to hear of our arrival. Rasūlullāh ﷺ remarked: “Makkah has expelled the pieces of its liver (its darlings).”

Khālīd relates: “I put on fine clothing and set out to meet Rasūlullāh ﷺ. On the way, I met my brother who cried: “Come quickly, Rasūlullāh ﷺ has already heard of your arrival. He was elated to hear of you coming and he eagerly awaits you.” Very swiftly, we made our way to Rasūlullāh ﷺ. When he laid his eyes on me, Rasūlullāh ﷺ broke out in a smile. I said: “Assalāmu ‘Alayka, Yā Rasūlallāh ﷺ!” He replied to my greeting with great delight. I then submitted: “Ashhadu Allā Ilāha Illallāh wa Anna Muḥammadar-Rasūlullāh (I bear witness that there is none worthy of worship besides Allāh and Muḥammad is the divine messenger of Allāh.”

To this, Rasūlullāh ﷺ replied: “Come close.” He then commented as follows:

“All praise is due to that divine being Who guided you towards Islām. I used to think that you are a man of intellect and I would always hope that this intellect would guide you towards goodness.”

Ḥaḍrat Khālīd ؓ narrates: “I said: ‘O Rasūlullāh! You used to also witness me participating in wars against you and against the truth (and I am awfully ashamed and terribly remorseful of this). I therefore beg you to make Du‘ā that Allāh Ta‘ālā forgives all my sins.” Rasūlullāh ﷺ replied: “Embracing Islām obliterates everything that precedes it.”

I once again made the same request to Rasūlullāh ﷺ, whereupon he made the following Du‘ā for me: ‘O Allāh! Forgive all the sins of Khālīd bin Walīd which he had perpetrated in hampering (people) from the path of Allāh.”

Ḥaḍrat Khālīd ؓ relates: “After me, ‘Uthmān bin Talḥah and ‘Amr bin ‘Ās went forward and took the pledge of allegiance at the blessed hand of Rasūlullāh ﷺ.” A detailed account of this is mentioned in *Al-Bidāyah wan-Nihāyah* and also in *Khaṣā’isu-Kubrā* by Suyūṭī volume 4 pages 238-240 and volume 1 page 240.

‘Amr bin ‘Ās ؓ narrates: “Following our appearance before Rasūlullāh ﷺ, Khālīd bin Walīd took the pledge of allegiance first followed by ‘Uthmān bin Talḥah and then I went forward to take this allegiance. However, at that time my condition was such:

By Allāh! I somehow managed to sit in the presence of Rasūlullāh ﷺ but I was unable to raise my eyes towards him out of embarrassment and remorse. Eventually, I completed the pledge of allegiance at the blessed hands of Rasūlullāh ﷺ and added: ‘I make this pledge on condition that my past sins be forgiven.’ ‘Amr says: “At that moment, I just didn’t recall to ask forgiveness for my future sins as well. I only remembered my past sins.” Nonetheless, to this Rasūlullāh ﷺ replied: “Islām eliminates all the sins perpetrated before Islām in a state of *kufr*. Likewise, *Hijrah* too eradicates all sins preceding it.”

‘Amr bin ‘Ās ؓ says: “I swear by the Being Who does not perish that from the time we accepted Islām, whenever a military campaign came up, Rasūlullāh ﷺ did not treat anyone else as our equals.”

‘Amr bin ‘Ās ؓ narrates: “Khālīd, ‘Uthmān and I appeared before Rasūlullāh ﷺ in the opening days of the month of Ṣafar 8 A.H. and embraced Islām.” (*Al-Bidāyah wan-Nihāyah* volume 4 page 238)

Expedition of Mūtah

Jumādul-Ūlā 8 A.H.

Mūtah is a place’s name in the Levant in the region of Balqā. When Rasūlullāh ﷺ issued written invitations to Islām to the kings and rulers of the world, he also wrote to Shuraḥbīl bin ‘Amr Ghassānī. Shuraḥbīl was the viceroy of the Levant on behalf of *Qaysar*, the Roman emperor. When Ḥaḍrat Hārith bin ‘Umayr ؓ reached Mūtah with Rasūlullāh ﷺ’s letter, Shuraḥbīl got him killed. For this reason, Rasūlullāh ﷺ despatched a three-thousand-strong force towards Mūtah in the month of Jumādul-Ūlā 8 A.H. (*Fathul-Bārī* volume 7 page 392, *At-Tabqātul-Kubrā* volume 2 page 92)

