

**THE BIOGRAPHY OF THE
PROPHET THROUGH
QUESTIONS & ANSWERS**

Educational

Didactic

Pedagogical

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ABHA – SAUDI ARABIA

Al-Andalus Book House
Hail – KSA

2021

First Edition 2021 CE/ 1442 AH

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QUESTIONS & ANSWERS

ACKNOWLEDGEMENT

The author would like to dedicate this book to the people who encouraged and allowed him to study and learn the Qur'an, the Sunna of Prophet Muhammad, and eventually to teach the history of Islam. He also would like to thank Al-Andalus Book House.

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Preface

In the name of Allah, the Compassionate, the Merciful is the opening of whatever is good. *Praise be to the Lord of the Worlds* marks the fulfillment of Allah's bounty upon His people. May the grace of Allah and peace be upon His Prophets and Messengers, especially the last of the Prophets, Muhammad (ﷺ), upon his family, companions, and those who have followed in his footsteps until the Day of Judgment.

It has been a great honour for me to get to know Dr. Muhammad Sa'eed Muraizen Aseeri, through whose company - for a decade or so now - I have felt his superb moral of conduct and immense love for the Messenger, the Seal of the Prophets (ﷺ).

Dr. Aseeri has shown keen interest in pursuing the truth and in searching for the lessons to be acquired from historical events—let alone his acumen in exploring such events in great depth; and in his analysis of the events from a critical and systematic point of view that shows his insight and vision.

It is no exaggeration then to say that when brother, Professor Aseeri, discusses the subject of the perfumed biography of Prophet Muhammad (ﷺ), he appeals both to the heart and mind. He presents this biographical information in such an immaculate way that captures the sense on the part of the listener; a way that attests to his thorough command of the subject matter and the skill of the narrative.

This research gives an insight on the history of the Islamic nation. In it I have been able to detect the spirit of the lover of the subject; the industrious researcher and diligent scholar. I am especially interested in the way he relates current incidents to past actions and events, whereby he would discern a message and present an orientation or draw upon a stratagem that helps solve standing problems and impeding barriers.

This work has an exquisitely laudable features – one such feature is the author's presentation of the material in the form of a "question" and an "answer". It is such an interestingly interactive and pedagogical way, presented in an easy and straightforward manner and style. The book is well presented and documented, it gives full answers to all queries and enquiries pertaining the subject matter and the biography of the Prophet (ﷺ) in such a smooth and appealing way.

The book is segmented into questions that are intended to elicit certain aspects of the Prophet's life. The answers are neither too long (thus leading to boredom and tedium), nor too short (thereby causing obscurity and precluding understanding on the part of the reader.)

Far from being biased or prejudiced, the author shows scholarly impartiality in the presentation of historical facts; and in his tips and advices to our younger generations in a style conscientiously dealt with.

I do not claim to be in a position either to critically review or judge such blessed efforts exerted by the author. Rather, I just avail myself the honour of adding my name to this word of appreciation. It must be admitted that such a preface is too brief to cover all the aspects of this great work. The perfumed Biography of Prophet Muhammad is virtually

a fountain spring whose water is incessantly gushing forth, a river whose water never dries up, and a continuous blessing whose bounty never seems to cease.

It must have been much to his honour to have been able to write this Biography of the Prophet (ﷺ), he is really gifted with innate sound judgment. It is likewise much to my delight to have read it and been asked to write these few lines. May Allah illuminate Dr. Aseeri's path rightfully both in this world and the hereafter. May Allah give him the best reward and grant him the happiness he aspires for in this life and after death.

O Great Allah! Bestow upon us some Prophetic light so that our way be illuminated althrough this life and the hereafter. I ask Allah to guide every capable man of letters that bears in mind the Qur'anic verse "And We have raised high for you your repute" to utilize his pen in writing about the holy Prophet- the mercy to humanity, and the bliss bestowed to mankind and all creations.

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Arab Republic of Egypt 13 Dhul-Hijjah 1434 AH

Foreword

Praise be to Allah, the Lord of the Worlds; may the grace and peace of Allah be upon him whom Allah has sent as a mercy to the Worlds—Muhammad, the son of Abdullah (may Allah bestow His grace upon him, his Family, his companions, as well as their rightlyguided followers onwards until the Day of Resurrection.) The Prophet's Biography is one of the most honorable and dignified disciplines of learning. Through it, Muslims can acquire detailed knowledge about religious issues that may be of concern to them; about the life of the Prophet (ﷺ), about such matters as Prophethood and the Divine Revelation, about the status of Da'wah, the call to Islam, about the Prophet's sufferings, his patience, his determination to carry on Jihad against paganism, and about the ultimate victory that Allah had promised him. Through it, too, Muslims can be acquainted with the ideals, supreme manners, the noble traits of character which the Prophet possessed-- such qualities as would endear him to anyone who has come to know him well. There is no doubt then that once you have explored the Prophet's life, you are bound to love him; once you have loved him, you are bound to obey him; and, eventually, once you obey him, you will be rightly guided and will be successful in this world and in the Hereafter as well.

The Prophet's Biography delineates then a way of life for those who would like to practice the aluminous lessons it signifies; it depicts the ideal model to follow for those who are in quest of guidance and human perfection. The case being thus, the Biography of Prophet Muhammad (ﷺ) constitutes a realistic implementation of the holy Qur'an, the great Book that Allah has chosen as the way of life for all people everywhere and at all times—the objective being for people to achieve dignity, magnanimity, and success in this life as well as to attain prosperity in the Hereafter. The Prophet's Biography was thus accorded due reverence, care and veneration by our rightly guided predecessors; in fact the Prophet's traditions enjoyed such high esteem in Islam that learning it would rank immediately next to learning the holy Qur'an. In this regard, Isma'eel (the son of Muhammad sa'd Ibn Abi-Waqqas) - (may Allah be pleased with both of them) - narrated, "My father used to teach us the Muslim conquests led by Prophet Muhammad and battle affairs and skirmishes the Prophet supervised, saying, 'O my little boy ! It [i.e. the Prophetic Biography] stands for your forefathers' honour and integrity; therefore hold fast to it.' "Zein Al-'Abideen Al-Husein Bin Ali (may Allah be pleased with them), corroborating the prestigious stance of the holy Prophet's Biography, maintained, "We used to be taught the conquests of the Prophet along with his life story just as we were taught chapters of the holy Qur'an." What we would wish for our generation today—as well as for all the coming generations –is this: that we learn

and teach the biography of the beloved Prophet (ﷺ) – for the purpose of seeking guidance with him, following in his footsteps, and carrying out his deeds in actual practice till doomsday. Verily, the Prophet is our model of conduct in all affairs of life as Allah said,

“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.”

For one thing, in his biography, there are so many lessons, supreme values and ideals that Muslims may benefit by.

Therefore, it was the will of Allah that Muhammad would lead a typically human life as the one of our mundane world, like any other man. He was an imam, a leader, an orator, a preacher, and a caller for the right, a narrator, a scholar, a learned educator, a disciplined teacher, an affectionate husband, father and grandfather, a good relative of his family well-bound in the ties of kin and kindred. The Prophet, further and above all, was a good neighbor, a good friend, a good shepherd, a just fair judge, and a sagacious politician. He was also a veteran military leader, a valorous fighter, and a man who would keep to his promise to friend and foe in full integrity and honesty. Indeed, he was a mender of souls and bodies. These attributes would have never been possible for one man but him

amongst all mankind, now that Allah wanted him to be a model for mankind so that they may seek guidance with him, and for him to be a cogent wittiness for or against them. So if the judiciary were to seek guidance with his model, there would be no cases of injustice, and if he were legal proceedings, there would be no cases of procrastination. Further and above all, political leaders and military marshals in Islam, had they role-played the Prophet, the nation could have been unified, strengthened, and subsequently feared by the enemies, and after all, it would not have been defeated and subdued in the least. Even more, had the preachers, imams and scholars taken him a model, good could have prevailed and good people were to exist in plenty whereas evil could have retreated and evil people could have been less. Overall, if taken as a model by parents and grandparents, for relatives and kinships, and for spouses, families could have been blessed and suffered no woes of disparity, divorce, spinsterhood, or corruption of siblings would be heard of in the land of Muslims. Had he been taken as a model by adversaries, no case of enmity would erupt, and all cases of antagonism would be replaced by affinity and consanguinity. Were he to be modelled by teachers and educators, the youngsters of Muslim issue would have been well brought up on good manners, and consequently, the Ummah - the entire Muslim nation - would have been stronger and more glorious. Surely, I swear for that, the early generations of the Ummah including the generation of the Prophet's companions, (may Allah be pleased with them), would not have

lived a time of glory unless they had benefited by the lessons of the Prophet's Biography. This biography is replete with lessons and morality, values and ethics; the Prophet's private life and public life both are abundant in teachings for Muslims that they direly need if they want to get out of their present state of humiliation. Again, Muslims should be at a loss as how to get out of the state of utter disgrace and humiliation they are currently in, or in other words, should they wish to rediscover the panacea for the perennial malaises they suffer from in the different walks of life. Or if they should seek nobility and prestige among world nations on the whole, then it is in his life-story — be it related to his private life, or pertaining to his interpersonal or social relationships — it is there where they can find scores of ways out; in his Biography, too, Muslims can find, among other things, remedies for, as well as solutions, to intractable problems. By virtue of the invaluable lessons it teaches as well as through the admonition it abounds in, the Prophet's Biography does help towards spiritual purification and cultivation, eventually leading only to that which is good, both in this World and in the Hereafter. As for format and presentation, I have set the book in the form of questions and answers. Each question represents a certain significant phase or stage in the Prophet's life (ﷺ). The aspect or stage serves as a context of situation that merits contemplation. The questions and answers thus ultimately unravel the significant aspects and notable situations in his blessed life. Attempts have also been made to highlight the lessons to be derived from

his life-story which may be of value for the Muslim nation at present, both individuals and groups undergoing situations similar to those he had undergone while calling people to Islam, while engaged in Jihad, while being at war, in times of peace, or at various stages of his life (ﷺ). Just as I started off with an invocation of praise to Allah the Almighty, Who has helped me to expedite this work, an invocation of thanks and praise shall be to Allah the Almighty, invoking upon Him that He may accept this work, and that He may help me accomplish some other books so that I might make a modest attempt to serve His Book (the Qur'an), His Religion, the Tradition and Biography of His Prophet—a book that may be of benefit for Muslims. Likewise, I would like to extend my thanks to those who have given me advice or counsel, as well as those who have expended some effort towards the completion of this work. However, I am greatly indebted for thanks and Du'a to my brother Dr. Abdullah Ali AbuEshy (the Acting Board Director of the Cooperative Office for Da'wah, Counselling & Enlightening of Communities at ABHA) for his followup of this work, his genuine concern about the completion of the present work, as well as his keen endeavour to render the book accessible to everyone to whom our beloved Prophet (ﷺ) is endeared. I owe thanks and sincere du'a', too, to Professor Muhammad Samel Al-Silmy (the Department of History, University of Ummul-Qura, Mecca; and to Professor Abdul-Hady Muhammad Al-Taher Al-Sharqawy (Professor of Islamic History & Civilization, Faculty of Dar Al-'Ulum,

Al-Fayyum University). I would also like to thank the brothers in charge of the project of the Minaret for Religious Science at Buraidah, to whom goes back the credit for the original idea of this book. May Allah reward them all for their reviews and remarks, and for pinpointing typos, subject matter and/or linguistic mistakes and errors.

O Allah! Reward them with the best recompense! Let Your Prophet (ﷺ) intercede for them on the Day of Retribution.

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First:

**His Life (ﷺ) Prior to the Mission
(Forty years of Education and Preparation)**

His Life (ﷺ) Prior to the Mission (Forty years of Education and Preparation)

Q.1 When and where was he (ﷺ) born? What great meaning does his birth carry?

A.1 He (ﷺ) was born on Monday (9th or 12th) Rabee' I, 571 AD (the year that is called the "Year of the Elephant"). His midwife was al-Shifa' Bint Amr (Abdul Rahman Ibn Awf's Mother). He (ﷺ) was born in Mecca, the hometown of his tribe Quraysh, the most important religious and economic center for Arabian tribes and the most important city in the Arabian Peninsula.

When we talk about the birth of Muhammad (ﷺ), we do not mean to talk just about the birth of Muhammad as a person, merely about Muhammad (ﷺ) himself, but rather we mean to talk about the birth of a nation, thereby attaining such a supreme level of dignity and honourable prestige in the sight of its Lord, which made Allah's Prophet Moses wish that he were a member of this nation. If it were not for the Prophet's birth and mission, people in general, and Arabs in particular, would have been deemed nothing. If it were not for him, Arabs would not have achieved anything of benefit for themselves, so that their importance and esteem among the non-Arabs might be high. They would not have achieved anything of importance for others, so that they might be typically noted for or complimented on it. They were only pagans and idolaters enslaved by whims, lust and tribal fanaticism. They often killed one another for petty reasons; men usually buried their daughters alive for fear of hunger

or ignominy. Noting the oppression, corruption and transgression that prevailed in that state of affairs before the Prophet's birth and mission, Allah detested them – except for individuals still holding to the remnants of Ibrahim's (Abraham) religion. His birth and his mission could be interpreted then as only signaling mercy descending from Allah, the birth of a new generation of humanity, and a stage of delivery and redemption. As Allah rightly says, {Is he who was dead and We gave him life and set for him a light whereby he can walk amongst people like him who is in the darkness from which he can never come out?} (Holy Qur'an 6: 122). Thus before his birth and mission, people were spiritually dead; then, when he was born and when it was time for his mission (ﷺ), Allah revived them. Out of His religion and message, Allah created light, which has guided us through our life journey. This enabled Muslims to be the best nation. The Prophet's birth—as well as the day of his mission—is a unique historical event; if Allah wills, it will remain as such until Allah inherits the Earth and all people on it.

Q.2 What kind of pregnancy and labour complaints did the Prophet's mother feel?

A.2 Aminah, his mother, affirmed that she had never experienced any hardship during either pregnancy or labor. They were both exceptionally easy, "the moment he was born," she said, "light came out with him illuminating all that lies between east and west".

Learning of this, his paternal grandfather Abdul-Muttalib was so cheerful and rejoicing, he took the blessed new-born with him into the

Kaaba and named him Muhammad. It is worth mentioning that the name was not common among Arabs; when asked about the reason for choosing that name, Abdul-Muttalib said, "I called him Muhammad in order that he might be commended by people on earth as well as those in heaven."

Q.3 What other names did Prphet Muhammad (ﷺ) have; what are the most famous one?

A.3 Narrated on the authority of Abu Sa'eed Al-Khudry, he said, "The Messenger of Allah said, 'I have a few names: I am Muhammad; I am Ahmad; I am Al-Mahy (the one with whom Allah yamhu (erases disbelief)); I am Al-Hasher (the Summoner), the one at whose feet people shall be summoned up; I am Al-'Aqib (the Prophet after whom there shall be no prophet or messenger sent by Allah)'" (This hadith is agreed upon by Sunnah scholars). Ibn Sa'd added that the Prophet is also called Al-Khatam (the last one in the series of Allah's messengers). The most famous of these names are Ahmad and Muhammad. Ibn Hajar said, "The most famous one is Muhammad, as it is repeatedly mentioned in the Qur'an."

Q.4 How many times is the Prophet (ﷺ) mentioned by name in the Holy Qur'an?

A.4 In the Holy Qur'an the Prophet is mentioned as "Muhammad" four times. Allah said: (Muhammad is no more than a

Messenger, before whom (many) Messengers have passed away) (Holy Qur'an 3: 144).

- {Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets} (Holy Qur'an 33: 40).
- {And those who believe and do good deeds, as well as those who believe in that which has been revealed upon Muhammad} (Holy Qur'an 47: 2).
- {Muhammad is the Messenger of Allah} (Holy Qur'an 48: 29).

He was mentioned just once by the name Ahmad; the caller being Jesus, who said: {And giving glad tidings of a Messenger that is to come after me, whose name shall be Ahmad} (Holy Qur'an 61: 6).

Q.5 What were the names of his father and mother?

A.5 His father was Abdullah Ibn Abdul-Muttalib Ibn Hashim Ibn Abd-Manaf Al-Qurashy Al-Hashimy. His mother was Amina Bint Wahab Ibn Zahra Ibn Abd-Manaf Al-Qurashiyya Al-Zahriyya.

Q.6 Who suckled [and nursed baby] Muhammad (ﷺ)?

A.6 The first woman to have suckled him (ﷺ) was a maid of his paternal uncle, Abu-Lahab called Thuwaibah. She suckled him (ﷺ) together with her son, Masrooh. She had earlier suckled his paternal uncle

Hamzah Bin Abdul-Muttalib and Abu-Salama Abdullah Bin Abdul-Asad AL-Makhzumi. Hence, Masrooh and Hamzah are his foster brothers. Afterwards, the Prophet was suckled by Halima Bint Abi Zu'aib Al-Sa'diyya, who came to Mecca from a Bedouin locality called Diyar Bani Sa'd Bin Bakr. Halima, together with a group of women, sought infants to suckle. It was per custom of the of the more honorable Arabs (*Al-Ashraf*) then to have their children suckled and reared in a Bedouin locality in order that they might acquire sound Arabic and be reared in the desert away from urban life and its ailments; and that they might get well-built bodies.

The other ladies of the group could get babies of rich families, but Halima, failing to find an infant to suckle, she agreed to take this orphan. Her companions were apparently happy with their findings but nobody knew that she was would be getting so much blessing and wealth – such that she had not ever expected or even imagined. No sooner had she put him in her lap than she noticed that her breast was filled with milk. To her great surprise, the milk was abundant enough that she was able to suckle him as well as her own son Abdullah (by her husband al-Hareth Bin Abd Al-Uzza). Moreover, her she-camel had its udder unusually filled up with milk.