Rasūlullāh ﷺ appointed Zaid bin Hārithah ؓ as the *Amīr* (leader) of the army and added: “If Zaid is killed, J‘afar bin Abī Tālib will be the leader of the army and if J‘afar is killed, ‘Abdullāh bin Rawāḥah will be the leader and if ‘Abdullāh is killed too, the Muslims may appoint as *Amīr* anyone they deem suitable.” (*Narrated by Bukhārī and Nasaī with an authentic Sanad*)

This is why this campaign is referred to as the expedition of the ‘army of the leaders’. This is confirmed by a Ḥadīth narrated in Musnad Aḥmad and Nasaī on the basis of an authentic *Sanad* by Ḥaḍrat Abū Qatādah ؓ who relates: “Rasūlullāh ﷺ despatched the ‘army of the leaders’” (*Zarqānī* volume 2 page 268)

Rasūlullāh ﷺ entrusted a white flag to Zaid bin Hārithah ؓ and instructed: “Go to the area in which Hārith bin ‘Umayr was martyred and invite the local inhabitants towards Islām. If they accept this invitation well and good otherwise seek the divine assistance of Allāh and engage them in Jihād.”

Rasūlullāh ﷺ accompanied this army right up to *Thaniyatul-Wad'ā*⁸⁶ to bid them farewell. At *Thaniyatul-Wad'ā*, Rasūlullāh ﷺ halted a little while and offered the following words of advice to the army: “At all times, bear in mind *Taqwā* (Allāh-consciousness) and righteousness. Always wish well for your companions. Wage *Jihād* in the path of Allāh with the name of Allāh against those who disbelieve in Allāh. Don't fall into deception nor be guilty of a breach of trust. Don't ever kill a child, woman or elderly person.”

As Rasūlullāh ﷺ was bidding the leaders of this expedition farewell, Hadrat ‘Abdullāh bin Rawāḥah ؓ burst out crying. When asked what made him weep, he replied: “Behold! I swear by Allāh, it is neither my love for this world nor my fondness for you that makes me weep but it is because I heard Rasūlullāh ﷺ recite the following Qurānic verse: ‘There is none of you but he would pass over hell and this has been decisively declared by your Lord.’ So I do not know how I will return after passing over hell.”

As the army was on the point of departing, the Muslims called out to them in prayer: “May Allāh Ta‘ālā bring you back safe and victorious.” To this, Hadrat ‘Abdullāh bin Rawāḥah ؓ replied in the following couplets:

“I do not aspire to return but I beg the forgiveness of Allāh and I hope for a deep sword-wound that froths.

Or I wish for a wound inflicted by a razor-sharp spear or an arrow that penetrates right through my intestines and liver.

(I wish to be wounded) to such an extent that when people pass my grave, they may applaud me and say: ‘Ah! Bravo! What a brilliant warrior, what a success he made of his life.’”

As the army was on the verge of leaving, Hadrat ‘Abdullāh bin Rawāḥah ؓ came close to Rasūlullāh ﷺ and recited the following couplets:

“You are the divine messenger. He who is deprived of your blessings and deprived of beholding your blessed countenance, destiny has disparaged him.

May Allāh Ta‘ālā grant you steadfastness and perseverance like Musā ؑ in all the good He has bestowed upon you and may He extend divine assistance towards you like He did for the previous Prophets.

I have perceived your goodness to be more than ever and this perception of mine contradicts the perception of the polytheists.

To this Rasūlullāh ﷺ responded:

“And you too, O Ibn Rawāḥah! May Allāh Ta‘ālā grant you steadfastness too.”

When Shurahbīl heard of the departure of this army, he amassed more than one hundred thousand troops to fight against the Muslims. To lend support to Shurahbīl, the Roman emperor, *Heracles*, himself landed at Balqā with another hundred thousand troops. When the Muslims landed at Ma‘āh, they heard that a gargantuan army of two hundred thousand soldiers awaits the three thousand Muslims at Balqā. The Muslim army camped over for two nights at Ma‘ān whilst deliberating with one another about what to do and the way forward. One group suggested that Rasūlullāh ﷺ be informed about this and that the Muslims should await his instructions and reinforcements. To this Hadrat ‘Abdullāh bin Rawāḥah ؓ commented:

“O people! I swear by Allāh that what you seem to abhor is exactly the same martyrdom you set out to achieve. We do not fight the disbelievers on the basis of power or on the strength of numbers. Our fighting is solely on the basis of this Dīn that Allāh has honoured us with. So get up and advance because you will attain either of two good things; either you will be triumphant over the disbelievers or you will gain martyrdom.”

To this, the people replied: “By Allāh! Ibn Rawāḥah has spoken the truth.”

Saying this, this committed and devoted group of three thousand men advanced towards Mūtah to engage an army of two-hundred-thousand-strong enemies of Allāh.

As they landed on the battlefield of Mūtah and both armies confronted one another, Hadrat Zaid bin Hārithah ؓ, holding the banner of Islām aloft, stepped out to fight the enemy. He continued fighting valiantly until he was martyred. Thereafter, Hadrat J‘afar ؓ, mounted on a horse, stepped out with the flag in his hand. When he was completely encircled by the enemy and his horse was wounded, he dismounted and cut off his horse's fetlocks (legs) and taking a courageous stance against the enemies of Allāh, he started fighting with them.

He cut off the legs of the horse so that the enemies do not derive any benefit from it. (And this is mentioned in *Hidāyah*.)

As he was engaging the enemy, he would go on reciting the following couplets:

“How magnificent and pure is *Jannah* and its environs! And how cool is its water!

⁸⁶ Literally it means the mountain pass of bidding farewell. Here it refers to a pass just outside Madīnah Munawwarah where travellers were bade farewell. [Tr.]

As for the Romans, their divine chastisement has drawn close. They are disbelievers and their lineage is distant from ours. (In other words, they do not enjoy any family relationship with us.)

When they confront me, I am obliged to strike them.”

As he was fighting, his right hand was chopped off. So he held the flag with his left hand. When the enemy lopped off his left hand too, he took the flag to his bosom until he too was martyred. In compensation, Allāh Ta‘ālā bestowed him with a pair of wings with which he soars with the angels in *Jannah*.

It is mentioned in *Ṣaḥīḥ* Bukhārī from ‘Abdullāh bin ‘Umar ؓ that when *Ḥaḍrat* J‘afar ؓ’ s body was located, he had more than ninety arrow and sword wounds on his body and every one of them was at the front of his body. He had not a single wound on the back of his body.

After the martyrdom of *Ḥaḍrat* J‘afar ؓ, *Ḥaḍrat* ‘Abdullāh bin Rawāḥah ؓ assumed control of the flag and advanced towards the enemy. He was mounted on a horse. For a few moments, he was stricken with misgivings of his *Nafs*. He addressed his *Nafs* and recited the following couplets:

“O *Nafs*! I swear that you will dismount from the horse and engage the enemies of Allāh whether you like it or not. (*Fathul-Bārī* volume 7 page 393)

If the people are screaming and lamenting, (let them do so). Why is it that I observe you harbouring an aversion towards *Jannah*? (In other words, why are you not advancing speedily? The fact that you are faltering in going forward is an indication of your aversion towards *Jannah*. He said this merely to censure himself.)

You (O *Nafs*!) were always unperturbed and free from dithering. What happened to you now? You were nothing but a droplet of spermatc fluid in the uterus. (You are wavering just for this insignificant droplet?)”

He then added:

“O *Nafs*! Even if you are not killed today, you are inescapably going to die one day. This is the inevitable destiny of the process of death.

What you had desired is now available to you (and that is the opportunity of martyrdom in the path of Allāh). If you accomplish the feats of those two people (Zaid ؓ and J‘afar ؓ), then you will be well-guided.”

Saying this, he alighted from his horse. His cousin (father’s brother’s son) offered him a meat-bone saying: “Why don’t you suck on this. Get some energy to fight. You are starving for a number of days now.”

Ibn Rawāḥah ؓ took the bone and he sucked on it just once and threw it aside exclaiming: “O *Nafs*! People are engaged in *Jihād* and you are busy with worldly pursuits.” He then took hold of his sword and advanced onto the battlefield. He continued fighting gallantly until he was martyred and the banner of Islām fell from his hand. At once, Thābit bin Akhram ؓ took hold of the banner and addressed the Muslims thus: “O Muslims! Appoint an *Amīr* over you.” The people responded: “You are our *Amīr*. We are pleased with you as our *Amīr*.” Thābit ؓ commented: “I am incompetent in this field.” Saying this, he thrust the flag into the hands of Khālīd bin Walīd ؓ and remarked: “You are well-acquainted with the art of war.”