Further indications of the blessings that pervaded the locality all around the prospective Prophet (ﷺ) were to be realized by members of Halima's family and their livestock.

Q.7 Who are his foster brothers and sisters by Halima?

A.7 Halima Al-Sa'diyya fostered Muhammad (ﷺ) together with her son Abdullah. She had two daughters, Anisah and Hudhafa (nicknamed Shayma'). The latter helped her mother take care of him. On the Day of Hunein-Battle Shayma' was taken captive. When the Prophet knew that she was his foster-sister, he gave her good hospitality and, having embraced Islam, she was set free and allowed to go back to her locality.

Q.8 How long did he (ﷺ) stay in the dwellings of Bani Sa'd, and what happened to him there?

A.8 He (ﷺ) lived in the abodes of Bani Sa'd for two years, where the little boy grew up in a way different from any other boy. As Halima Al-Sa'diyya said, "he grew up as a stout, well-built boy". Halima noted and realized that the little boy had such blessings that made her insist on having him stay more with her. When his time was due, she took him back to his mother in Mecca, but Halima told her that it would be advisable to send him back again to the dwellings of Bani Sa'd, for fear of Mecca epidemics. She kept arguing with her until she agreed. A few months later, there emerged the first sign of his prophethood. This was known as the incident of "ripping the chest". "While my step brother and I were away from the dwellings pasturing livestock," the Messenger of Allah (ﷺ) said, "two men came up to me, both clothed in white, with a gold washbasin that was filled with snow. They got me and, ripping my

belly, they took out my heart. Then, ripping my heart, they took out of it a black clot, which they threw away. Finally, they washed my heart and belly with that snow until they purified it."⁽¹⁾

Q.9 Is there any lesson to be derived from the story of his being fostered in Bani Sa'd?

A.9 Yes. It is the message of the honourable women of Mecca sent 14 centuries ago to Muslim mothers of today. Here we see how Aminah sets a practical example for what an ideal mother should be like. Like any mother, she must have had immense love for her little suckling that was her first baby, yet she suppressed her emotions to the good of her child; she agreed to send him to a far-off locality not enjoy seeing him grow up. She wanted him to acquire pure Arabic and grow up within an environment free from the physical and linguistic drawbacks of urban life. She preferred her son's good to her love for him. To be sure, in contrast to the above altruistic model, many mothers today hire baby-sitters and maids, most of whom are non-Muslims, to look after their children and take care of them.

One may wonder what sort of care is to be gained from such women, whose cultures, customs, manners, ideals and probably religions are alien to ours. This corrupts the younger generation's pure nature, morals and values in the first few years of their lives. It is the basic period for character building; that is why some children are undutiful to their

¹. Reported by Muslim

parents, recalcitrant to their society and hostile to their nation. Such ingratitude and hostility, which may be ascribed to the unethical education of foreign babysitters, can occur with the parents unaware, and even with the entire society incognizant of its maladies.

As you sow so shall you reap; therefore, it might be pertinent at this point to give a word of advice to mothers that happen to be reading these words: Please bear in mind that bringing up good children, the cornerstone of the Muslim nation, is a great responsibility that you have been entrusted with. You shall be called to account for it on the Day of Judgment. As the poet said, “A mother is a school, if established well, she establishes a noble people ...”

The other significant point that can be deduced from Amina's decision to send her new-born infant to be fostered and reared in the dwellings of Bani Sa'd—where she left him to grow up and learn until he reached the age of four. We would like to underscore this important point, which has always been compatible with universal laws—not to mention the findings arrived at by researchers in the field of educational psychology: namely, that genuine education takes place in the very early years of childhood. It is ironical that most common people consider such years a period for play, fun and entertainment. It is not surprising, then, that houses where there are children are filled with lots of toys. Furthermore, in a great many houses of well-off people you will find a special room assigned for toys. In markets and malls, there are specialized shops and department stores for computerized play-stations, cars, etc. There are also amusement parks and centers for entertainment where children, and young people, waste this most important period of their

lives! With such state of disorientation and excessive play, there have emerged generations that espouse the philosophy that life should be dedicated to jest and fun. Hence, a sense of irresponsibility, apathy, and slackening off has dominated the scene, where it has been felt that hard, serious work, is not the concern of anyone. No wonder then such generations are the victims of the feeble family structures and shaky social principles. It is deplorable indeed that almost all people have failed to shoulder the responsibility entrusted to them by the Almighty, namely to contribute to the building of a consolidated society through giving special care to child education.

Thus we should pay special care and attention to the first few years of our children's lives, so that they can build up their characters and adopt moral values. This, however, involves leaving a margin of entertainment, as their development requires some fun for recreation. Let us now remember that it is only through bringing up our children well and inculcating in them high values and ideals can we have in our nation's life that serious self-made type of youths who seek some noble cause. Who knows, victory and glory might be accomplished at the hands of children once they have developed into individuals that are strong in body mind and soul.

Q.10 What happened to him (ﷺ) after this incident (ripping the chest)?

A.10 His foster mother Halima was worried about him, so she took him back to his mother Aminah in Mecca by which time he was

four years old. He (ﷺ) remained with his mother until he became six years old. Along with an Abyssinian woman called Um-Ayman Baraka, she took him to Yathrib to visit his uncles, the Najjar tribe. He (ﷺ) remained there for almost a month and learnt to swim in the pools and wells of Yathrib. Then, his mother went back with him to Mecca. On their way back, at Al-Abwa' place, she passed away. Overwhelmed with sadness, the orphaned little boy wept his mother dearly and bitterly. So, Um-Ayman took care of the bereaved child and brought him back to Mecca. Under his elderly grandfather Abdul-Muttalib's patronage, he received the utmost care and love; whenever Muhammad (ﷺ) ate with them, food would be in abundance, as a sign of his being blessed. Speaking of his grandson, Abdul-Muttalib would say: "Let my grandson, I swear that he will have a great affair one day." When he (ﷺ) was eight years old, his grandfather passed away.

Q.11 Who was Muhammad's guardian after the death of his grandfather?

A.11 On his death-bed Abdul-Muttalib instructed that his son Abu Talib take the charge of the orphan. Abu-Talib's real name was Abd-Manaf. Abdullah, the Messenger's father, and Abu-Talib were sons of the same parents, and their mother was Fatima Bint Omar Al-Makhzoumi. Abu-Talib loved Muhammad (ﷺ) passionately to such an extent that he preferred him to his own numerous children; his immense love for him was such that he would not go to sleep unless Muhammad was lying in bed beside him – on the same mattress. "You certainly are

blessed!" Abu-Talib would often say to his blessed nephew. That he really was blessed could be attested to by the fact that when the children ate in the absence of Muhammad, they would not satisfy their hunger as would be the case when he ate with them, for then they would readily have the sensation of being full; moreover, there would be some left-over.

The special care and attention accorded to him at first by his loving grandfather and subsequently by his loving uncle coupled with their generous hospitality was bound to mitigate the 'unpalatable bitterness' of orphanage, and to alleviate his excruciating agony. For an orphan to have enjoyed the genuine love by all is only owing to Allah's disposition. It is only Divine will that, in preparation of the little boy for shouldering Prophethood, has rendered hearts tender, filled up with affection, admiration and respect for him. Allah says in the Holy Qur'an, {Didn't He find you orphaned, and provide you with shelter?} (Holy Qur'an 93: 6).

Q.12 What were the most prominent events that occurred while Muhammad (ﷺ) was under the guardianship of his uncle?

A.12 While he was under his uncle's guardianship, quite a number of events occurred. One of the most outstanding happenings that took place was his going out (ﷺ) to the Levant at the age of twelve; Abu-Talib was a merchant that used to go on Quraysh's commercial caravans to the Levant and to Yemen. One day, it so happened that just before leaving for the Levant, Abu-Talib noted that his nephew was unusually

keen on going with him. For Abu-Talib to behold the boy crying, was quite touching indeed. "By Allah," he said, "I am going to have him go with me, so that we are never away from each other." When the caravan arrived at Busra, they stayed near the monastery of a monk called Baheera, one whose name was Georges. Although quite many commercial Quraysh caravans would stay at Busra, the monk, contrary to his wont, went out to welcome all the passengers, giving them exceptional hospitality and making food as a treat for them. Muhammad, the young boy, evidently attracted the full attention of Baheerah, who kept closely watching the boy's gestures and carefully listening to his speech. Then he asked him both personal and general questions. Muhammad's answers pleased Baheerah tremendously for they were in accord with what was mentioned in the Books of Christians, and he had been aware of the qualities of the long-awaited Prophet. He told Abu-Talib to take Muhammad back to Mecca without delay for fear that the Jews could cause him some harm. He said, "By Allah, if they saw him, recognized him and knew what I know, they would cause him harm, for your nephew will be held in very high regard."

B. When he (ﷺ) was fifteen years old, the war of the "profligates" (a series of battles between Quraysh and Kinanah on the one hand and Qays 'Eilan on the other hand) broke out. The war was called so because it broke out during the sacred months. The Prophet (ﷺ) witnessed only the last battle of this war. It is noteworthy that he (ﷺ) did not actually take part in it, but rather he provided his uncles with the arrows shot by the enemy.

C. At the age of twenty, he (ﷺ) witnessed the Pact of Al-Fudoul. After proclaimed a Prophet, the Messenger (ﷺ) spoke highly of this Pact; he said, "I had witnessed at Abdullah Bin Jad'an's house a pact that I would not barter away for all the riches in the world." The Pact was made on account of a man who came from Zabeed. The man had a commodity which he had brought to Mecca. A high-ranking person named Al-'As Bin Wa'el Al-Sahmy bought it and then refused to pay its price. This made the man complain to Bani Abd Al-Dar, Bani Makhzoum, Bani Jamh, and Bani Sahm, all of whom turned a deaf ear to him owing to the high status of Al-'As Bin Wa'el among them.

At this point, Al-Zabaeedi climbed Abi-Qubeis Mount, reciting a few lines of poetry to relate the unfairness and inequity he had been subjected to while he was in the Holy Mosque at Mecca. No sooner had Al-Zubair Bin Abd Al-Muttalib heard him say so than he called for the Pact. The meeting was attended by Bani Hashim, Bani Al-Muttalib, Bani Asad, Bani Zahra and Bani Taim. It was also attended by the Prophet. The meeting was held in the house of Abdullah Ibn Jad'an, who made a banquet for them. They agreed upon the Pact, to the purport that they would spare no pains to help anyone that was oppressed in Mecca. Having endorsed the agreement to defend that which is right, they went to Al-'As Bin Wa'el, from whom they took (or rather seized) the money that he had owed to Al-Zubaidy. Then they gave the money over to the latter. Such an act was described as poking one's nose into someone else's affairs. Thus when the people heard of the Pact, they described those who made the pledge as having involved themselves in matters that are none of their concern, hence the designation "the Curiosity Pact".

D. When he became twenty-five years old, he led a Quraysh caravan that was heading for the Levant. The caravan belonged to Khadijah Bint Khuwailid, who was a wealthy lady. She used to hire men as investors of her money; in return, she would allocate a portion of the money for the investors. Having heard a lot about Muhammad's (ﷺ) honesty, truthfulness and good morals, she offered that he undertake to lead a commercial caravan to the Levant, investing her money as a merchant; in return, she offered to pay him more than she used to pay other merchants. He agreed and set out on the Quraysh caravan, accompanied by Khadijah's servant Maysarah, who told Lady Khadijah anecdotes about signs, miracles, good morals and kindness he had witnessed about him (ﷺ).

In the course of this journey, Maysarah happened to meet a monk called Nastora at Busra. The monk inquired about the man that was under a tree. Maysarah replied, "A man from Qureish related to the Holy Mosque family."

The monk said, "No-one has ever stayed under that tree other than a Prophet."

It is worth mentioning that Muhammad (ﷺ) made quite a lot of money, yet he did not resort either to fraudulence or to taking any false oath.

After Maysarah had told Lady Khadijah about what he had seen and heard with regard to Muhammad (ﷺ), she (may Allah be pleased with her) felt interested in getting married to him— notwithstanding the fact that she had already turned down offers made by the social elite of

Quraysh's nobility asking her hand in marriage. That she should turn down proposals of marriage to such prestigious personalities in favor of Muhammad meant that her criterion for choosing the appropriate suitor rests on prudence and moral considerations.

Instead of waiting for him to ask her hand, she took the initiative in offering herself to be his wife. Thanks to the bounty of Allah, which He bestows upon whomsoever He wishes, she found in him the very qualities she had been looking for. Thus she sent a friend of hers, called Nafeesah Bint Maniyyah, who conveyed Khadijah's message to him saying to Muhammad on her behalf, "My cousin! I am interested in you as you are a relation, a man of power among your folks and as I have noted in you such superb qualities as honesty, good morals and truthfulness." In response, Muhammad (ﷺ) initially declined the offer on grounds of poverty and lack of financial means. In reply, she reassured him, saying that she could save him the whole thing. When he discussed the matter with his uncles, they approved of it, wishing him all the blessings. Khadijah, who was then a widow, had got married twice: first, to Abu-Hala Bin Zurara (by whom she gave birth to a baby-girl reported to be named Halah or Hind); and secondly, to 'Uteyyiq Bin 'A'ed. When he (ﷺ) proposed to her, she was 40 years old, and he was 25. Her dowry was 20 coins. Th en he moved to the house of Khadijah where they had two boys, Al-Qasim (hence the form of address as Abul-Qasim came to him) and Abdullah (whose nickname was Al-Tayyib and Al-Tahir); and four girls: Zainab, Ruqayyah, Umm-Kulthoum, and Fatimah. The two boys died at an early age. As for the girls, they had all lived until the advent of Islam, embraced Islam and emigrated from Mecca to Medina; they had

all passed away during the life-time of the Prophet (ﷺ) — except for Fatimah, who passed away six months after his death.

Q.13 Is there any lesson that we may be learnt from the story of the marriage of Muhammad to Khadeejah?

A.13 Yes, there are two lessons to learn from the above marriage story, one being given by Khadijah and the other by Muhammad (ﷺ). As for Khadijah, who was a well-known lady among the women of Quraysh, endowed with beauty, wealth, poise and prudence, she refused those high-ranking, wealthy men of Quraysh, men of status and power—on account of their ill manners and bad conduct. Paradoxically enough, while such men competed to win her hand, it was she herself that offered all the excellent features when she possessed to a poor young man, Muhammad. This was because in him, she found all the constituents of a successful marriage, owing to his good morals for which he was capable of being a successful husband. Therefore, Khadijah's marriage and ideal husband should be a model example for women of today and Muslim girls. Their aim should be to look only for a really good and virtuous husband, and to lead a happy life through marriage. They should know that such objectives are difficult to accomplish within an atmosphere where only money talks, an environment where power prevails. Rather, these objectives can only be sought in a setting where morality dominates and values are cherished. In a word, there is nothing that can sum up the axiom any better than the Prophetic Hadith, "If you happen to receive a

suitor with whose religiousness and morals you will be satisfied, then let him be married".

As for Muhammad, he was by far the best among all the youth of Quraysh in terms of truthfulness, honesty and bravery; in fact, he was a precious gem that would ornament the crown of the best men not only of Quraysh but also of all Arabs. That he was in the prime of his youth, only twenty-five years old, did not prevent him from marrying a woman that was fifteen years older. In her morals and prudence he could find something that made up for the big age difference. Arabs had never known such an honorable family, nor had they known a family that was more dignified, or marriage life that could have been happier. It was a family where such assets as his honesty, his truthfulness, and his magnanimity had to be united with Khadijah's discretion, prudence, and wealth within that blessed framework or the house that Allah had chosen as the house for Prophethood, one for the Message, and as an honorable place for the descent of the Divine Revelation.

The Messenger of Allah set an ideal example for young generation of today. They should bear in mind that there are many girls in their thirties, and even forties, who are not lacking in politeness or deficient in sound judgment. They are well off and endowed with natural beauty. It would be unfair to let them undergo the vicissitudes of life, and be the subject for gossip, wherein you might expect to hear incongruous talk expressing rejoice at one's calamity or needless, false grief over it.

Q.14 Did Muhammad (ﷺ) engage in any job other than trade?

A.14 Yes, he did. Early in his life, he had engaged in pasturing sheep in the dwellings of Bany Sa'd. When he grew up, he pastured sheep owned by the people of Mecca in return for some Qirats (a small part of a Dinar that does not exceed a few riyals' worth today). He (ﷺ) said after he was honored by Prophethood, "There is no Prophet who has not grazed sheep." "And what about you, Messenger of Allah?" they asked. He answered, "I used to graze them for the people of Mecca in return for a few Qirats."

Subsequently, he worked in trade, and his trade partner was Al-Sa'eb Bin Abi Al-Sa'eb. He also made money through investing Khadijah's wealth. After all, he would eat (ﷺ) "only from what his hand earned."

It is quite necessary to contemplate the stage of his life when he (ﷺ) was in the prime of his youth, as well as to ponder over how he spent that span of his blessed life. Indeed, he spent his youth period in a number of deeds that are of grave importance. These include fighting against transgressors (as demonstrated in the war that was waged against the licentious, the prompt aid he had offered to the oppressed (as exemplified by the Pact of Al-Fudoul), the fact that he sought to earn his livelihood through active work (as displayed by pasturing sheep for the people of Mecca in return for a few Qirats, his commercial journeys to invest the money provided by someone else and subsequently by partnership with someone), his participation in building the Kaaba and in resolving the

dispute over moving the Black Stone. These positive participations had contributed to the refinement of Muhammad's personality. In fact, he had such distinct traits of character that he was given priority by the chiefs, sheikhs and the great personalities in Mecca. By virtue of his wisdom and prudence, he was chosen for dealing with obtuse problems (as happened when the holy Kaaba needed rebuilding), thanks to his honesty and truthfulness. He was chosen as a treasurer – one in whose custody men could keep their most precious belongings.