Khālīd bin Walīd ؓ was a bit reluctant to accept the post of *Amīr* but all the Muslims unanimously agreed to this appointment. Clutching the banner of Islām, *Ḥaḍrat* Khālīd bin Walīd ؓ advanced against the enemy and with great courage and dynamic dauntlessness, he fought the enemies of Allāh.

In *Ṣaḥīḥ* Bukhārī, *Ḥaḍrat* Khālīd bin Walīd ؓ himself narrates: “In the battle of Mūtā whilst engaging the enemy, nine swords were broken at my hands. Only a single Yemeni sword remained in my hands.”

On the second day of the battle, *Ḥaḍrat* Khālīd ؓ altered the plan of battle. He changed the vanguard with the rear guard whilst switching the right flank with the left flank. On noticing this modification in the ranks, the enemy was struck with trepidation. They assumed that more reinforcements arrived to bolster the Muslims.

Ibn S‘ad Abū ‘Āmir ؓ narrates: “When Khālīd bin Walīd ؓ launched an attack against the Roman forces, he crushed them so severely that never before have I witnessed such an astounding defeat. The Muslims were able to swipe their swords wherever they wished to.”

This is also narrated by Zuhri, ‘Urwah bin Zubair, Mūsā bin ‘Aqabah, ‘Attāf bin Khālīd and Ibn ‘Āiz. *Ṣaḥīḥ* Bukhārī adds: “Until Allāh granted them victory.”

According to the narration of *Hākim*, they also came into possession of some spoils of war. Following the crushing defeat of the Romans, *Ḥaḍrat* Khālīd bin Walīd ؓ didn’t deem it appropriate to pursue them any further and together with his relatively small group of men, he returned to Madīnah Munawwarah.

In this battle, twelve Muslims were martyred. They are:

1. Zaid bin Hārithah ؓ
2. J'afar bin Abī Tālib ؓ
3. 'Abdullāh bin Rawāḥah ؓ
4. Mas'ūd bin Aws ؓ
5. Wahab bin S'ad ؓ
6. 'Abbād bin Qays ؓ
7. Hārith bin N'umān ؓ
8. Surāqah bin 'Umar ؓ
9. Abū Kulaib bin 'Amr ؓ
10. Jābir bin 'Amr ؓ
11. 'Amr bin S'ad bin Hārith ؓ and
12. 'Āmir bin S'ad bin Hārith ؓ.

The aforementioned details were extracted from Zarqānī and Fathul-Bārī under the chapter dealing with the battle of Mūtah.

As these warriors of Islām were being martyred on the battlefield of Mūtah, Allāh Ta'ālā, in His absolute power⁸⁷, made it possible for Rasūlullāh ؐ to witness these events unfolding on the battlefield of *Shām* (the Levant) whilst he was sitting in Madīnah Munawwarah. All intervening veils between him and the battlefield were raised. Rasūlullāh ؐ assembled the Ṣaḥābah ؓ by announcing: “*Aṣ-Ṣalātu Jāmi'ah*”. When the Ṣaḥābah ؓ were assembled, Rasūlullāh ؐ ascended the pulpit and the battlefield was laid bare before him. He said: “Zaid has taken the standard of Islām in his hand and he fought the disbelievers until he was martyred and he entered *Jannah*. After Zaid, J'afar took the flag and he also fought the enemies of Allāh valiantly until he was martyred and he too entered *Jannah*. And he is soaring with the angels in *Jannah* with the aid of his two arms.

“Thereafter 'Abdullāh bin Rawāḥah snapped up the flag.”

Saying this, Rasūlullāh ؐ observed silence and for some time this silence continued. On noticing this, the Anṣār were beset with apprehension and signs of anxiety became discernible on their faces. They surmised that perhaps 'Abdullāh bin Rawāḥah did something unseemly which led to Rasūlullāh ؐ' s silence.