Having been engaged only in great issues in his youth rendered him a great personality among his people and a gem ornamenting the crown that Quraysh took pride in wearing. It was the prestigious status he (ﷺ) had deservedly earned that caused Khadijah to be eager to win him as a husband and to hasten to offer herself to him before any other girl or woman could do. I call upon you—Muslim youths—to follow his footsteps, for he has set a brilliant example of one who worked as an employee and a partner, and one who worked hard to procure his livelihood. You should dedicate your invaluable youth span to great endeavors, in order that you, and consequently your nation, may be happy. You should avoid insignificant matters and trivialities, which would bring disgrace on you. Finally, remember the axiom that whoever gets used to doing certain things when young is likely to carry on doing similar things in old age; do remember, too, that whoever persists in doing certain things until "his hair has turned grey" may in all likelihood go on doing something similar until the very last day of his life – until even the Day of Resurrection!

Q.15 How long did he (ﷺ) live with Khadijah and what was her life with him like?

A.15 He (ﷺ) lived with Khadijah for about 25 years, and he did not get married to another woman throughout her lifetime (may Allah be pleased with her). All throughout her life with Muhammad (ﷺ), she experienced the truthfulness, honesty, chastity, spiritual purity, magnanimity, affability and kindness she had heard about him. Thus he (ﷺ) was the ideal husband that perfectly matched the ideal wife. Khadijah could furthermore discern something mysterious about her husband especially in his late thirties, for he used to complain to her about certain sounds he would hear and certain lights he would see. For such observations to be construed in conjunction with what Maysarah had faithfully reported to her about him (as Maysarah had accompanied him to the Levant); for the observations to be also construed in light of what the Monk Nastora had hinted at, Khadijah had to seek elucidation by her cousin Waraqah Bin Nawfal, who had converted to Christianity, read the Scriptures and was aware of the descriptions of the awaited Prophet. Having told him what she had seen and heard, she asked him if he could clarify the mystery. "Should this be true, Khadijah," he replied, "then Muhammad certainly is the Prophet for this nation; I have already known that there must be a prophet for this nation right at this time." Then, he extemporized four lines of poetry to the purport that he [i.e. Nawfal] had repeatedly and impetuously tried to call to mind an occurrence that would inevitably take place, namely that—after piecing together the descriptions provided by his wife, and the signs that the miraculous signs that the monk has verified in Muhammad (ﷺ)—then Muhammad is the long-

awaited Prophet, who is going to be the chief personality among his people; should anyone of his enemies argue against this, however, he will furnish cogent evidence to refute their feeble claim.

Q.16 How did Muhammad (ﷺ) take part in the building the Ka'bah with Quraish?

A.16 The Kaaba used to stand upon a hill in the middle of a valley. Due to such a vulnerable position, it was exposed to lots of torrents; a fire had once broken out in it. Moreover, the structure of Kaaba was weakened by the passage of time; it was in need of mortar in between to hold the structure together. Fearing that the structure of Kaaba, the House of Allah, and an emblem of their pride, prestige and honor among the tribes in the Arabian Peninsula, the masters of Quraysh convened to confer on the matter. They unanimously agreed that it should be pulled down and then rebuilt. It was unanimously agreed too that only lawful, legitimately- earned money be used in rebuilding it. Considering the paucity of the fund allocated for its rebuilding, they fell short of restoring it to its previous status, that of Ibrahim (ؑ). They thus excluded its northern side, which had been an integral part of the Kaaba and is now called Al-Hijr. It is this fact that the Prophet refers to in the hadith that is reported by Bukhari and Muslim on the authority of A'ishah (may Allah be pleased with her), who said, "I asked the Messenger of Allah (ﷺ) whether Al-Jadr, meaning Al-Hijr, was part of the House. He said, 'Yes!' 'Why is it, then, that they have not included it in the House?' I

asked. In reply, he said, 'Don't you see that your folks were hard up for sufficient funds?'"

After Allah had facilitated for them getting the wood needed for building Kaaba, as well as finding a Copt who was a skilled mason, they brought Kaaba into portions, assigning a portion thereof to a tribe for pulling down and re-building. After they had started pulling it down, they got to the foundations that Ibrahim (ﷺ) had laid down. They ended up with green, sharp-edged spear-blade like stones. Subsequently, they started the building process. When they reached the point of having to restore the Black Stone, they disagreed as to which tribe might have the honor of re-positioning it. The dispute was such that they were about to fight. The dispute and tension continued for several nights until Abu-Umayyah Bin Al-Mughirah Al-Makhzoumiy (who happened to be the oldest man among the people there) said, "Do not quarrel; rather, let someone with whose judgment you feel satisfied resolve the dispute. They agreed to let the first person who would enter the Mosque make a judgment. It turned out that the comer was Muhammad (ﷺ), who was then at the age of 35. On seeing him, they said, "It is the honest man. We will be satisfied with his judgment for settling the dispute between us."

Having at last been told about the matter, he asked them to bring a piece of cloth. When it was brought to him he (ﷺ) unfolded it, took the Black Stone and laid it with his hand on the cloth. "Let each tribe hold one side of the cloth," said he, "then lift it all together." They did as directed, so that when they got up to the position where it had to be fitted, the Messenger himself (ﷺ) held it in his hand, putting it back

in place and laying down on it some building material. By so doing, Muhammad (ﷺ) ingeniously put an end to the dispute that might have been the cause for people killing one another. Quraysh completed the building of Kaaba, making a roof for it and diverting the guttering so as to pour down onto the hijr, as can be seen today.

Furthermore, they put on its inside walls drawings for prophets and angels as well as one for Virgin Mary, with her son Jesus in her lap.

Presumably, it was to the Coptic builder Baqum that goes back the idea-- carried over from Roman churches- of posting such drawings and pictures on the inside walls of sacred places. It is worth mentioning that those drawings had remained there until the Day of the Conquest of Mecca, when Muhammad (ﷺ) entered Kaaba and ordered that all drawings be removed.

Q.17 What was the religious state of the Arabian Peninsula like before his Mission (ﷺ) as the Messenger of Allah?

A.17 The Arabs subscribed to Monotheism, Ibrahim's religion, which his son Isma'eel (ﷺ) had called them to embrace. They had remained as such for a long time—until Amr Bin Lahy Al-Khuza'y, who was highly esteemed by people owing to his "righteousness" and "concern about religious matters", appeared on the religious scene. Amr had been to the Levant, where he noted that people worshipped idols. He had known that they were people of a Divine Book; that was why he

thought they were right. When he came back to Mecca, he brought with him the idol of Hubel and placed it right in the middle of Kaaba. Furthermore, he called people to worship and sanctify it. They were quick to obey him and to respond to him! Therefore, this is how idolatry entered the Arabian Peninsula. Before long, idols were so widely spread in Mecca and among Arabian tribes that there existed an idol in every house. Arabs had certain seasons for their worship of such idols. They would seek refuge in them and impetuously seek their help. Thinking that the idols could intercede for them with Allah, they would call upon them whenever they were in need or in distress. They would set out on pilgrimage to them, perform circumambulation around them, fall prostrate before them, offer oblations for them by way of winning them over—among many other things, which may not be consecrated except to Allah. The most famous idols in Arabia were the following:

The idol called Hubel, the idol of Quraysh, introduced by Amr Bin Lahy Al-Khuz'a'iy (who put it inside Kaaba);

The idol of Manat, at Al-Mushallal on the Red Sea coast; Arabs, especially Al-Aws and Al-Khazraj used to sanctify it.

The idol of Al-Lat, the idol of the people of Taif, called Al-Rabbah, the custodians being Thaqeef.

The idol called Al-'Uzza in the Valley of Nakhla (Al-Yamaniyyah, at a mountain pass called Al-Haradh) to the northern east of Mecca. Khalid destroyed them in the Conquest Year.



Figure (1): The most famous idols in the Peninsula at the time of the the Prophet's Mission

The idols of Esaf and Na'ilah, one being placed upon Al-Safa, the other upon Al-Marwah.

The idol of Dhul-Khulsah, the idol of Khath'am and Bajbalah (the tribe of the respectable companion Jareer Bin Abdullah Al-Bajly). The Prophet (ﷺ) once asked Jareer, "Aren't you going to relieve me of Dhul-Khulsah?" whereupon Jareer directly went over and pulled it down.

Moreover, there were still other idols distributed in all districts of the Arabian Peninsula. In addition to those idolaters, there were also people (particularly in Najran, Al-Bahrain and Al-Bawady, nomadic desert areas) who would worship the planets, the Sirius (The Mighty Star) and other stars. Note the allusion of the Holy Qur'an to such people, (And that it is He who is the Lord of

Sirius) (Holy Qur'an 53: 49). The sun also used to be worshipped in Yemen, as narrated in the Holy Qur'an in the context of the story of Sheba's queen, (I have found out that she as well as her folks would fall prostrate before the sun rather than before Allah.) (Holy Qur'an 34: 24). Magianism infiltrated into some villages of Bahrain, and Judaism entered the Arabian Peninsula, especially Yathrib (Medina), Khaibar, Fadak, the Valley of Al-Qura and some parts of Yemen. Christianity was embraced by Al-Ghasasinah, Al-Manathirah and the people of Najran and Sabianism was embraced by some people in Iraq and Yemen. (Fig. 2)

Notwithstanding the prevalence of paganism and idolatry, the multiplicity of other religions, and the prevalence of superstitions and ignorance, there was still to be found a remnant of Al-Hanifiyyah, Ibrahim's religion. A few people adhered to this monotheistic religion of Ibrahim (ﷺ), amidst the utter darkness of paganism and the corrupt beliefs that were incongruous with human nature and were incompatible with reason. That you should worship a stone that is of course deaf, dumb, and blind; and that you should build a heap of dates into an idol, only to eat it when you are hungry—this will show not only how ludicrous such gods were but also the extent to which the mentality of the Arabs, as well as that of any other nation, had deteriorated. In a word, they led a life that was by no means commensurate with man's dignity and integrity. If, under such formidable religious and socio-economic conditions, it was next to impossible for the Arabs to make any serious or worthwhile attempt towards delivering themselves, then isn't it natural that they should fall short of making any significant or commendable attempt at rescuing the world at large? As for those few individuals who had kept

aloof and disapproved of the evil practices of the communities around them, they believed in the oneness of Allah, and in the oneness of the Lord, and they were waiting for the Prophethood.

Figure (2): Religions and doctrines in the Old World before the Mission of the Prophet (ﷺ).

Qiss Bin Sa'idah Al-Iyady, Zaid Bin Amr Bin Nafeel (the father of Sa'eed Bin Zaid) - one of the scribes of the Revelation and one of the Ten People announced to be rewarded with Paradise – Umayyah Bin Abu-Al-Sult, Al-Nabighah Al-Dhubyany, Zuhair Bin Abi Solma and Khalid Bin Sinan were among a few others some of the most important monotheists.

Such were the conditions of the Arabs before the advent of the Divinely Chosen Prophet (ﷺ): crass ignorance and aberration from piety; weakness and moral dissolution; oppression and transgression. In a world where only such features prevail, would it be surprising if their Persian and Roman neighbours should be disrespectful of them?

Q.18 What was his (ﷺ) condition like after the rebuilding of Kaaba and before the Revelation?

A.18 During the late thirties of his age, the Prophet felt like leading a life of seclusion, away from the life of the Meccan society that was seething with evil and vibrant with corrupt practices. Such seclusion is conducive to the serenity of mind, clear conscience and contemplation. For one thing, pondering over the Universe is but an act of worship, and

a vehicle for knowing the Almighty and augmenting one's belief in Him. Thus he would go to a secluded place known as the Cave of Hira', stay there on his own for nearly a month and then come back to Khadijah. In the meantime, certain mysterious things had occurred to him that might be interpreted as aiming at orienting him and preparing him (ﷺ) for the Revelation. He would see lights and hear sounds. When he told Khadijah (may Allah be pleased with her) about such matters, she would help him keep steadfast and reassure him of glad tidings. When he happened to go too far along a narrow mountainous road, where he became far away from any human being, he would hear someone greet him, addressing him in terms of Prophet—whereupon, he would turn right and left—only to see nothing other than trees and stones. In this regard, he (ﷺ) once said, "I do know a stone in Mecca that used to greet me before I received the Revelation." One more thing was that his dreams would come true. "The first sign that the Revelation started to have upon the Messenger of Allah (ﷺ) has been the truthful dream when in slumber, for never had it happened that he had seen a dream but it did not come true, as clear as daybreak," A'ishah (may Allah be pleased with her) said. "The other peculiar thing was his predilection for seclusion, for he would stay in the Cave of Hira' on his own worshipping Allah for an indefinite number of nights before he went home and got some food supply (food to be budgeted for the coming seclusion); again, he would get back to Khadijah and get some food supply. Such a practice had continued until one day, while he was in the Cave of Hira', he was startled with the Absolute Right, when the Archangel said, 'Read!' and he replied, 'I cannot ever read!'" (Narrated by Muslim)

Q.19 What was his life (ﷺ) like before the Mission?

A.19 Before his Prophethood (ﷺ), he had lived for forty years in Mecca, which he had not left except for Yathrib and Busra (in the Levant). He was perfectly surrounded with Divine Care, with the Almighty looking after him, modifying his character as He wished and preparing him to shoulder a great responsibility, one of such great import that no predecessor had ever been capable of undertaking nor would any successor be able to cope with: namely, to be the Messenger to all humans as well as to jinn. The task was difficult, so it required special education. Before his Mission, thanks to Divine Care, he displayed the most perfect mind and manners, the most impeccable life-story and the most flawless mention. Of commendable attributes, he possessed those ranking highest; of virtues, the most dignified. Muhammad was noted (among many others of commendable traits of character) for wisdom, asceticism, contentment, patience, modesty, loyalty, reticence, kindness and perfectionism - so much so that his uncle Abu-Talib was once inspired to extemporize the line of poetry to the effect that his bright face could evoke rain from heaven; he is the aid for the orphans, as well as the safeguarding of the chastity of widows.

Reassuring Muhammad that Allah would reward him in the long run, Khadijah asserted: "You really are the one that keeps relation with kinship; that lends prompt relief to anyone who has stumbled; that duly gives a treat for guests; and that helps others in times of adversity."

Allah the Almighty had surrounded his Prophet with care and protection, for He had made idols and idolatry anathema to him, so he

had never witnessed any festivity of those idols, nor had he eaten the flesh of an animal slaughtered for their sake, nor had he approached or even touched them, nor had he sworn by them as was customary among people then, nor did he even stand hearing others swear by them. This was evident in his talk, when he was still a boy, with the Monk Bahirah, who happened to say to him, "I ask you by A-Lat and Al-Uzza." Not waiting until Bahira had completed his sentence, the boy (ﷺ) almost reprimanded the Monk, saying, "Don't ask me by Al-Lat and Al-Uzza, for by Allah, nothing is more loathsome to me than these two things."

He would always keep aloof from perjury, telling lies, drinking spirits, and witnessing and attending amusement, entertainment and recreation, gambling, and staying up late at night for gossiping. Allah would protect him against them, and would help him by precluding him from evil acts.

"When I grew up," he (ﷺ) said, "idols were made detestable to me; and so was poetry. I have never intended to do anything that people in the pre-Islamic period would do except twice—and each time I intended to do wrong, Allah would preclude the fulfilment of what I wanted. Then I had not intended to do anything wrong until Allah honored me with the Mission. One night, I happened to ask a little boy who was grazing his sheep 'Could you please look after my sheep, so that I may enter Mecca and stay up as the young men do?' So, I went out. When I got to the first house in Mecca, I could hear musical instruments (tambourine and trumpets) being played as there was a wedding. I sat down... But Allah had set a seal upon my ears, which caused me to fall

fast asleep. Nothing woke me up except a touch of sunshine. I failed to do anything. The same thing occurred to me in the other attempt."

Thus, he (ﷺ) had lived the forty years before the Mission under the close care and attention of his Lord, Who has caused him to grow up the way He liked, surrounded with His generosity, with ample bounty bestowed on him. Born as a fatherless orphan baby, Muhammad lost his mother, too, at the age of six. {Did He not find you orphaned, and sheltered you? } (Holy Qur'an 93: 6). It is only the Divine will that entrusted this orphan and provided a shelter for him. With the passionate love gushing forth from a truly loving heart, he did not, thanks to Allah's favour upon him, experience the agony of being so doubly orphan, neither did he taste the bitterness of deprivation, nor did get lost wandering about in the streets or lanes of Mecca, or roving about in the districts of the Arabian Peninsula. Nothing like that could have happened, for he was under the patronage of Allah, Who was preparing him to be sent as mercy to the whole worlds. Then Allah bestowed on him a good wife - Khadijah, the best woman to provide him with the tranquility of mind and the best partner. She was the wife to whom his soul settled down. She gave birth to his children. With her money, she was a source for consolation; she would alleviate his pain and share with him his worries. Khadijah would give him support if a disaster befell him; if it happened that he was in distress, she would give him glad tidings reassuring him of relief.

Muhammad (ﷺ) had thus lived under the Divine care and protection until he was honored by Prophethood and by the Revelation of the Qur'an. It should occasion little surprise then that— thanks to

Divine care and preparation— the Prophet (ﷺ) acquired such high standards of Qur’anic morals, ethics and manners that would entitle him to the Medal of Merit accorded to him by Allah: {You certainly are possessed of such a great moral character} (Holy Qur’an 68: 4).

Q.20 What lessons to be learnt from the life of Muhammad (ﷺ) before he took office?