Following a short silence, Rasūlullāh ؐ continued: “And now 'Abdullāh bin Rawāḥah has also engaged the disbelievers. He also fought gallantly until he was martyred. All three of them were raised into *Jannah* and all three are relaxing on golden thrones. However, I noticed that the throne of 'Abdullāh bin Rawāḥah is unsteady and shaking⁸⁸. When I enquired the reason for this, I was informed that 'Abdullāh bin Rawāḥah was overcome with a bit of reluctance just before he engaged the enemy. Following this slight hesitancy, he stepped ahead and fought whilst his companions, Zaid and J'afar engaged the enemy without a trace of reluctance.” Another narration describes this thus:

“Thereafter the banner was taken up by 'Abdullāh bin Rawāḥah. He was martyred and he entered *Jannah* with a bit of resistance (or hesitancy).” This caused the Anṣār a great deal of sorrow. One of them asked: “What is the reason for this?” Rasūlullāh ؐ replied: “When 'Abdullāh was wounded on the battlefield, (due to innate human disposition) he became a bit sluggish but he promptly admonished himself, valiantly advanced against the enemy, became a martyr and entered *Jannah*.” This statement of Rasūlullāh ؐ did away with the anguish of the Anṣār. (Extracted by Bayhaqī. See *Al-Bidāyah Wan-Nihāyah* volume 4 page 147 and *Al-Khaṣā'isul-Kubrā* volume 1 page 260)

Whilst Rasūlullāh ؐ was describing this scene of the battlefield, his eyes were brimming with tears. He then added: “After them, a 'sword of the swords of Allāh' (Khālid bin Walīd) has taken hold of the flag of Islām. He fought until Allāh Ta'ālā granted the Muslims victory.”

According to another narration, Rasūlullāh ؐ said: “O Allāh! He (Khālid) is a sword from amongst Your swords. You alone can assist him.” From that day onwards, he was called *Saifullāh* (the sword of Allāh). The actual incident is mentioned in Ṣaḥīḥ Bukhārī

⁸⁷ As extracted by Wāqidī from his *Shuyūkh* who narrate: “The land (of *Shām*) was raised before Rasūlullāh ؐ until he was able to witness the events of the battlefield.” [Khaṣā'isul-Suyūfī volume 1 page 260. Ibn Kathīr says that Wāqidī narrates: “'Abdul-Jabbār bin 'Umārah narrated to me from 'Abdullāh bin Abī Bakr bin 'Amr bin Hazm ؓ that when the opposing parties clashed against one another at the battlefield of Mūtah, Rasūlullāh ؐ sat on the pulpit. All the barriers between him and *Shām* were lifted and he was able to witness first-hand the events of the battlefield. Whilst he was seated on the pulpit, he said: “Now Zaid has taken the flag and.....” [Al-Bidāyah Wan-Nihāyah volume 4 page 246, Khaṣā'is volume 1 page 260] According to Bayhaqī's and Abū Nu'aim's narration from Mūsā bin 'Aqabah, Rasūlullāh ؐ said: “Allāh has raised the ground for me until I was able to see the battlefield.” [Khaṣā'is volume 1 page 259]

⁸⁸ Ibn Ishāq says: “Muḥammad bin J'afar narrated to me from 'Urwah who relates: “Then 'Abdullāh bin Rawāḥah took hold of the flag. He turned away with it (in hesitancy). Immediately thereafter, he advanced upon his horse, dismounted and fought the enemy until he was martyred.” [Fathul-Bārī volume 7 page 393]

The following is recorded in the narration of Ibn Ishāq: “I noticed a bit of a curvature and deformity in the throne of 'Abdullāh bin Rawāḥah compared to the thrones of his two companions. When I asked why this was the case, I was informed: “Those two set off (promptly) whilst 'Abdullāh bin Rawāḥah set off after a wee bit of hesitancy.” [Sīrat Ibn Hishām]

whilst other details have been extracted from the narrations of Ibn Ishāq and Bayhaqī. (*Al-Bidāyah Wan-Nihāyah* volume 4 page 245, *Fathul-Bārī* volume 7 page 392, *Al-Khasā'isul-Kubrā* volume 1 page 260)

When Hadrat Abū Bakr ؓ assigned Hadrat Khālīd ؓ to fight the Marthadīn, as he was handing over the banner of leadership to Khālīd ؓ, he commented: “I heard Rasūlullāh ﷺ say: “What a pleasant servant of Allāh and what an amiable brother of the tribe is Khālīd bin Walīd, a sword from the swords of Allāh. Allāh Ta‘ālā has unsheathed him against the disbelievers.” (Iṣābah)

Note: In other words, Khālīd bin Walīd ؓ is the sword of Allāh Ta‘ālā and the one handling the sword is none other than Allāh Ta‘ālā Himself. And obviously, who is safe from the sword handled by Allāh Himself?

Hadrat Maulānā Muḥammad Y‘aqūb Ṣāhib Nānotwī, the first head teacher of Dārul-‘Ulūm Deoband, says: “Hadrat Khālīd bin Walīd ؓ passed his entire life longing for martyrdom whilst fighting in *Jihād* but this lifelong desire was not to be fulfilled and he failed to acquire martyrdom.” Maulānā Muḥammad Y‘aqūb Ṣāhib رحمه الله عليه would sometimes be overwhelmed with sentiments of *Jazb* and it was these sentiments of *Jazb* that drove him to say: “Khālīd bin Walīd’s aspirations for martyrdom were unfounded. It was impossible for this aspiration ever to be fulfilled. He who was declared by Rasūlullāh ﷺ to be a sword of Allāh, nobody can break or bend it. It is impossible to break the sword of Allāh.”

Note: The shuddering of the throne of Hadrat ‘Abdullāh bin Rawāḥah ؓ, as witnessed by Rasūlullāh ﷺ, was actually a graphic depiction of Hadrat ‘Abdullāh’s hesitancy. The hesitancy he was afflicted with just before his martyrdom in this world was portrayed as a shuddering throne in ‘the realm of the unseen’. Something which is veiled in this world, is (sometimes) exposed in the ‘realm of the unseen’ in some tangible shape or form.

Story

Following his triumphant conquest of India, when Maḥmūd Ghaznawī broke all the idols of the Somnāt temple and as he was on the verge of breaking the biggest idol, the devotees of the temple beseechingly pleaded with him: “We offer you gold equivalent in weight to this idol but please don’t break this idol.”

Maḥmūd Ghaznawī consulted other members of his retinue and they replied: “We have already won the war. If we leave just one idol intact, we won’t suffer any major loss and the gold they are offering us in exchange can be utilised to sustain the Muslim army.”

Mas‘ūd Ghāzī was also present in this assembly of army commanders. He remarked: “This action is comparable to the selling of idols. Until now the ruler (Maḥmūd Ghaznawī) was an idol-breaker and now he will be celebrated as an idol-seller.” This statement had a profound impact on the heart of Maḥmūd Ghaznawī but he was still a wee bit unsettled over this issue. When he went to sleep that afternoon, he saw himself in a dream on the field of resurrection, an angel yanking him towards *Jahannam* saying he is an idol-seller whilst another angel is challenging this and saying: “No! He is an idol-breaker. Take him to *Jannah*.” Just then his eyes opened and ordered that the idol be broken right away. When the idol was finally broken, he found its cavity was packed with diamonds. He expressed gratitude before Allāh Ta‘ālā for protecting him from idol-selling and for awarding him much more than the wealth (gold) he coveted in selling the idol.

The vision of the angels dragging him either towards *Jannah* or *Jahannam* was an illustration of Maḥmūd Ghaznawī’s hesitancy in breaking the idol. The indecisiveness he experienced whilst awake, was depicted in a dream in the form of one angel yanking him towards *Jahannam* and another angel pulling him towards *Jannah*. Periodically his mind was drawn towards breaking the idol and at other times leaving the idol intact looked more appealing to him. In actual fact, leaving the idol intact was not idol-selling but the outward appearance of his actions resembled idol-selling, which was illustrated by Allāh Ta‘ālā in this form.

Likewise, ‘Abdullāh bin Rawāḥah ؓ’s hesitancy was exhibited in the form of a shaking throne. Fulfilling an *‘Ibādat* without any indecision is the nature of the *Nafs Muṭmainnah* (tranquil psyche) and censuring the *Nafs* when it is overcome with indecision (as ‘Abdullāh bin Rawāḥah ؓ had done) is the nature of the *Nafs Lawwāmah* (the reproachful psyche). Allāh Ta‘ālā makes reference to this at the beginning verses of Sūrah Qiyāmah when He says: “I swear by the day of judgement and I swear by the *Nafs Lawwāmah*.” The goal behind ‘Abdullāh bin Rawāḥah ؓ reciting poetry during the actual battle was mainly to reproach his *Nafs*. He recited a few couplets and his *Nafs* was put at ease. He then advanced against the enemy and was martyred and he later joined his other two friends in *Jannah*. Allāh Ta‘ālā says in the Holy Qurān:

“O tranquil *Nafs*! Return to your Lord well-pleased (yourself) and well-pleasing (unto Him). Enter amongst my (honoured servants) and enter My paradise.” (Sūrah Al-Fajr verses 27-30)

Following the telling of this sorrowful incident, Rasūlullāh ﷺ went to the house of Hadrat J‘afar ؓ. He called his children and as Rasūlullāh ﷺ was patting them with his blessed hands over their heads, his eyes were flowing with tears. Hadrat J‘afar’s wife, Hadrat Asmā bint ‘Umais رضي الله عنها realised that something is amiss. She enquired: “O Rasūlullāh! May my parents be sacrificed for you. Why are you crying? Have you heard something about J‘afar and his companions?” Rasūlullāh ﷺ replied: “Yes, today he was martyred.”