A.20 Yes, a very significant lesson shall we have. It is one that the Muslim nation desperately needs to be carefully taught, especially under the critical circumstances where the situation of the Muslim nation has deteriorated—not because of lack of human or natural resources, or because of unfavorable conditions; rather, the deterioration has resulted because of the lack of moral values which corrupt education of the new generations in the Islamic communities. The media are now destroying the values and the morals; the schools appear to be only teaching, rather than exercising any active role in the educative process of the generation. Under the passive, if not the subversive, influence of such powerful institutions, families are now confronting the problems of having to deal adequately with ungrateful and undutiful children, irresponsible and often absent fathers, rebellious women, and on the whole, dissolute morals. It is mainly a crisis that pertains to the nation's need to hold fast to the high values, ideals and morals that the Prophet's Biography might inculcate in the young generation. Failure to do so has led among other factors to the weakness and the backwardness of the Islamic nation. As a contemporary poet once remarked, it is only as long as nations stick to

morals that they can survive; once they have parted with morality, they will be bygone too. Another poet has aptly observed that nothing on earth would make up for the loss if a people should have their ethical monument devastated.

Evidently, then, for a nation to exist or to perish will be contingent on the nature of the moral character of that nation. History – past and present – will provide examples to verify the above statement. Let us now consider the example of the Arab nation before the advent of Islam. By the standards of their Persian and Roman neighbors, Arabs did not enjoy the status of a prestigious nation. Arab tribes experienced some miserable circumstances, they would wander about aimlessly in the desert; lacking the means by which to ameliorate their conditions. More importantly, they lacked a message to guide them; they also lacked the education with which to learn from others– let alone the fact that pre-Islamic idolatry and ideals could have only little appeal to other cultures. With the appearance of Muhammad (ﷺ), there was a significant turning point in Arab history as well as human history. He introduced a totally different culture, Islam, for which all mankind has to be grateful and in which Muslims should take pride. Muslims are the best nation that mankind has ever known, as asserted by the Almighty in the Holy Qur'an. It may be pertinent at this point to raise the question as to how the radical transformation has been brought about so that the worst nation has turned into the best of all nations. Related to this question is another one, namely, a question concerning how an evil person before Islam can also radically turn into a highly commendable one.

The deplorable fact is that the Islamic nation of today appears to be leading a life that is not markedly different from that of the pre-Islamic period. Now that corrupt values and immoral practices (often unjustly ascribed to Islam) have become predominant – at times even commendable or mandatory – it is only natural that the Arab society should complain of similar if not identical problems of sectarianism, disunity, weakness, and humiliation that is reminiscent of the miserable past of our pre-Islamic nation.

It is time we realized what our nation needs. From the life-story of our Prophet (ﷺ) we can draw this twofold universal truth: that in any great culture, there must be a great leader and that it is men and only – great men who are capable of restoring glory, dignity and prestige to a dwindling culture. In other words, we desperately need to have our present as well as future generations reared on precisely the same Islamic values and exactly the same moral principles that have produced some of the greatest men in human history.

To achieve this objective, we need to reconsider our attitude towards our honourable predecessors and have a new outlook, proceeding from a conviction that the ideal model is there; it is workable; it can work miracles.

I wonder if our nation will take into consideration this lesson, drawn from the biography of the beloved and Divinely Chosen Prophet (ﷺ), and, more importantly, put it into practice. Once we have genuinely started to make the change in our attitude and consequently in actual practice, it is hoped that in response Allah might transform our conditions from bad to good and from worse to better: {Allah will not

change anything about a certain people until they have taken the initiative.) (Holy Qur'an 13: 11).

Second:

**The Prophethood and the
Message**

1- The Meccan Stage

The Prophethood and the Message

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Q.21 What were the beginnings of the Prophethood and the Revelation like?

A.21 I have already pointed out that before his (ﷺ) Mission, he was made to like seclusion in the Cave of Hira', which was then located in the outskirts of Mecca. More specifically, the Cave was located at the top of Al-Nour Mount (a few miles to the northeast of Mecca). He would spend several nights and then would go back to Khadijah to get some food supplies for the next phase of seclusion. Such had been his habit during the month of Ramadan, and he went on with his habit until he reached the age of forty.

On Monday in the month of Ramadan, Gabriel (ﷺ) surprised him with the Prophethood and the Revelation. (It seems that Monday is not a subject of controversy; this is confirmed by the Hadith narrated by Muslim on the authority of Abu-Qatada, "that when asked about the virtue of fasting on Monday, Allah's Messenger (ﷺ) said, 'It's the day on which I was born and on which I became a Prophet'."

In this respect, A'ishah (may Allah be pleased with her) said, "The first thing with which Allah's Messenger (ﷺ) had been approached by the Revelation was the truthful dream when he was asleep, for any dream he would see in his slumbers would come as true as daybreak. The

other thing was that he was made to like seclusion, for he would worship on his own in the Cave of Hira' for several nights before going back to his family to get some food supplies for that purpose; after that, he would go back to Khadijah to get some food supplies for a similar [round]---right until the Right, all of a sudden said to him, (while he was in the Cave of Hira' in the Noor Mount) "Read!" He said, "I cannot read!" The Messenger of Allah said, "Whereupon, He got hold of me, hugging me vehemently so much so that I was exhausted, and then He let go of me and said, 'Read!' I said, 'I cannot read!' Whereupon, He got hold of me, hugging me passionately for the second time, and then He let go of me and said, 'Read!' But I said, 'I'm no reader!' Then, He got hold of me, hugging me passionately for the third time, and then He let go of me and said, (Read in the name of your Lord who created - Created man from a clinging substance. Read, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not.) (Holy Qur'an 96: 1-5). These verses were the first revelations of the Qur'an. Monday, in Ramadan, 610 A.D. was also the first day of the Prophethood.

The day when he received the Message was a spectacular one, for through his mission, and as an outcome of his Message, there emerged a nation that Allah had wanted to be the best of all other nations, one that undertook to communicate his Message to mankind, and one possessed of such noble qualities and enjoying such a prestigious status before Allah, that Moses (one of the privileged Prophets) wished he had been an individual among its population. We, therefore, have to be grateful to Allah for having been among Muhammad's (ﷺ) nation.

Q.22 What did he (ﷺ) do after this encounter with Gabriel?

A.22 He left the Cave and went down intending to go back to Khadijah, with his heart shuddering with fear. When he got as far as the middle part of the mountain – as he (ﷺ) said – he could hear someone talking from heaven say, "O Muhammad! You are Allah's Messenger and I am Gabriel." Moving his head up, he could see Gabriel in his Angelic image, with his feet positioned in the horizon of the sky saying, "O Muhammad! You are Allah's Messenger and I am Gabriel." Nowhere had Muhammad moved his eyes around the sky without beholding Gabriel in like manner. He kept standing. In the meantime, Khadijah had sent some men seeking him, until they got upper Mecca. When Gabriel was off, Muhammad (ﷺ) went back to Khadijah. Trembling with fear, he said to her, "Cover me up! Cover me up!" In response, they covered him (ﷺ) up – so that when he had calmed down, he told her about what he had seen and heard, saying, "I've got worried about myself, Khadijah!" "Oh, no! By Allah! Allah will never disgrace you as you keep good relations with your kith and kin," she said reassuringly, "You are the one who offers victuals to his guests, the one that helps the distressed through exhaustion, the one who gives alms to those in penury and one that aids others through the vicissitudes of life."

Q.23 What did Khadijah do after she heard what Allah's Messenger had told her?

A.23 Khadijah was a prudent, wise woman. She had learnt about Prophethood, the earlier Prophets, Angels, and the awaited Prophet from her cousin Waraqah Bin Nawfal, who had embraced Christianity and read the Testaments, and who had also heard from Khadijah what she had seen in Muhammad (ﷺ) as well as what she had heard about him (both what Maysarah had related to her and what the monks in the Levant – and others – said about him when they met him). It was thought by all that the time had come for the awaited Prophet to appear.

According to Khadijah and Waraqah, the mission was in all likelihood going to be for Muhammad Bin Abdullah, owing to the superb manners and traits of character, which they noted themselves or heard about. It was Waraqah, (after learning from Khadijah about Monk Nastora's words, which were related to her by Maysarah, and what the latter had observed about Muhammad throughout the journey to the Levant) – it was Waraqah who said, "if this is true, Khadijah, then Muhammad certainly will be the Prophet for this nation." On that occasion, Waraqah recited the lines of poetry that we mentioned earlier. Thus when Khadijah (may Allah be pleased with her) heard what Muhammad had told her after he returned from his encounter with Gabriel in the Cave, she took him by his hand to Waraqah who was by then an old man who had lost his eyesight. She said, "O, my cousin! Please listen to your nephew." "My nephew, what do you see?" Waraqah said. Muhammad (ﷺ) explained that he had seen brilliant lights,

whereupon Waraqah exclaimed, "Gabriel! Gabriel! It must be the Angel that descended upon Moses. I wish I were young. I wish I could survive until that day when your folks cause you to abandon your hometown." "But is it the case that they will cause me to desert my hometown?" He (ﷺ) asked. "Yes," Waraqah answered, categorically! "For no man who has proclaimed something similar to what you experienced has escaped the hostility of his folks. Still, if I should live up to that day I'll do my utmost to back you up." However, Waraqah passed away before his prophecies came true.

Q.24 Did the Revelation recur after the first encounter in the Cave of Hira' between Muhammad and Gabriel (peace be upon them)?

A.24 No, it stopped for about forty days, as Ibn Abbas (may Allah be pleased with them) said; during the period of abatement, the Prophet (ﷺ) remained sad for having missed it.

Q.25 Did the Revelation recur afterwards?

A.25 Yes, for after it had stopped for some time, it recurred. "While I was walking," the Prophet (ﷺ) said, "I suddenly heard a voice coming from heaven so I looked up only to see the Angel that had come to me in Hira' seated on a chair situated in the expanse between heaven and earth. I, therefore, got frightened of him. So I went back to my family. I said, 'Wrap me up!' Then Allah revealed this Qur'anic verse: ﴿O

you who are wrapped up in garments! Be up and give warning; say: 'My Lord is greater;' Purify your clothes; and abandon evil.) (Holy Qur'an 74: 1-5).

The Revelation recurred in rapid succession; the Mission had started.

Thus, the revelation of "Read!" marked the beginning of his Mission as a Prophet (ﷺ); the revelation of "the Wrapped Up", marked the beginning of his mission as messenger. Ibn Al-Qayyem (may Allah have mercy on him) observed that at first, the Lord had revealed to him "Read!", telling him the piece of news that he was a Prophet, and ordering him to read for himself but not to communicate any message to others; however, when He revealed to him "O! You, who is wrapped up in his attire, Wake up and Give Warning!" He endorsed him as a Messenger.

Q.26 What are the orders and forms of the Revelation?

A.26 Ibn Al-Qayyem held that Allah had fulfilled for His Prophet several orders of the Revelation, the most important of which are the following:

1) The truthful dream. This was the beginning of the Revelation. A'isha (may Allah be pleased with her) said, "the first thing the Messenger of Allah (ﷺ) experienced was the truthful dream in his sleep, for any dream he saw would come true as clearly as daybreak." (Narrated by Muslim)

2) That the Revelation would come to him in the form of a bell jingling. This degree was the hardest, for the Angel would be incarnated in him. It would cause his forehead to perspire profusely even on an extremely cold day; his riding animal, failing to keep upright sustaining its rider, would kneel down.

3) To see the Angel in the same form as that Allah had created him, thus revealing to him whatever Allah decreed to be revealed. This mode has occurred twice.

4) For Gabriel to come to him in the form of a man, addressing him [in a didactic manner], the purpose being to ascertain full comprehension of the message. In this case, the companions would see him at times.

5) For the Angel to whisper to him without being seen; as the Prophet (ﷺ) said, "the holy Spirit has insinuated to me that no soul is going to die before it has obtained its full provision; therefore, fear Allah and be decent in asking for provision."

6) Allah's direct speech to him, this occurred on the Eve of the Night Journey and the Ascension, when prayer was proclaimed an obligatory act of worship.

Q.27 What were the hierarchies and stages of the Da'wah (Call to Islam)?

A.27 Ibn Al-Qayyem (may Allah have mercy him) identified five levels, listed below in order of priority:

- 1) Order of Prophethood;
- 2) Order of the Message and the warning his tribe of near kindred;
- 3) Order of the warning of his own people;
- 4) Order of the warning of Arabs at large;
- 5) Order of the warning of all humans and Jinn;

1- The Meccan Stage: This stage lasted for 13 years, during which Da'wah underwent these phases:

(a) The Secret Phase of Da'wah: This phase lasted for 3 years during which over 40 men embraced Islam. They were called the Early Forerunners.

(b) The Phase of Publicly Proclaimed Da'wah in Mecca: This phase lasted until the termination of the blockade and the banning of leaving Abu-Talib Mountain Pass (in the 10th year of the Mission).

(c) The Phase of Searching for alternatives through tribes outside Mecca: During this phase, the Prophet (ﷺ) would call the Arab tribes to Islam. Thus during this phase, he went to Taif, where he called its people to Islam, seeking their assistance. This phase lasted until Hijrah (the emigration from Mecca to Medina).

2- The Medina Stage: This stage lasted for 10 years—starting from his emigration until he (ﷺ) passed away. The stage can be subdivided into two phases:

(a) The phase of Da'wah marked by fighting back whoever initiated a fight against them. This phase lasted until the Treaty of Al-Hudaibiyeh, six years after Hijrah.

(b) The Phase of Da'wah marked by fighting whoever impeded its progress.

Q.28 What is the rationale behind the fact that the Messenger of Allah started his Da'wah secretly rather than in public?

A.28 1- Secret Da'wah offered an ample opportunity for education and formation of outlook. It constitutes a stage for the adequate preparation of believers so as to acquire greater strength in facing adversity, a high level of morale that would enable them to cope with disaster. This was because the Messenger of Allah introduced a religion that was beyond their ken, an affair that they were unfamiliar with. If he were to confront them with it all at once, the idolaters would have prevented him from getting in touch with people, from communicating his Da'wah, hence precluding the chance of his meeting with those who believed in him for the purpose of furthering their knowledge, deepening their religious jurisprudence and rearing them in such a way as to enable them to undertake the great responsibility they were to shoulder.

2- Secret Da'wah also purports to guide callers to Islam to the need for taking precaution and holding fast to the means that evidently lead to the fulfillment of their Message.

Q.29 What was the attitude of Quraysh regarding the secret stage of his Da'wah?

A.29 Quraysh did not do any harm either to Muhammad (ﷺ) or to any of his companions; rather, they took a cautious expectant stance, waiting for what Muhammad's new affair could end up with. Quraysh had no reason at all why they should do them harm, as Muhammad (ﷺ) during this secret stage of Da'wah did not insult or speak ill of Quraysh's false deities; he was neutral. Moreover, Quraysh presumably had the conviction, that Muhammad was only one of those Arab holy men who liked to talk about religious matters but whose bubbling zeal is bound to abate soon. That was why they did not mind him or his companions.

Q.30 Who embraced Islam during the secret stage?

A.30 During the secret stage, a group of men and women – the early forerunners as called by Allah – embraced Islam. Foremost among them was his wife, Khadijah Bint Khuweiled, the closest person and the one that best knew him (ﷺ).

During the same period, Allah's Messenger (ﷺ) had already called to Islam those whom he knew (as having the predilection for Islam), those in whose countenance he could by intuition discern signs of goodness and holiness. Thus a group of people adopted Islam, with their number being controversial (between 40 and 130).

Abu-Bakr Al-Siddiq was categorically the most famous—next to Khadijah—one in the group. When listing the other famous men and women who embraced the religion of Islam, we readily remember Ali Bin Abi-Talib, who lived in the house of Allah's Messenger (may Allah's Grace and mercy be upon him); Zaid Bin Harithah Al-Kalbiy, the servant of the Prophet; Othman Bin Affan; Talhah Bin Ubeid-Allah; Sa'd Bin Abi-Waqqas; Yaser Al-Ansiy; Sumayyeh (Yasser's wife); Ammar (Sumayyah's & Yasser's son); Bilal Bin Rabah; Suhaib; Khabbab; and others (may Allah be pleased with them all).

The Messenger of Allah would meet with these people in the house of Al-Arqam Bin Abi-Al-Arqam in order to teach them and to recite to them the Qur'an.

Q.31 Were there any acts of worship during the Meccan Stage?

A.31 Throughout the Meccan Stage, there were no acts of worship, except for prayer that was prescribed during the Night Journey and Ascension. When the Messenger and his companions wanted to pray, they would first of all disperse among the narrow mountainous roads for fear of Quraysh. They would offer a two-rak'ah prayer at the beginning of the day and a similar one at the end of the day. Such was the case until the Five Prayers had been ordained as an obligatory act of worship, the ordainment having thus occurred on the above-mentioned Night (most probably in the tenth year of his Prophethood). As for the

rest of the acts of worship and jurisprudential rulings, they were not to be legislated until the State of Islam had been established in Medina.

Q.32 How did it happen that he (ﷺ) proclaimed his Da'wah?

A.32 After the Messenger had been secretly calling to Islam for nearly three years, during which period quite a few men and women embraced Islam—those who (both in peace as well as at war) constituted the very core of the Islamic nation especially after Hijrah and after the Messenger of Allah had passed away, Allah revealed (And give warning to your close tribesmen) (Holy Qur'an 26: 214) and (Therefore proclaim what you have been ordered to declare and shun the polytheists) (Holy Qur'an 15: 94), ordering the Prophet (ﷺ) to make his call public.

When he (ﷺ) received Allah's command, he invited his close relatives of Bani-Hashim and Bani-Abdul-Muttalib to a gathering. After the banquet he had made for them, he gave a speech, calling them to Islam and warning them, telling them that he was Allah's Messenger to them as well as to all mankind, and that there would be resurrection and retribution after death. There was disagreement among the people present, for they were divided into two groups: those who were for and others who were against Muhammad. Of those who were for him, his uncle Abu-Talib, who proclaimed his support of him, (he did not embrace Islam though). The following day, he headed for mount Al-Safa. Aiming to call people, he climbed Al-Safa and called out "*wa-sabahah* – what a lovely morning!" On hearing his call, some men of Quraysh,

including Abu-Lahab whose name was Abdul-'Uzza, came over. At that time, Allah's Messenger (ﷺ) began his speech, saying, "If I told you that behind this mountain there were some horses which would raid you, would you believe me?" They said, "Yes, for we have never heard you tell a lie." Then he went on saying, "Well, I am to warn you of severe torment." At that, Abu-Lahab said, "Damn you for the whole day! Is this what you brought us here for?" That is why the Almighty said, "Perish the two hands of Abu-Lahab". Both Abu-Lahab and his wife Um-Jamil, Arwa Bint Abi-Sufyan, died as disbelievers, thus deserving Hell-fire.

The Messenger of Allah spared no efforts in calling people, all people, everywhere to Islam. During the hajj (pilgrimage) season every year, for example, he would meet with tribes, one tribe at a time, presenting the religion and negotiating with them. Some tribes would endorse it; others would reject it; still others would scoff at it. As he deemed appropriate, he would appeal to public gatherings and congregations, or he would choose to negotiate only with the chiefs of Quraysh. As for those who have responded to his call, he would take special care to consolidate their faith. It was customary for him to meet with Muslims secretly as families either in Al-Arqam Bin Abi-Al-Arqam's house or in some other house, so that the adversaries might not watch them. Members of these families eventually formed the backbone of Islamic Da'wah both in peace as well as at war.

Q.33 What was Quraysh's attitude to his call?

A.33 Now that the Messenger of Allah has declared the call to Islam, such a decision has necessitated that Allah's Messenger clarify the Islamic attitude to idolatry and idol-worshippers. No sooner had Quraysh learnt of Muhammad's stance to idols – namely, that he looks upon them with disdain, that they are incapable of doing harm or good, that they do not deserve to be worshipped, and that those who do worship them are misguided – than they turned all against Muhammad, against his call, and against his companions. In this way, Mecca soon turned into a battlefield between right and its followers on the one hand, and falsehood and its followers on the other hand.

Q.34 What were the reasons that brought about the hostility of Quraysh to Muhammad and their resistance to his Da'wah?

A.34 Some of the reasons include:

1- Muhammad's attack of the false "gods" of Quraysh and his disparagement of those intransigent worshippers.

2- The fact that Islam had called for equality between all people – rich and poor, free and enslaved, thus dropping all sorts of discrepancy, all the values and biased scales of hierarchy of the pre-Islamic era – in lieu of all of which Islam has upheld only one criterion, namely that of piety, according to which all people are equal before Allah. No one may be considered any better than another one – except on the basis of piety. The

people of the pre-Islamic period, particularly those who were wealthy, those who occupied a prestigious status in society, those who were in power, as well as those who had been used to living callously and apathetically feeding and intruding on others, strongly opposed to the very notion of equality that Muhammad called for.

3- Fearing the Day of Resurrection and Retribution after death for their bad deeds.

4- The conviction that they should hold fast to the religion that had been handed down to their parents by generations of forefathers, and that probably out of respect and dutifulness to all the older generations they should reject any other religion. As Allah has said, {And when it is said to them, 'Come to what Allah has revealed and come to the Messenger!' they would say, 'Suffice it to say that which we found our fathers following'.} (Holy Qur'an 5: 104)

Q.35 Who were the companions tortured most by Quraysh?

A.35 Most of the companions on whom the greatest torment was inflicted were black slaves (like Bilal); followers (like Yaser, Khabbab, and Suhaib); and the miserable, those Muslims who were deemed weak for lack of a defender or tribe to back them up. That the oppressed and wretched Muslims were subjected to the most severe chastisement is true, but this did not mean that prominent and leading personalities among the companions and that those who did have a tribe to defend them (like Abu-Bakr Al-Siddiq and Mus'ab Bin Umair) were in complete safety. As

a matter of fact, they were subject to harm – but not to the level of being killed, cauterized or tortured by the scorching sand of the desert, or the like (as would be the case with someone who was deemed weak).

As for the Messenger (ﷺ), despite the fact that Quraysh had been aware that he was under the patronage and the protection of Abu-Talib, the Master of Quraysh who was accorded respect and high esteem, he was subject to being hurt, to physical harm, as well as to several attempts which aimed at murdering him, as would be explained later in this book.

Q.36 How did Quraysh fight Da'wah?

A.36 Quraysh did not spare any form of harm and persecution to hurt Muhammad and his companions. Thus starting with scoffing and ridicule, and proceeding to slandering and winking, all the way through to cauterization and killing. Owing to their faith, however, they resorted to patience, which rendered physical harm in the cause of Allah tolerable and even sweet. Quraysh were adamant that they should put an end to Muhammad and his Da'wah by adopting carefully planned strategies:

1- Dissuading Abu-Talib from backing up his nephew. In their attempt to exert some pressure on his uncle Abu-Talib, who kept defending Muhammad and backing him up, a selected group of Quraysh chiefs met with Abu-Talib several times, asking him to tell Muhammad to desist from insulting their gods, abusing their ways of thinking and charging their forefathers with disbelief. However, Muhammad turned a deaf ear to that, and went on with his Da'wah. Therefore they came to

Abu-Talib for still another time, offering that he take Umarah Bin Al-Walid—provided that he give them Muhammad (ﷺ), a man for a man. Abu-Talib refused; whereupon they threatened that they would clash with Muhammad and his followers. Communications, which had continued right until the day of Abu-Talib's death, were not destined to be in the interest of Quraysh, for Muhammad carried on his Da'wah; his proponents increased in number and Abu-Talib had, until the last day of his life, continued his support of Muhammad. Having stood for Muhammad all his life, Abu-Talib is deemed to be one who is to be least tortured by Allah in the Hereafter (because he died as a disbeliever). Surrounded with only shallow Hell-fire and with two embers under his feet, Abu-Talib's brain is foreseen to be boiling – from the terrible scene thereof, we seek refuge in Allah.

2- Imputing unfair qualities to Muhammad (ﷺ). In an attempt to repel people away from him, the Messenger of Allah was unfairly charged that:

A-he was mad: {And they said, "O you who received the message, you are insane." } (Holy Qur'an 15: 6).

B-he was a magician: {The disbelievers said, "This is a lying magician"} (Holy Qur'an 38: 4); { "You only follow a man bewitched."} (Holy Qur'an 17: 47).

C-he was a liar: {The disbelievers said, "This is a lying magician"} (Holy Qur'an 38: 4).

3- Claiming that the religion he introduced was no more than legends and falsities of past generations: {And they say, "Tales of the

ancients; he wrote them down; they are dictated to him morning and evening" } (Holy Qur'an 25: 5).

4- The use of mockery, derision, winking, defaming and similar forms of demoralizing disparagement of the Messenger (ﷺ), his companions and his Da'wah; {Those who committed crimes used to laugh at those who believed. And when they passed by them, they would wink at one another.} (Holy Qur'an 83: 29-30).

5- Asking Muhammad (ﷺ) for one miracle after another as a precondition to believe in him and to follow his Da'wah. Although Muhammad furnished some miracles for them, they did not believe in Allah. Initially, those polytheists asked the Messenger of Allah (ﷺ) that the moon be rent asunder. When this miracle was fulfilled, that is, when the moon was rent asunder into two halves, with each half being on a mountain, the polytheists said, "Muhammad's magic has reached the sky!" Hence, Allah said, {The Hour is drawing near and the moon is rent asunder. And if they should see a Sign, They will turn back and say, 'it is magic continued'} (Holy Qur'an 54: 1-2). Out of haughtiness, intransigence and stubbornness, they said (as mentioned in the Isra' Chapter – chapter 17): {We are not going to believe in you unless you cause a fountain to gush forth from the earth; unless you have an orchard with palm-trees and vineyards and then you cause to gush forth, flowing abundantly through it; unless you cause the sky to fall into little flakes upon us; unless you bring Allah and the Angels before us; unless you own an ornamented house; unless you have ascended into heaven – but we are not going to believe it that you have done so before you have caused a Book, which we can read to descend on us. Say, 'Glorified be my Lord!

But am I anything other than a human Messenger' } (Holy Qur'an 17: 90-92).

6- Bargaining and asking for concessions. Under the illusion that right and wrong could be reconciled and that Islam – the true Divine religion and idolatry – could come to a compromise half way in between, Quraysh also asked the Messenger (ﷺ) to make some concessions. This situation is described in the Quranic verse, {They would be happy that you cajole them, in which case they would do likewise, returning the compliment to you.} (Holy Quran 68: 9).

Thus they suggested to the Messenger (ﷺ) that "you worship our deities on alternating days and we worship your Lord on other days, alternating, too." In this context, Allah revealed the Quranic verses in reply, {Say, 'O you disbelievers! I do not worship what you worship. Nor am I going to worship what you are worshipping...' } (Holy Quran 109: 1-6). Again, when Abu-Talib became fatally ill, a negotiating delegation from Quraysh came, asking him to act as an intermediary to take a final word from Muhammad (ﷺ) and in turn to give their word to him. Abu-Talib called for the Messenger (ﷺ) and said to him, "Dear nephew! These are the nobility of your folks. They have gathered and come over to you seeking a give-and-take deal. "The Messenger (ﷺ) said, 'Dear Uncle! One word – once they have given it to me, they will have all the Arabs in their possession; they will also have all non – Arabs subjugated.' Excited, the delegates reiterated 'one word?' He replied, 'Yes,' whereupon, Abu-Jahl said, 'By your father! We will give it to you – and even ten times as much more.' He (ﷺ) said, 'That you say there is no deity but Allah; and that you discard all the other 'deities' that you worship.' They clapped

their hands, expressing their mockery. They commented on what he had said, 'Isn't it strange of you, Muhammad, that you should be driving at making all our gods into one?'

7- Offering highly desirable enticements: When Quraysh delegated Utbah Bin Rabi'ah as their representative proponent and tactful spokesman in the negotiation with the Messenger, he said, "My nephew, you occupy in relation to us, as you will certainly know, such a place as far as ancestry. You have brought up such a great issue to your folks with which you have caused them to be disunited and their ways of thinking to be derided; you have found fault with their gods and religion, and have charged with disbelief those forefathers who passed away. Therefore, listen to the matters that I am going to present to you. Think them over, for you might accept some of them." He (ﷺ) said, "Go ahead, Abal-Walid." Utbah said "Thus, my nephew, if the aim of the issue that you have brought up should be wealth, then we will collect from our own wealth so much money as to render you the wealthiest of us all. If the aim is prestige, we will acknowledge you as our superior leader, so that we may not make any decision without your consent. If the aim is presidency and domination, we will acknowledge you as king." If that which occurs to you is something related to some mysterious insinuation of jinn that you are unable to ward off, we will seek the proper medication, giving away our tremendous wealth so that you will be perfectly cured." When Utbah finished his talk, he (ﷺ) said, "Have you finished, Abal-Walid?" The latter said that he did. He (ﷺ) said, "Now listen to me!" He recited the initial verses of the Chapter of Fussilat- chapter 41, the last verse being: (If they should turn back, then say, 'I have warned you against a

thunderbolt like that which the people of 'Ad and that which struck the people of Thamoud') (Holy Quran 41: 13).

8- Raising insuperably hard questions, which are intended to strike him off balance. Quraysh delegated a group of men headed by Al-Nadhr Bin Al-Harith and Uqbah Bin Abi-Mu'ait to Medina. Their task was to get from the Jews there questions for Muhammad to answer, but are such as would throw him off-balance. The Jews instructed them to ask the questions concerning the "Cave Dwellers," "Zul-Qarnain" and the "Soul". However, Allah foiled their stratagem for He had revealed upon His Messenger the Quranic verses that answer their questions.

9- Launching a sound-confusion campaign: In their attempt to muffle Muhammad's recitation and to make it difficult to make out, and thus to spoil the effect on the listeners, the polytheists urged each other to make loud and disagreeable noise when they heard the Prophet reciting the Quran. This strategy of distorting the effect of the Quran is referred to in the verse: (And those who disbelieved said, 'Do not listen to this Quran and talk nonsense [while it is being recited,] so that you might be the winners') (Holy Quran 41: 13).

10- Launching a brainwash counter-Da'wah campaign: Quraysh assigned a number of their youths and men for the task of distorting the image of Muhammad and Islamic precepts through the dissemination of erroneous and maliciously abusive information about the Prophet (ﷺ) among Arab tribes during the Pilgrimage season. More specifically, those men and youths would be scattered in strategic "check-points," as it were, making sure that no passerby would escape the malicious counter-Islam campaign. What they did to Al-Tufail Bin Amr Al-Dousiy, the Chief of Al-Dous tribe, was nearly typical of what they

did to others. For fear that on meeting with Muhammad the said Chief of Tribe might embrace Islam, Quraysh warned him of Muhammad so impetuously and emphatically that he (ﷺ) made up his mind not to meet Muhammad or listen to him. Thus when he went to the Holy Mosque, he stuffed his ears with cotton so that he might not hear Muhammad's recitation.

During seasons, while Muhammad went round in Mina, Ukaz and crowded places, Abu-Lahab (the Messenger's uncle), would walk behind him closely. While the nephew was preoccupied with Da'wah and calling people to Allah, his uncle's preoccupation was to caution people against obeying him and to call him names, saying: "He is both a convert and a liar."

11- Launching corporeal harm campaign on the Messenger (ﷺ) and on his companions (may Allah be pleased with them). Led by people from Quraysh, some of whom were Abu-Jahl, Abu-Lahab, AL-Hakam Bin Al'As Bin Umayyah, Uqbah Bin Abi-Mu'eet, Udai Bin Hamra' Al-Thaqafiy, Ibn Al-Asda' Al-Hathliy, Um-Jamil (Abu-Lahab's wife), the campaign had several forms of inflicting harm on the body of the Messenger. One of those forms was that they would collect the disgusting entrails of a slaughtered camel or sheep. When he fell prostrate during prayer to his Lord, they would dump entrails on him (ﷺ), and then burst out laughing, amusing themselves.

- Another instance of evil being done to him is provided by Umayyah Bin Khalaf, who, whenever he saw the Messenger of Allah, would wink at him. Hence the Chapter of Al-Humazah – chapter 104, in connection with the evil doing of the said Umayyah, was revealed: {Woe to every backbiter and slanderer} (Holy Quran 104: 1).

- On the authority of Abu-Hurairah (رضي الله عنه), Muslim reported that the Prophet (ﷺ) said, "Abu-Jahl said, 'How could Muhammad soil his face with dust amongst you?' 'Oh, yes,' it was said. 'Then, by Al-Lat and Al-Uzza,' he said, 'I am going to trample over his neck and to soil his face with dust.'" Thus he came up to the Messenger of Allah (ﷺ) while in prayer aiming to trample on his neck – only to retrace his steps on the spot, fending off with his hands. "What's the matter with you, Abal-Hakam?" they wondered. "Between me and him, there was a trench of fire, horror and wings!" "If he had drawn near me," Allah's Messenger said, "the Angels would have snatched him away piecemeal, one organ at a time."

- Al-Bukhari reported on his authority down to Urwa Bin Al-Zubair said, "I asked Abdullah Bin Amr about the worst thing that the polytheists did to Allah's Messenger (ﷺ). He answered, 'I saw Uqbah Bin Abi-Mu'eet come to the Prophet while he (ﷺ) was praying. Then he had his apparel put round the Prophet's neck and strangled him hard, almost to death. It so happened that Abu-Bakr appeared on the scene and managed to ward Uqbah off the Prophet (ﷺ), saying: *Would you kill a man for saying My Lord is Allah now that he has brought you clear signs from your Lord?*" Another cruel incident occurred when the polytheists hit the Messenger of Allah (ﷺ) until he fell unconscious. When Abu-Bakr came to fend them off, he was hit so hard that he had to be carried home unconscious.

- There were still many other instances of physical harm inflicted upon Allah's Messenger (ﷺ). He was subject to being murdered so many times that Abu-Talib had to call upon Banu Hashim and Al-Muttalib for support. Thus Quraysh laid a siege in Abu-Talib mount road. Then they

made their final attempt, that is when they met in Dar Al-Nadwah to confer on matters related to the Messenger of Allah (ﷺ). They finally agreed to kill him at his home. However, Allah the Almighty told His Prophet of the conspiracy and ordered him emigrate to Medina.

- As for the companions in Mecca, they were subject to corporeal harm that was by far greater than that which befell the Messenger (ﷺ). Some of the companions like Yaser and his wife Sumayyah were tortured to death; others, like Khabbab Bin Al-Arat, were tortured by means of fire; still others, like Bilal and Suhaib Al-Roumiy, Abdullah Bin Mas'oud, Uthman Bin Madh'oun, Uthman Bin 'Affan, as well as other companions, were tortured mercilessly, so they emigrated to Medina, leaving behind their property and families. Although the companions were severely harmed, none of them renounced his/her faith. This qualified them to be praised by Allah, Who was pleased with.

Q.37 What was the rationale behind Abu-Talib's protection of the Messenger (ﷺ) despite his continued adherence to a religion other than Islam?

A.37 In his *The Beginning and the End*, Ibn Kathir (may Allah have mercy on him) mentions two points in this regard. One is that Allah has thereby tested Abu-Talib's heart and shown that his affection for Muhammad is genuine rather than affected. The other point is that if Abu-Talib had embraced Islam, he would not have continued to enjoy the prestigious position and high esteem among Quraysh; rather, he

would have been subject to impudence, insults, disrespectful acts and corporeal harm.

Q.38 What was the attitude of the Messenger (ﷺ) to such acts of persecution that he and his companions experienced at the hands of Quraysh?