Hadrat Asmā bint ‘Umais رضي الله عنها relates: “The moment I heard this distressing news, a piercing shriek escaped my lips. A number of women gathered around me (to comfort and console me).”

Rasūlullāh ﷺ then repaired to his house and asked his family to prepare meals for the household of J'afar as they are afflicted with grief. This incident also had a profound effect on Rasūlullāh ﷺ as well. Saddened by this heartbreaking incident, Rasūlullāh ﷺ stayed for three days in the Musjid. (*Zarqānī*)

On their return from Mūtah, as Ḥaḍrat Khālīd bin Walīd and his companions ﷺ neared Madīnah, Rasūlullāh ﷺ and the Muslims came out to give them a warm welcome.

Expedition of 'Amr bin 'Ās towards Zātus-Salāsīl

In the month of Jumādath-Thānīyah 8 A.H. Rasūlullāh ﷺ received intelligence that a group of assailants of the Banū Qudā'ah tribe planned to launch an attack on Madīnah Munawwarah. To nip them in the bud, Rasūlullāh ﷺ sent 'Amr bin 'Ās ﷺ to Zātus-Salāsīl. This area is located about ten *Manzils*⁸⁹ from Madīnah Munawwarah. Rasūlullāh ﷺ despatched three hundred foot soldiers and thirty mounted warriors with him. As they drew closer to this area, they ascertained that the disbelievers had massed a colossal force ready to engage the Muslims. So the Muslims decided to hold back temporarily. Ḥaḍrat 'Amr bin 'Ās ﷺ sent Rāf'i bin Makīth ﷺ to Rasūlullāh ﷺ appealing for more reinforcements. Rasūlullāh ﷺ despatched Abū 'Ubaidah bin Jarrāh ﷺ with a contingent of two hundred warriors that included Ḥaḍrat 'Abū Bakr ﷺ and Ḥaḍrat 'Umar ﷺ. As this venerable group was departing, Rasūlullāh ﷺ strongly advised them to meet up with Abū 'Ubaidah bin Jarrāh ﷺ and he also stressed the need for unity, harmony and abstention from dissension."

When Abū 'Ubaidah ﷺ landed there and the time for Ṣalāh drew closer, he decided to lead the Ṣalāh. 'Amr bin 'Ās ﷺ cautioned him saying: "I am the *Amīr* (leader) of this army whilst you have come just to assist us." To this Abū 'Ubaidah ﷺ replied: "You are the *Amīr* of your group whilst I am the *Amīr* of my group."

Afterwards Ḥaḍrat Abū 'Ubaidah ﷺ said: "As we were setting forth from Madīnah, the parting instruction Rasūlullāh ﷺ offered me was: 'Obey one another and refrain from disunity and dissension.' So I will comply with you even though you refuse to go along with me."

In this manner, Abū 'Ubaidah ﷺ consented to the leadership and *Imāmat* of 'Amr bin 'Ās ﷺ. Ḥaḍrat 'Amr bin 'Ās ﷺ would lead the Ṣalāh and Ḥaḍrat Abū 'Ubaidah ﷺ would join the ranks of followers.

In due course, all of them garnered their forces and launched an attack against Banū Qudā'ah. The disbelievers fled in awe and dispersed in panic. The Ṣaḥābah ﷺ sent Ḥaḍrat 'Awf bin Mālik Ashja'ī ﷺ to Madīnah with the good news of their victory.

Following this victory, Ḥaḍrat 'Amr bin 'Ās ﷺ stayed there for a few more days and continued sending his horsemen in different directions. They would capture some goats and camels and the Muslims would cook and consume it.