A.38 When it so happened that a set of maltreated people came over to the Messenger asking his permission to fight in self-defense and to take revenge on those who had oppressed them, he did not allow them to do so, but he told them to have patience, forbidding them to fight before Allah has given His permission to do so. As a matter of fact, he would pass by some of those like the Ammars while being ruthlessly tortured and, because he was then incapable of doing anything of help to them, all could do then was to say, "Have patience!" It is worth mentioning, however, that he (ﷺ) devised two ways or outlets to mitigate the agony of the persecuted:

First, he made of Dar Al-Arqam Bin Abi-Al-Arqam Al-Makhzoumiy the center for Da'wah, worship and get-together meetings. Thus he could meet with his companions and recite the Quran to them; and it was there where they could pray in private. In brief, the center provided an outlet for safety, security and relaxation. As for him, he (ﷺ) would perform prayers in public, call to Allah, unmindful of potential scoffing or aggression, for patience and steadfastness are two important qualities that Da'wah entails.

The other outlet was emigration to Abyssinia. When it happened that his companions complained to him about the harm they would encounter at the hands of Quraysh, he suggested that they could emigrate to Abyssinia, the land of truthfulness and the country ruled by a king "none of whose subjects may be oppressed". He told them, "you could stay there in safety until Allah has dispelled your worries and provided you with relief."

Q.39 Who were the most famous personalities that embraced Islam during this critical stage? What was the influence of their embracement of Islam upon Muslims and upon Quraysh?

A.39 The most famous personality to embrace Islam at this stage was the Messenger's uncle and foster-brother, Hamzah Bin Abdul-Muttalib. Being courageous, Hamzah was feared by Quraysh and its chiefs. Indeed, for a great man like Hamzah to embrace Islam can signal a turning-point in Islamic history; it was a cause for rejoicing and an outlet for relief. How it came about that Hamzah had proclaimed Islam was due to the highly provocative news communicated to him by Abdullah Bin Jad'an's bondwoman to the effect that Abu-Jahl had insulted Muhammad and wounded him. Out of fanaticism, Hamzah went to take revenge on Abu-Jahl for his nephew. While Abu-Jahl was snugly seated with his henchmen around him as usual, Hamza hit him with his bow, which caused a wound, and so it began to bleed. "How dare you insult him now that I have adopted his religion?", Hamza said to him.

The startling statement thus marked the beginning of Hamza's embracement of Islam. This event took place after the Messenger of Allah had started to meet with his companions in Dar Al-Arqam's, the sixth year of the Mission. A few days after Hamza had declared Islam, Umar Bin Al-Khattab (رضي الله عنه) embraced Islam too. This second important event was Allah's response to the supplication made by the Messenger of Allah: "O Great Allah! Have Islam dignified by either of the two men that you like better: Abu-Jahl or Umar Bin Al-Khattab;" it was the latter, whom the Messenger of Allah designated "Al-Farouq," i.e. the demarcating criterion [between Truth and Falsehood], that was dearer to Allah. Indeed, Islam was given greater esteem and might by Umar's declaration of Islam. As Bin Mas'oud put it, "Umar's adoption of Islam has signaled a triumph; his emigration has been a victory; his position as an emir has been an act of mercy. We never dared to pray at the Kaaba before he became a Muslim. When he did, he clashed with Quraysh. The fight continued until he won the battle. He prayed right at Kaaba, and so did we. "Suhaib is reported to have said, 'It is when Umar became a Muslim that Islam emerged, to which he called publicly, that we would sit in circles around the House and circumambulate it,' that we took revenge on those who had treated us rudely, treating them in like rudeness. The fact that Umar embraced Islam had such a mitigating effect upon the hegemony of Quraysh, their arrogance, and the extent of the harm done to Muslims; on learning of Umar's embracement of Islam, they said, "the folks have avenged themselves on us."

Q.40 What did the Prophet (ﷺ) do about Quraysh's persecution of Muslims?

A.40 He ordered his companions to emigrate from Mecca to Abyssinia. This shows the permissibility of emigration from a polytheistic country into one subscribing to Islam, if any; otherwise, into some other country where it would be feasible for Muslims to perform their religious duties freely (even when the country happens to be non-Islamic).

The Prophet (ﷺ) said, "Emigration will not come to an end until repentance has ceased; repentance will not cease until the sun has risen in the west."⁽²⁾ Emigration is of two types: mandatory and commendable. It would be mandatory in case the Muslim is unable to proclaim and perform his religious duties. Allah said, {When those that our Angels cause to die—those that have done wrong to them—are asked, 'how have you been?' They would answer, 'We have been treated as being weak, powerless people on the earth.' 'But wasn't Allah's land vast enough for you to migrate through?' They would be asked again. Those people shall have Hell as their abode. And what a bad destination!} (Holy Quran 3: 97). Such an awful threat points to the necessity for emigration.

As for the commendable type of emigration, it is indicated in case one is capable of undertaking it while he is able to practice his religious duties in public.

² Reported by Abu-Dawoud.

Q.41 When did the first emigration of Muslims to Abyssinia take place, for what reasons and did they settle there?

A.41 It was in the month of Rajab, the 5th year of the Mission, that the first group of companions emigrated to Abyssinia upon the order of the Prophet (ﷺ). The group, which consisted of 12 men and 4 women, was led by Uthman Bin Affan, who was accompanied by his wife Ruqayyah, the daughter of the Prophet (ﷺ).

The emigration was mandatory owing to the increasing harm and torture inflicted by Quraysh on the companions, and owing to their utter inability to defend themselves, mainly because they were few in number as well because they were forbidden to fight at that stage. Thus they emigrated in order to safeguard their religion (Fig. 2). Thus they emigrated to a country where they could seek peace and security, rather than to a land of faith, as was the case in their subsequent emigration to Medina.

The early emigrants stayed in Abyssinia for the 3 months of Rajab, Sha'ban, and Ramadan. In Shawwal, they went back to Mecca, which they had felt homesick for. The reason why they returned was the news in circulation that Quraysh had embraced Islam. On approaching Mecca, however, it turned out that the news as to the conversion of Quraysh to Islam was incorrect, and that Quraysh persisted in their disbelief and in torturing Muslims, which caused some of the emigrants to go back to Abyssinia; others entered Mecca in disguise or asked some people from Quraysh for protection.

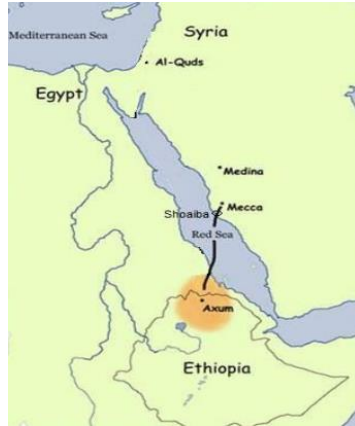


Figure (2): Emigration to Abyssinia

Q.42 When was the second emigration to Abyssinia?

A.42 Some of the early emigrants, having entered Mecca in Shawwal of the sixth year of the Mission, they realized, and so did all the other Muslims, that Quraysh persisted in their disbelief and in their unfair accusation of the Prophet (ﷺ). They also realized that Quraysh was still keen on doing harm to Muslims and torturing them. As for those who came back to Mecca from Abyssinia, they led a life that was in no way comparable to that they had enjoyed in Abyssinia, for now they were deprived of anything that could bring about that sense of peace of mind, safety for themselves and their families as well as security and freedom of worship. Thus they made up their mind to go back to Abyssinia and join those who had gone back at the beginning.

When the Prophet (ﷺ) saw that Quraysh's persecution of his companions was even on the increase, he ordered them to emigrate to Abyssinia for the second time. Thus they followed one another in rapid succession, so that their number became about 83 men and 19 women. They were all led by Ja'far Bin Abi-Talib (رضي الله عنه). They all resided in the Abyssinian land, enjoying security and safety concerning their lives as well their religion. When they learnt of the Prophet's emigration to Medina, some of them returned there while others remained until the Messenger of Allah sent a letter to Negus, King of Abyssinia asking him to send him those who remained. It was in the seventh year AH (after Hijra) that all the companions that had remained Abyssinia went back, led by Ja'far Bin Abi-Talib.

Q.43 What was Quraysh's attitude to those who emigrated to Abyssinia?

A.43 It was hard for Quraysh to know that Muhammad's companions were living in safety with their minds set at ease in Abyssinia. Um-Salamah (may Allah be pleased with her) said, "When we arrived in Abyssinia, Negus proved to be very kind and hospitable. We felt secure about our religion. We worshipped Allah without getting hurt or hearing anything that would hurt us."

Thus, when Quraysh learnt of this, they plotted to have the emigrants back in Mecca. Therefore, they sent two men to the Negus, and they took with them lots of presents for him and the patriarchs. Quraysh had chosen for the task Amr Bin Al-'As and Abdullah Bin Abi-

Rabi'ah, who met Negus and gave him and the patriarchs the presents. They hoped to win them over, virtually by way of bribery. When the Qurayshi delegation explained the matter to the Negus, he asked to meet with the Muslims, so as to hear from them.

Therefore, the Muslim delegation came headed by Ja'far Bin Abi-Talib. Ja'far explained to the Negus in succinct words the truth about Muhammad (ﷺ) and his Divine Message. He also explained the truth about Islam, Muhammad's (ﷺ) call and what Quraysh had done to them. He recited the first few verses of Chapter of Mary – chapter 19, which caused the Negus and the Patriarchs to weep. Negus said, "Both this and that which Jesus upheld emanate from the same source"; and refused to give the Muslims over to Amr and his companion. On the following day, Amr Bin Al-'As had a tricky idea; he devised an artifice: he told the Negus, "Those people say something great about Jesus." Negus summoned them. "What is it that you say about Jesus?", he asked. "We say only that which our Prophet has said about him," Ja'far replied; "He is Allah's servant, spirit and word, which He has given to Virgin Mary." Negus picked up a stick from the ground and said: "Jesus is no different from what you say, not even in as much as the breadth of this stick." Thus, he offered safe haven to the Muslim emigrants. They continued to live in Abyssinia until the 7th year AH when they left as I have pointed out earlier. Quraysh's attempt was a fiasco. Negus (رضي الله عنه) embraced Islam. Allah made his sovereignty stable and helped him to defeat his opponents on account of his conversion to Islam. Negus gave them back the presents and other precious things and said, "By Allah, Allah did not take a bribe

from me when He restored my sovereignty; He did not support my opponents; how can I disobey Him?"

Negus (whose name was Asshamah Bin Abjar) died in the 9th year AH. The Messenger of Allah (ﷺ) and his companions offered absentee funeral prayer for the deceased.

Q.44 What course of action did Quraysh take?

A.44 Having failed to get back the emigrants to Abyssinia, seeing that they are leading a safe life there, and that Islam was making a lot of progress following the embracement of Islam by Hamzah, Umar Bin Al-Khattab, Negus, Al-Tufail Bin Amr Al-Dousiy and others; that Muhammad was indefatigably and tirelessly determined to carry on his call, that Quraysh's position was getting weaker, and that all strategies adopted to combat the Islamic Da'wah turned out to a fiasco, they decided to put an end to all those problems by killing Muhammad (ﷺ). Bin Isshaq, 'Urwah Bin Al-Zubair, Ibn Sa'd and others observe that "when Quraysh found that the companions had succeeded in finding a safe haven, that Umar and Hamzah had adopted Islam, and that Islam had disseminated among the tribes, they unanimously agreed to kill Allah's Messenger (ﷺ)." When Abu-Talib heard of the conspiracy, he called for a meeting of Bani Hashim and Bani Al-Muttalib. Thus they had him move into their locality, protecting him against whoever intended to murder him. Out of tribal fanaticism, they all responded positively except for Abu-Lahab. When Quraysh learnt of this, they met and agreed to issue a sheet in which they pledge to have no dealings or

intermarriages with Bani Hashim or Bani Al-Muttalib unless they give them over Muhammad (ﷺ). To ensure solemn commitment to Al-Sahifah (the Sheet) by all, it was hung inside Kaaba. Furthermore, a blockade was imposed on Abu-Talib's locality, thus besieging the Messenger of Allah and those with him. It lasted for three years starting from the first day of Muharram in the 7th year of the Mission. The blockade was too tough for the besieged to bear, for they were deprived of food, as the polytheists could afford to buy food regardless of how high the price was. The besieged people could not get any food or clothing except for what they could get secretly. The fact that they would starve almost to death compelled them to eat animal skin and leaves. Women and young boys would be heard crying because of starvation. For fear of being killed or getting harmed, the besieged would not leave the place except in the sacred months. The Prophet (ﷺ) would go out in the sacred months to call people coming to Mecca to Islam. Three years had passed when, on the first day of Muharram in the 10th year of the Mission, the sheet was nullified. At that time, some men from Quraysh, including Zuhair Bin Abi-Umayyah Al-Makhzoumiy, Hisham Bin 'Amr, Al-Mut'em Bin 'Udaiy, Al-Bukhtariy Bin Hisham and others who were dissatisfied with the sheet and the boycott in the first hand, headed towards the holy Mosque. They talked to the chiefs of Quraysh about the Sheet, suggesting that it should be revoked. Abu-Jahl was strongly opposed to the idea.

It happened that Abu-Talib was in the mosque. The Almighty had informed his Prophet of the sheet, and that He had sent a woodworm to damage every word in it related to inequity and boycotting, with only

the two words in it remaining intact: باسمك اللهم (Bismika Allahumma, i.e. In Your Name O Great Allah). The Messenger of Allah told his uncle about this. None had known about the sheet that was hung inside Kaaba, except these two. When Abu-Talib entered the mosque, it was clear that he was worn down by the siege. However, when the argument over the sheet between supporters and opponents it got hot and voices grew louder, Abu-Talib joined them and told them what Muhammad had said. He said to Quraysh: "If it turns out that Muhammad is lying, we will give him up to you; if truthful, you will revoke the boycott and the inequities imposed on us." They said, "Fair enough." On going to see the sheet, they could see that, as Allah's Messenger had said, a woodworm had eaten it in its entirety, save the phrase, "In Your Name O Great Allah". The Sheet was thus revoked. The Messenger of Allah (ﷺ), together with those who had been with him, went out of the Shu'b, and that incident was a piece of evidence that confirmed the truthfulness of his Prophethood. However, as Allah said, {when they behold a Sign, they will turn back and only say 'It is only a matter of magic continuing'} (Holy Quran 54: 2).

Q.45 What are the most prominent events after the revocation of the Sheet and the ending of the boycott?

A.45 Allah's Messenger (ﷺ) carried on his Da'wah. Abu-Talib went on his support and protection of Muhammad; Quraysh persisted in their disbelief, turning people away from Muhammad's Da'wah and their

persecution of Muslims. Abu-Talib was by now past the age of eighty. By the time the boycott had ended, he fell ill and was debilitated. Before long, he was fatally ill. When he was just about to die, the Prophet (ﷺ) came to see him, while Abu-Jahl was there too. "Dear Uncle, Say only this: "There is no deity but Allah", words with which I may argue for you before Allah." Abu-Jahl said to Abu-Talib: "Are you going to shun Abdul-Muttalib's religion?" He continued to negotiate with him but his last utterances were "Rather, the religion of Abdul-Muttalib". He died in the month of Rajab in the 10th year of the Mission. The Messenger was very sad about his uncle's death and said: "I am going to ask Allah's forgiveness for you, unless I am forbidden to." On that occasion, the following verse was revealed: (The Prophet and those who believe are not supposed to ask forgiveness of Allah for the polytheists even though they may be their kith of kin after it has become evident to them that they are Hell-dwellers.) (Holy Quran 9: 113). When he was still a polytheist, Al-Abbas Bin Abdul-Muttalib, the Messenger's (ﷺ) uncle wondered ironically if he had been of any avail for his uncle, "for he used to protect you and get angry on your account!" The Prophet's reply was, "He would be surrounded up to a shallow level of Hell-fire; had it not been for me, he would have been at the very bottom of the fire."⁽³⁾

In Ramadan, in the 10th year of the Mission, that is 3 months after the death of Abu-Talib, Khadijah (may Allah be pleased with her) passed away. It was not until she had fallen ill and when she was over 65 years old that she could go out of the Shu'b. The Messenger of Allah was greatly and most bitterly sad about her. Alone, he cried his eyes and his

³. Reported by Al-Bukhari.

heart out, for he had lost Khadija, the righteous wife; Khadijah, the first lady to believe in his Da'wah, to stand by him and support him greatly in critical situations. At the end of a day during which he had been experiencing such intolerable harm all day long, when Muhammad returned home, he would find Khadijah the best person to alleviate his suffering, mitigate his agony, dispel his worries, console him and raise his morale. May Allah then be pleased with her; may He reward her with the best recompense! Narrated Abu Huraira: Gabriel came to the Prophet and said, "O Allah's Apostle! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue."⁽⁴⁾

That year was called "the Year of Sadness", owing to the calamities that befell the Prophet, especially the death of his wife and uncle, who had supported and protected him the most.

Q.46 What was the attitude of Quraysh towards Muhammad like after the death of his wife and uncle?

A.46 After the death of Abu-Talib, the Messenger (ﷺ) was at a great disadvantage. Impudent people now had the audacity to do him a lot of harm and even humiliate him. "It was not until Abu-Talib had

⁴. Reported by Al-Bukhari.

died," he said, "that Quraysh insolently inflicted on me something that I abhorred."

Q.47 Did he (ﷺ) get married after after his first wife passed away?

A.47 Yes, he (ﷺ) married Sodah Bint Zam'ah (may Allah be pleased with her) in the month of Shawwal, the 10th year of the Mission. Sodah and her husband Al-Sakran Bin Amr, who had died as an emigrant either on the land of Abyssinia or after coming back from it, were both among the first people to embrace Islam. After Sodah's Uddah (i.e. Mourning Term) had ended, Allah's Messenger (ﷺ) asked her hand in marriage. Thus she was his first wife after Khadijah.

Q.48 Did he (ﷺ) think of going on with his Da'wah beyond Mecca?

A.48 Yes, he did. After ten years of calling Quraysh to Islam, the strenuous efforts he had made were all of no avail, for their reaction was nothing other than turning away, intransigence, doing more harm and charging him with telling lies. Therefore, he began to think of other alternatives where he might find better response to his Da'wah and of some other people, who might support and protect him. Then it dawned on him (ﷺ) that the people of Taif should rank first on his hierarchical order, due to the fact that he had been fostered by Halimah Al-Sa'diyah

who came from the locality of Bani Sa'd Bin Bakr, which was situated east and southeast of Taif, and the dwellings of Bani Sa'd are extant until today, which simply meant that they were his uncles. Furthermore, Taif was close to Mecca. Thus in the month of Shawwal in the 10th year of the Mission, he (ﷺ) set out to Taif, accompanied by his Mawla (adopted child), Zaid Bin Harithah. When he arrived at it, he went to the overruling men of Tha'qif who were in power, namely, Habib, Abd-Yaleil, and Mas'oud (sons of Amr Bin Umair Al-Thaqafiy). Having explained what it was about, he asked them to embrace Islam. However, they refused and scoffed at him (ﷺ). Thus he requested them not to tell anyone about it, for fear that people may be instigated against him. The Prophet (ﷺ) stayed in Taif for 10 days, during which he called to Islam whomever he met. But they rejected his Da'wah and adopted a hostile attitude towards him, and tempted insolent boys and slaves to call him names, do him physical harm and stone him. Therefore, he as well as his Mawla were forced to leave. They finally found resort in an orchard, which belonged to Utbah and Sheibah, the two sons of Rabi'ah, who were then in Taif. Sitting in the shade of vineyard, he made his well-known supplication, one that has been handed down from one generation to another:

"O Great Allah! It is to You that I complain about my powerlessness, lack of resourcefulness and being humiliated by others. O You, the most Merciful of the Compassionate! You are the Lord of those who are deemed to be weak; You are my Lord, too! To whose care have You entrusted me? Is it to a stranger who is wearing a frown when he looks at me? Or is it rather to an enemy

in whose possession you have rendered my affair? If it is not that I have incurred your wrath, then I do not care, You have granted me much better health than I do deserve. I seek refuge in the light of Your face, with which darkness has been dispelled and in which the worldly affair and that of the Hereafter has been made good, against the possibility that You should inflict Your anger or that Your indignation should befall me. For You rests the decision as to the extent of admonition I would need so that You might be satisfied with me. There is no power or strength save that which emanates from You."

Feeling sympathy for Muhammad, Utbah and Sheibah sent him some grapes from the orchard with his servant Addas. When the Prophet (ﷺ) wanted to eat, he said, "Bismillah" (i.e. in the name of Allah). Addas being surprised to hear an utterance that nobody had ever said, the Messenger told him that he was a Prophet. Addas therefore kissed the Prophet's (ﷺ) head, hands and feet.

Then he (ﷺ) made his way back to Mecca. When he reached Qarn Al-Tha'alib, now called Qarn Al-Manazil or Al-Sail Al-Kabir (the Great Torrent), Allah sent him Gabriel together with the Mountain Angel in a cloud. The latter said, "O Muhammad, tell me if you want me to have the two mountains close in on them." The Prophet said, "Oh, no! I would rather hope that Allah might bring out from their posterity such monotheistic men as would worship only Allah and associate none with Him."

When he (ﷺ) got to Wadi Nakhlah, where he stayed for a few days, Allah sent him a group of jinn. Having listened to his recitation

(ﷺ), they believed in him and went off to call their folks to what they had heard – which was indeed the truth. A few days later, he (ﷺ) entered Mecca under the protection of Al-Mut'am Ibn Udayy.

Q.49 How many times did the Night Journey and the Ascension occur?

A.49 It occurred only once.

Ibn Al-Qayyim said, "... Then he was caused to go on the Night Journey to the Al-Aqsa Mosque. Then he was made to ascend above the heavens to Allah, both in body and soul. This occurred only once."

Ibn Abi Al-I'z, who penned *Sharh Al-Tabarwiyah*, said, "Major scholars of transmitted Hadiths are agreed that the Night Journey occurred once only".

Q.50 What is the truth about the Night Journey and the Ascension? What was it like?

A.50 The truth about it is that Allah caused his servant Muhammad, while he was awake, to travel from the Sacred Mosque to Al-Aqsa Mosque on Al-Buraq (a steed ridden by the Prophet) accompanied by Gabriel (Figure 3). In Al-Aqsa, he performed prayed with all the prophets as an Imam. On that night too, he ascended from Jerusalem to the proximate heaven, where he met Adam, whom he greeted; next, he was caused to ascend, together with Gabriel, to the

second heaven, in which he met 'Isa (Jesus, ﷺ) and John (both of whom he greeted); next, he was caused to ascend to the third heaven, where he saw Joseph (who had been given a considerable portion of handsomeness); next, he was caused to ascend to the fourth heaven, in which he saw Idris; next, he was caused to ascend to the fifth heaven, in which he saw Aaron; next, he was caused to ascend to the sixth heaven, in which he saw Mousa (Moses, ﷺ) ; next he was caused to ascend to the seventh heaven, in which he met Ibrahim (Abraham). Thus he would greet all the Prophets that he met, who would greet him back, acknowledging his Prophethood. Then he (ﷺ) came to Sidrata Al-Muntaha (a large enigmatic Sidr tree that marks the end of the seventh heaven), where he saw Gabriel in his true form, one with as many as six hundred wings. Finally, he (ﷺ) was raised far above Sidrat Al-Muntaha to an altitude that neither a Prophet with a Mission nor a close Angel had yet culminated. There, his Lord talked to him and granted him what He had wanted to give him. He as well as all Muslims were henceforth obligated to offer prayer: at first, 50 prayers were required per day, but the number was then reduced to only 5 prayers per day (i.e. every 24 hours).

The question as to whether the Prophet (ﷺ) did see his Lord on the Ascension Night, there is no piece of evidence to verify it. There is a Hadith narrated by Muslim on the authority of Abu-Dhar (رضي الله عنه); "Abu-Dhar asked the Prophet, 'O Messenger of Allah! Did you see your Lord?' He said, 'Light! How could I have seen Him?'"

On this journey, the Prophet saw a lot of the Signs of his Lord; he saw Paradise and Hell; (He saw a lot of the Great Signs of his Lord)(Holy Quran 53: 18).

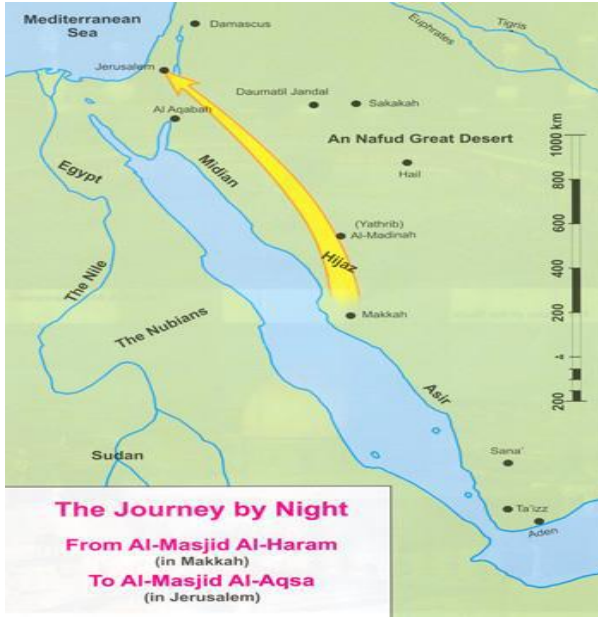


Figure (3): The Night Journey

Accompanied by Gabriel, he (ﷺ) returned to Jerusalem, from which he came back to Mecca before dawn.

Q.51 What was the reaction of Quraysh like to the event of the Night Journey and the Ascension?

A.51 When he (ﷺ) went to the Mosque to tell his people about the event, he was worried that Quraysh might charge him with telling lies. Thus he sat by Kaaba silent, with his head bowed. Seeing him in such a state, Abu-Jahl, who happened to be passing by, asked him in a tone of mockery, "Any piece of news, Muhammad?" "Yes," he (ﷺ) replied. Abu-

Jahl asked, "And what's that?" He (ﷺ) said, "I was caused to go on a journey to Al-Aqsa last night." Abu-Jahl said, "And now you are already back with us?" Abu-Jahl, while he was astonished, he thought that it was an opportunity for him to seize; therefore, he said, "If I call your folks, do you think you will tell them what you have just told me?" He (ﷺ) said "Yes." Thus Abu-Jahl started calling upon members of such and such a family, until he had a gathering of people, whom he (ﷺ) told them about the event of the Night Journey, rather than that of the Ascension. They were astonished, and there was a huge outcry expressing their ridicule. Those who had seen Al-Aqsa Mosque asked him to describe it for them. At that moment, Allah caused the image of Al-Aqsa appear clearly in front of him – as if he were looking at it; hence he gave an accurately detailed description. They said, "As for the description, it is true; as for the describer, he is a liar." They also said, "Even on camel backs the journey to the Levant would take us a whole month and another month to come back here – but Muhammad can make it in one night!" When told about the event, Abu-Bakr (رضي الله عنه) believed it without hesitation; he said, " If he said that, then he told the truth, for by Allah the item of information would reach him from heaven to earth within a matter of one hour, be it day or night. Thus this should be the cause for greater astonishment than that you have been wondering about." Then he drew near the Prophet (ﷺ), asking him questions and saying something to the effect that "what you have said is perfectly true." It was this absolute credulity granted to the Prophet's speech by Abu-Bakr that inspired the Prophet to address him as Abu-Bakr Al-Siddiq ('Al-Siddiq' meaning the one who believes whatever the Prophet says).

Q.52 What pieces of evidence can be furnished to support the statement that the Night Journey and the Ascension occurred both in body and soul (i.e. it occurred while the Prophet was fully awake, but not in his sleep)?

A.52 Ibn Al-Qayyim says: "Allah's Messenger was caused to go on the Night Journey in his body from the Holy Mosque (in Mecca) to Al-Aqsa Mosque (in Jerusalem), for there are explicit as well as implicit pieces of evidence to support the view that the journey took place both in body and soul. These include:

(a) The opening verse of Isra' Chapter – chapter 17 in Arabic, "*Subhana al-lathi asra bi'bdih...*" signifies the greatness of Allah's power, who is never incapacitated by anything; thus for a statement to be opened by the word "subhana" immediately sets the scene for something beyond the common level of understanding of mankind: {Glorified and exalted be He that caused Muhammad to go on the Night Journey...} (Holy Quran 17: 1)

(b) The Arabic stem *Abd* (slave) of the word is applied to both body and soul.

(c) The fact that the disbelievers charged the Prophet with telling lies and their denial of it. Had the event been only a dream, nobody would have denied the possibility, for the soul can transcend boundaries even more remote than Al-Aqsa Mosque.

(d) The way the disbelievers denied the journey, and their seriousness about the impossibility that it could have been achieved in one night, while they struggle hard to make it in two months. Had it been a dream, nobody would have objected to its feasibility.

(e) The fact that we believe that Al-Isra' is a miracle given to him. If it were a dream, it would be readily accepted as quite normal, with nothing miraculous about it, for the simple reason that one's soul could cover vast distances in one's sleep.

(f) The fact that the disbelievers challenged the Messenger (ﷺ) to describe Al- -Aqsa. Again, if the event had been a mere dream, they would not be keen on describing it or on charging him with falsities.

(g) The fact that on his way back, the Prophet (ﷺ) had a drink out of a vessel that belonged to people who were staying the night in the wild, and who were on their way to Mecca. They supported the information the Prophet had given them by confirming that they did find the water in the vessel less than it had been; and that those people could hear someone telling them where they could find their lost camel.

(h) The fact that the following Quranic verse alludes to the fact that Muhammad (ﷺ) saw Gabriel for the second time in his true and original form; {He saw him on another descent. At Sidrat Al-Muntaha.} (Holy Quran 53: 13-14). The first time he had seen him was after leaving the Cave of Hira' and hearing a sound coming from heaven above him. As he lifted his head upward he could see Gabriel appearing in his real and original configuration.

(i) The fact that the Prophet (ﷺ) (had seen some of the great Signs of his Lord) (Holy Quran 53: 18) means that he had seen for his own eyes while awake, rather than he dreamt of them in his sleep! Likewise, in the Quranic verse (it was not a matter of blurred vision nor was it an optical illusion) (Holy Quran 53: 17), there is allusion to the fact that the happening involved both the body and the soul of the Prophet (ﷺ).

(j) Both the Quranic verse, (Glorified and exalted be He that caused Muhammad to go on the Night Journey) (Holy Quran 17: 1) and the Prophetic Hadith, "Tonight I was caused to go on the Night Journey" indicate that He Who has accomplished the process is Allah. In other words, the doer is Allah; Muhammad (ﷺ) is the one who was made to go on the said journey; the doer is Allah, the Omnipotent, the One Who is able to do anything He wishes at any time He likes, in whatever manner He may choose. This would mean that a Divine act may not be compared to a human act. Unlike a Divine act, a human act is governed by considerations of time, place, and natural laws. Glorified be He Who is able to do everything.

**Q.53 Did the Messenger (ﷺ) carry on with his Da'wah?
How?**

A.53 Despite Quraysh's strong opposition, he (ﷺ) continued his Da'wah. As the pilgrimage season drew near, and as the tribes began to come to Mecca, Allah's Messenger (ﷺ) began to present his Da'wah to the Arab tribes, calling them to Islam and asking them to protect him and to defend him, so that he might communicate to them the Message

of his Lord. He (ﷺ) would go round the tribes, one by one, accompanied by Abu-Bakr Al-Siddiq, who was one of the most informed people in matters related to tribes, their genealogy, and conditions as far as strength and weakness. He (ﷺ) would go to call tribes to Islam during the Pilgrimage season. He would go to markets – like Okaz, Mijannah, and Dhul-Majaz. Abu-Lahab, his uncle, would be following him –just to warn them of him and to say: "He is telling lies; he is calling for aberration and innovation!" Thus on hearing such a bad description, people would say, "His folks know him better than we do" and would abandon him. He (ﷺ) did not fail to explain the Message to all the tribes where protection and power could be sought, but all his attempts turned out to be in vain. They gave some feeble excuses, like asking him to give them more time to think the matter over or to consult others.

Q.54 How did Al-Khazraj first embrace Islam?

A.54 When it was time for Allah's will that His religion be proclaimed, that His Prophet be accorded high esteem and that His promise be fulfilled, the Prophet (ﷺ) set out in the 11th year after his Mission, his aim being, as usual, to call to Islam people who had come to perform pilgrimage. It so happened that in Mina, and on one of the nights which are called those of tashriq (a derivative of sunrise meaning at, or exposed to sunrise), and while the Prophet (ﷺ) was walking together with Abu-Bakr Al-Siddiq, he could hear people talking. He went up to them. They were 6 people of Al-Khazraj who came from Yathrib. "Who are you?" he asked. "Folk from al-Khazraj," they replied.

"Are you friends with Jews? " he (ﷺ) asked. "Yes," they answered.'

"Why don't you sit down so that I can talk to you?" The Prophet (ﷺ) sat down, and they did too. He called them to worship Allah. He also suggested that they embrace Islam. Then he recited some verses from the Qur'an.

"You know, folks," they said to one another, "by Allah he is the very Prophet that some Jews had threatened you with. Let them not therefore precede you in adopting him as their Prophet." Thus they declared that their religion was now that of Islam. They were some of the prudent Khazraj people, who had suffered a lot from the grave consequences of the civil war that occurred between them and their kinfolks Al- Aws; and the war between them and the Jews, who would threaten them saying that it was about time a Prophet from among them received Allah's Mission, one whom they (the Jews) would readily follow and kill them the way 'Ad and Iram had been killed. When the Messenger (ﷺ) told them that he was a Prophet, they recalled the threats of the Jews; and that was why they wholeheartedly adopted Islam.

When Pilgrimage was over, they went back to Yathrib, now as callers to Allah, His Messenger and Islam. Islamic Da'wah soon swept over the whole of Yathrib, pervading almost every house there.

The embracement of Islam by the 6 young men (may Allah be pleased with them all) marked the beginning of relief for Islam and Muslims. It constituted an important turning point in the course of progress of the blessed Da'wah, while being curtailed in Mecca for 13

years and the Messenger (ﷺ) and his companions suffered from various types of intransigent disbelief and haughtiness-related atrocities inflicted upon them by the domineering Quraysh, with all the other, less influential, Arab tribes within its orbit.

The following names have been commemorated in Islamic history:

- 1- As'ad Bin Zurarah (رضي الله عنه) of Bani Al-Najjar
- 2- 'Awf Bin Al-Harith Bin 'Afra' (رضي الله عنه) of Bani Al-Najjar
- 3- Rafe' Bin Malik Bin 'Ajlan (رضي الله عنه) of Bani Zureiq
- 4- Qutbah Bin 'Amer (رضي الله عنه) of Bani Salamah
- 5- 'Uqbah Bin 'Amer Bin Nabi (رضي الله عنه) of Bani Haram Bin Ka'b
- 6- Jaber Bin Abdullah Bin Ri'ab (رضي الله عنه) of Bani 'Ubeid Bin Ghunm

The above young men, who were all from Yathrib, returned to their hometown after they had promised the Prophet (ﷺ) to call people to Islam.

Q.55 When was the first Bai'a (pledge) given? How was it given?

A.55 Having returned to their hometown Yathrib, the six people who had embraced Islam (in the 11th year of the Mission) talked with their relatives and folks about their meeting with Muhammad and about their adoption of Islam. They invited them to Islam. Thus matters

concerning Muhammad (ﷺ) and Islam spread in Yathrib. As a consequence, quite a number of people embraced Islam.