During the course of this expedition, Ḥaḍrat 'Amr bin 'Ās ﷺ got a wet dream. Due to the intensity of the cold, he did not perform Ghusl but led the Fajar Ṣalāh with *Tayammum*. When this was related to Rasūlullāh ﷺ, he enquired: "O 'Amr! You led your companions in Ṣalāh in the state of *Janābah*?" Ḥaḍrat 'Amr bin 'Ās ﷺ replied: "O Rasūlullāh! I feared for my life and Allāh Ta'ālā also commands: 'Do not kill yourselves, verily Allāh is exceptionally affectionate unto you.' Rasūlullāh ﷺ merely smiled at this and did not say anything else. (*Al-Bidāyah Wan-Nihāyah* volume 4 page 273, *Zarqānī* volume 2 page 277)

Note: Khālīd bin Walīd ﷺ and 'Amr bin 'Ās ﷺ embraced Islām at the same time. The expedition of Mūtah occurred after their entry into Islām and in this expedition Khālīd bin Walīd was appointed as *Amīr*. Following the battle of Mūtah, the expedition of Zātus-Salāsīl took place in which 'Amr bin 'Ās ﷺ was appointed as *Amīr*.

Expedition of Abū 'Ubaidah towards Siful-Bahr (the coastline)

Thereafter in the month of Rajab 8 A.H. Rasūlullāh ﷺ appointed Ḥaḍrat Abū 'Ubaidah bin Jarrāh ﷺ as *Amīr* over three hundred men and sent them towards Siful-Bahr (the Arabian coastline) to attack the Juhaynah tribe. Ḥaḍrat 'Umar bin Khattāb ﷺ and Ḥaḍrat Jābir bin 'Abdullāh ﷺ were also in this army. As this army was setting off, Rasūlullāh ﷺ presented them with a bag of dates as provisions for the road. After these dates were depleted, they continued fighting by sucking on date seeds and drinking water. In due course, when the date pips also ran out, they would shake the leaves off the trees, soak them in water and eat them. This is why this expedition was also called the expedition of Khabṭ. The literal meaning of Khabṭ is to shake leaves off a tree. Due to the Ṣaḥābah ﷺ eating these leaves, they developed painful lesions on their lips and sores in their mouths.

One day they finally made it to the coast ravenous with hunger and ravaged by malnutrition when suddenly they were confronted with a miraculous gift from the unseen. The sea threw out such a huge fish that the whole army continued eating from it for eighteen days. The Ṣaḥābah ﷺ relate that on consuming the fish, they became healthy and fit once again. The fish was an *Ambar* (a sperm whale). Thereafter, Ḥaḍrat 'Abū 'Ubaidah ﷺ took one of its ribs and erected it on the ground. He then asked one of the tallest men to ride the tallest camel beneath this rib. This rider managed to pass under this rib comfortably without his head even touching the rib.

⁸⁹ A *Manzil* is a reference to a distance between two way stations.

The Ṣaḥābah ﷺ narrate: “When we returned to Madīnah Munawwarah and related this incident to Rasūlullāh ﷺ, he commented: ‘this is the sustenance of Allāh Ta‘ālā which He has provided for you. If you have any of its meat left over, share it with us.’ Subsequently, its meat was presented to Rasūlullāh ﷺ and he partook of it.”

During this expedition, no opportunity for actual combat arose. The Muslim army returned to Madīnah without physically engaging the enemy. (*Al-Bidāyah Wan-Nihāyah* volume 4 page 276)

Note: the sustenance that comes directly from Allāh Ta‘ālā without any human intervention is considered a very blessed sustenance. Due to its blessed nature and purity, Rasūlullāh ﷺ requested and partook from the fish. “O my Lord! (said Mūsā ؑ) I am in desperate need for whatever you send forth towards me.”

Note: According to some scholars, this expedition was despatched before the treaty of Hudaybiyyah because Rasūlullāh ﷺ did not despatch any expedition against the Quraysh after the peace treaty of Hudaybiyyah. According to the famous narration, Rasūlullāh ﷺ sent this expedition just before the conquest of Makkah after the Quraysh breached the terms of the treaty. This is the most acceptable narration because Rasūlullāh ﷺ set out in Ramaḍān for the conquest of Makkah and this expedition was despatched in the month of Rajab. This only leaves the month of Sh‘abān in between. It wouldn’t be farfetched to assume that Rasūlullāh ﷺ, due to the treachery of the Quraysh, started preparations for the conquest of Makkah from the month of Rajab and this expedition was sent as a forerunner to the conquest of Makkah.

Mas’alah: The fact that Rasūlullāh ﷺ despatched this expedition in the sacred month of Rajab is a clear indication that to fight and engage the disbelievers during the sacred months is permissible.

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