In the 12th year after the Mission, a set of twelve Muslims from Yathrib (comprising (a) five people out of the six young men – who had met Allah's Messenger and became Muslims; and (b) seven Muslims, who adopted Islam at the hands of the six Muslims in Yathrib. Among subgroup (b) there were Abul-Haitham Bin Al-Taihan and 'Ubadah Bin Al-Samit) who met Allah's Messenger at Al-'Aqabah in Mina. It was there that the first Pledge was given to the Prophet (ﷺ); hence it was called *Bai'at Al-Aqabah Al-oula* (i.e. The First Al-Aqabah Pledge). This Pledge is also described as the Women's Pledge, for it was analogous to that in which the Messenger (ﷺ) gave his pledge to the women during the Year of the Conquest of Mecca. Details of the Women's Pledge are given in Al-Mumtahina Chapter – chapter 60. In this connection, something to the contrary has been said. Al-Bukhari, on the authority of 'Ubadah Bin Al-Samit, reported that the Messenger of Allah (ﷺ) said, "Come on! Give me the Pledge that you will not associate anything in worship with Allah, that you will not steal, that you will not commit illegal sexual intercourse, that you will not kill your children, that you will not utter slander, and that you will not disobey me in anything that has been ordained by Allah. For whosoever has fulfilled his pledge, his reward will be with Allah. However, whosoever breaks his Pledge will be punished in this world, then it will mean an expiation for the sinful acts that he perpetrated. As for him who has committed something wrong while Allah has concealed it, then it is again for Him; it is up to Allah the

Almighty to punish him or to forgive him.' They promised to keep the pledge."

Q.56 What did those who gave their pledge ask of the Messenger (ﷺ)?

A.56 They asked him to send with them to Yathrib someone knowledgeable enough as to give them good background in Islamic jurisprudence and to teach them the Holy Qur'an. Therefore, he (ﷺ) sent Mus'ab Bin Umair (رضي الله عنه). Mus'ab was entitled "Al-Muqri" (the one who helps others recite the Quran). It was As'ad Bin Zurarah who put him up. Both of them would go about in the districts of Yathrib, calling people to Islam and reciting the Qur'an to them.

Q.57 Were the efforts at Da'wah as made by Mus'ab and As'ad in Yathrib a success?

A.57 Yes, they were. Mus'ab tarried in Yathrib for nearly one year propagating for Islam for the Sake of Allah and His messenger. Many of the people of Yathrib embraced Islam by the grace of Allah at the hand of Mus'ab, most famous of whom were Osaid bin Al-Hudair, Sa'ad bin 'Obada, Ka'ab bin Malik, Abdullah bin Amr bin Haram and Sa'ad bin Mu'az, the chieftain of the Aws tribe. His embracement of Islam, prompted the entire tribe of Bani Al-Ash-hal to embrace Islam. Islam

has become dominant in Yathrib, whose people accepted the religion in good faith, and they looked forward to welcoming Prophet Muhammad.

Q.58 Did Mus'ab stay in Yathrib?

A.58 No, he didn't. After one year of stay in Yathrib, where he successfully called to Allah and His Messenger, and before it was time for the Pilgrimage season of the 13th year of the Mission, Mus'ab went back to Mecca in order to see the messenger of Allah (ﷺ). He broke to him the good news about the success of his task. During the Pilgrimage season of the 13th year of the Mission, 73 men of the Khazraj and the Aws, who had embraced Islam, together with two women, Nasibah Bint Ka'b (Um-'Amarah), and Asma' Bint

Amr Bin 'Udaiy (Um- Mani') came to Mecca to perform pilgrimage. They had consulted with one another and agreed to ask Allah's Messenger to migrate to Yathrib, and that he should not be left for Quraysh to drive him out, do him harm or to belie everything he said. Thus on reaching Mecca, secret communications took place between them and the Messenger. The communications led to an agreement between the two parties that they should meet some time in the middle of the Tashriq days in the Shu'b located in Jamrat Al-'Aqabah. It was agreed that the meeting should be held secretly at night in order that none of the disbelievers might know about it.

It was about time for the meeting. It got dark, and hearts began to race, thrilled with joy and excited to meet the Prophet they had loved immensely before seeing him. At other moments, their hearts would

pound, shuddering with terror or trembling with fear that their scheme might be discovered.

When part of the night had passed, the Muslims of Al-Khazraj pretended to be asleep. They watched out to make sure that the disbelievers had fallen fast asleep before they sneaked out to the get-together meeting with the Messenger (ﷺ). There, at the place agreed upon for the meeting, it was most probable that the 73 men and the 2 women looked forward to beholding him. He was accompanied by his uncle Al-'Abbas Bin Abdul-Muttalib. The Messenger sat down, and they did too; the first one to speak was Al-'Abbas. Then, some Khazraj people spoke, asking the Messenger (ﷺ) to ask them to do whatever he wished in the cause of his Lord. Then Messenger (ﷺ) spoke, recited some Quranic verses; he supplicated to Allah, arousing their interest in Islam. After that, he said, "I give a pledge provided that you defend me as you do for your women and children."

The condition on which the Messenger would give his pledge occasioned a lot of discussion and even argument. To fulfill the pledge could involve extremely grave consequences the extent to which only Allah knows; for example, risking one's life, money and children, and even war. Nevertheless, to endorse it would, as Al-'Abbas Bin 'Ubadah Bin Nadhlah contended, eventually lead to that which is good in this world as well as the Hereafter. They finally agreed unanimously to give him the pledge.

"What would we gain, O Messenger of Allah, if we fulfilled our pledge by risking our wealth and our nobilities' lives?"

" Paradise," the Prophet replied.

"Then extend your hand, " they said to him.

Whereupon the Messenger of Allah extended his hand to them. This was how the Pledge was concluded. The Prophet (ﷺ) asked them to choose twelve chiefs, or sureties, who would be answerable towards the Prophet (ﷺ) for anything wrong that the people he is in charge of might do. Thus they chose 9 Khazraj people and 3 Aws people. Just like the Apostles, who had given a pledge to Jesus, son of Mary, that they would be responsible towards him, he told them, he wanted them to give the pledge that they would ensure that all the items they had agreed upon should be fulfilled by those entrusted to their "guarantee". After all, he pointed out that he would, in turn, undertake to be responsible for those twelve chiefs or sureties. Imam Ahmad narrated that Jabir (رضي الله عنه) who said, "We asked the Prophet what we had to give pledge specifically for? He answered that we had to give him the pledge of obedience both whether we happen to be energetic or lethargic; to spend money in charity both in adversity and prosperity; to enjoin that which is good and to interdict that which is abominable; to fear no-one and not to feel blameworthy so long as enforcing Allah's commands; to support him if he should resort to them for help; and to protect him just as do for themselves, their spouses and children. As for the recompense, he succinctly put it in one word: Paradise. Thus we walked up to the Prophet (ﷺ) and gave him the Pledge."

Q.59 Did Quraysh learn of the meeting? What was their reaction?

A.59 Yes, they did. After that blessed meeting and after the completion of the pledge, the accursed Satan discovered that there was a meeting. Therefore, he cried out as loudly as he could, calling on those people whom he addressed as "tent-dwellers". He cried, "The one called Mudhammam (the one who deserves blame; referring to Muhammad) and those 'converts' have met for combating Quraysh."

When the Messenger (ﷺ) heard him, he swore by Allah that some day he would devote himself to fighting him, being Al-Aqabah very Devil. The Yathrib people, who had already given the Prophet their pledge, expressed their willingness to engage in war by swearing that if he wished, they could attack the people of Mina the following day using their swords. However, the Prophet said that they had not been commanded, by Allah, yet. He asked them to go back to their tents. That is why the Bai'ah is sometimes called "The Pledge for War or Fighting." A group of Quraysh people recognized Al-Kkazrajs and came to warn them and to ask them about the secret behind their presence there; however, they could not get any useful information; therefore, they went back to their dwellings, though they still had doubts. However, it was not until the season had come to its end, and the people had got back home that Quraysh made sure that the pledge had been concluded. Therefore, they started pursuing the Khazraj men. They got hold of two of them: Al-Mundher Bin Amr (رضي الله عنه), who managed to escape; and Sa'd Bib Ubadah, whom they beat and dragged until they had him within Mecca. Then,

some men from Quraysh, one of whom was Al-Mut'am Bin Udayy, came and rescued him, and so he joined his folks.

Q.60 What did he do after the pledge was concluded?

A.60 After Bai'ah had been concluded, and Islam succeeded in establishing a homeland, or a safe haven, for it was amidst a desert that was seething with disbelief, the Prophet (ﷺ) commanded his companions to immigrate to Yathrib (Medina), reassuring them that the Almighty had made of the Muslims there people who might be considered like brothers. He also reassured them saying that Allah had made of Yathrib a safe haven for them. Regarding the exact destination of their immigration, as Al-Bukhari reported, the Prophet (ﷺ) said that he was shown it as having palm-trees and as situated between two localities: Harrat Waqem and Harrat Al-Wabrah. The details turned out to point to Yathrib.

Thus, acting upon the Prophet's command, Muslims started to immigrate in groups and individually. Because it had to be in secret, immigration often took place by night, for if it should happen that someone intended to immigrate, he would be forbidden to do so, and would then have to stay in Mecca.

The first people to immigrate were probably Abu-Salamah Abdullah

Bin Abdul-Usd, his wife Umm-Salamah (Hind Bint Abi-Umayyah), and their son Salamah, who had immigrated before Aqabah

II, as suggested by Ibn Isshaq. The waves of immigration continued, so that, within a matter of two months and a few days, most of the Muslims immigrated. As for those Muslims who remained in Mecca, they were the Messenger of Allah, Abu-Bakr and Ali, the last two having remained there upon the command of the Prophet (ﷺ). To these three may be added the few people that have been detained by the disbelievers.

Q.61 Did Quraysh know about the Immigration? What did they do about it?

A.61 Yes, they did. It had often happened that there would be some of the Prophet's companions who could be seen regularly in Mecca but would not be seen any more. Before long, they discovered that they must have immigrated to Yathrib. With this discovery, Quraysh had more than one reason to feel disconcerted and get worried about. Quraysh considered the power of Al-Khazraj tribe, the strategic position of Yathrib being at the crossroads to important trade centers in the Levant and the scenario if the commercial caravans of Quraysh were put in jeopardy. They realized that the immigration of the Muslims would further the power of the Khazraj, thereby seriously jeopardizing the security, the economy and probably the very existence of Quraysh – particularly if Muhammad immigrated to them. Therefore, they called for a top secret as well as urgent meeting towards making a decision that can put an end to the dangers once for all.

Thus the high ranking personalities of Quraysh met at Dar Al-Nadwa. The meeting was attended by Lucifer disguised as a sheikh from

Najd. When the issue was raised those people attending the convention exchanged views concerning Muhammad (ﷺ). The Najdi sheikh would turn down any suggestion that did not entail the killing of Allah's Messenger (ﷺ). When it was time for Abu-Jahl to present his view, he suggested that each of the tribes attending the council choose a stout young man of high descent, that he be given a sharp sword, and then, all at one go, strike Muhammad a blow and have his head chopped off. By doing this, his blood will be scattered among all tribes. As it would be unfeasible for Bani Abd Manaf to fight all tribes, they would then accept blood money for the dead man. When he heard of such a scheme, the Najdi sheikh exclaimed by saying "How ingenious that young man is! Indeed, it is such a capital idea!" The historical decision to get rid of Muhammad had been made. The conspirators spent the rest of the day (Thursday, Safar 26th, the 14th year of the Mission) collecting young men and planning for the murder.

No sooner had the meeting been over than Gabriel was commanded by Allah to tell His Prophet about the conspiracy and order him to emigrate. Gabriel said, "Do not sleep tonight in the bed you usually sleep in."

Q.62 Why didn't the Prophet (ﷺ) allow Abu-Bakr and Ali to emigrate together with the companions?

A.62 Abu-Bakr was the Prophet's advisor, and he knew a lot about the genealogy of Arab families, tribes and their dwellings. Moreover, he was highly praised and well known. More importantly, he was the Prophet's most liked companion; when he was once asked about the person whom he liked the most, he (ﷺ) immediately mentioned Abu-Bakr, followed by Umar. What a great honor it was for Abu-Bakr to have been chosen by the holy Prophet to be his companion on his journey to Yathrib!

As for Ali, he was the Prophet's twenty-three-year-old cousin. He was in a sense a gem among the young men of Qurayh. He was accorded high esteem by the Prophet (ﷺ). As people had had their precious belongings entrusted to the Messenger of Allah, he (ﷺ) asked him to sleep in his bed and to give the valuable things back to their owners, and he (رضي الله عنه) obeyed the Prophet's command.

Q.63 What plans did Quraish have for assassinating the Messenger of Allah Allah (ﷺ)?

A.63 Having agreed in Dar Al-Nadwah on killing the Messenger, they spent the whole day plotting for the murder. They made the implementation plan, choosing eleven men for it, foremost among whom were Abu-Jahl, Uqbah Bin Abi-Mu'ait and Al-Nadhr Bin Al-Harith. The timing of the murder was after midnight. When it was quite dark at night, they met around his house (ﷺ), strongly confident that the

plan would be a success. However, Allah said, it is Allah that will safeguard you against the guiles of people.

Q.64 What was the plan that the Messenger and Abu-Bakr made for immigration?

A.64 When he learnt of the murder that was plotted against him, the Messenger went to Abu-Bakr's house (ﷺ) and told him that Allah had granted him the permission to immigrate and that he (i.e. Abu-Bakr) would be accompanying him on that blessed journey. At this, Abu-Bakr (رضي الله عنه) rejoiced, shedding tears of joy. The Messenger (ﷺ) stayed at Abu-Bakr's house for the rest of the day. Then they made the following immigration plan:

1. That they set out to Thaur Cave, southward of Mecca, at night to confuse the disbelievers, who would be focusing in their search for the Messenger northward of Mecca, in the direction of Yathrib;
2. That they stay in the Cave for three days – until the search for them abated;
3. That a guide (called Abdullah Bin Uraiqit Al-Daily), who was an expert on desert roads, whom they had hired and asked to keep matters dark and to whom two riding camels that Abu-Bakr had bought were given for the immigration, should come to them three days afterwards;

4. That Abu-Bakr's son Abdullah bring them news at night; that Amir Bin Fahirah (Abu-Bakr's shepherd) should bring the sheep at night so that they drink some milk and so as to efface the footprints left by Abu-Bakr's son's shoes if he came with news; that Asma', Abu-Bakr's daughter should bring them food at night; that 'Amir Bin Fahirah should accompany them while they are on their immigration way; and that Ali keep lying in the Messenger's bed so as to give the valuable things back to their owners and to join them afterwards.

Q.65 Which of the two plans was successful? What lesson can we draw from this?

A.65 It was the Prophet's plan that succeeded; that of Quraysh was a failure. After making the immigration plan in collaboration with his companion Abu-Bakr, the Prophet (ﷺ) went back home feeling safe, reassured and confident that Allah will grant him victory; (And (remember) when the disbelievers plotted against you, (O Muhammad) to imprison you, or to kill you, or to get you out. They plotted; Allah planned, too; and Allah is the best of the planners) (Holy Quran 8: 30).

At sunset, the disbelievers, led by Abu-Jahl (Amr Bin Hisham) gathered around the Prophet's house. Before the fixed time for breaking into the house for killing him, the Messenger (ﷺ) came out of his house. He briskly made his way through the crowds of disbelievers, picked up a handful of dust and tossed it at them, contemptuously having their heads

strewn with earth, while reciting the Almighty's words: {And We have made a barrier before them and a barrier behind them and have covered them up so that they cannot see} (Holy Quran 36: 9). He directly went to his companion's house. They set out at night, heading to Thawr Cave, south of Mecca. While the disbelievers were still "besieging" the Prophet's house and waiting for the zero hour, a man, who saw them waiting outside the door of the Prophet's house, asked, "Who are you waiting for?" "Muhammad," they replied.

"Too bad!" said he. "He has passed by you, had your heads strewn with earth, and gone off."

"By Allah! We have not caught sight of him," they said, shaking sand off their heads. That was on Friday night, Rajab 27th, the 14th year of the Mission.

There is a significant lesson to learn from the immigration of the Prophet (ﷺ). Although he (ﷺ) knew that Allah would support him and would not let him down, he provided for the means that could lead to success. He wanted to teach all Muslims a valuable lesson for all their life affairs.

The Prophet (ﷺ) made a plan for immigration in Abu Bakr's house and involved him in it. It was a well-devised plan, for the Prophet knew that every detail was of crucial importance. He and Abu Bakr did not seek to save themselves, but rather they sought to save Islam and spread it in a safe haven, so that it might be embraced by ones committed to it and remain there until Doomsday. The Prophet (ﷺ) made Abu Bakr, the second most important man in the Muslim nation, take part in

making the plan; the Prophet made a good choice, did all that was necessary for success, relied on the Almighty for support, made a great plan and consulted a wise man. As a result, the plan turned out to be a success, and they reached their destination safely. Hence the Islamic state was to be successfully established. How about us, as Muslims? Do we rely on Allah for support? Do we plan well for our life affairs, make good choices and consult good people? We may get answers for such questions from the current, low status that Muslims have, which is marked by failure, confusion and uncertainty. This situation is the result of weaknesses that have drained the Muslim nation for ages, including lack of good plans in many aspects of our lives, which has led to serious consequences.

Muslims should pay special attention to a very important fact that is unknown to most of them; it is essential to provide material and moral means to face the challenges of life, as was the case with the Prophet and his companions. They provided for moral means, such as true faith, trusting in Allah, relying on Him for support, being committed to truth, patience and preference. That was also the case with material means, such as good planning, exerting great efforts and consulting with one another. If they had not done that, they would not have achieved their goals or overcome problems. They paid particular attention to moral means, so that they could achieve great things, in spite of the lack of material means. For example, in the Battle of Badr, the Prophet and his companions set out to intercept a caravan, rather than fight. As they approached Badr, the situation had changed; the caravan passed safely and Quraysh came there prepared for war. As the Prophet explained the new situation to his companions, they assured him that they are ready to

fight, for he had instilled faith, patience and sacrifice into them. Thus they rose to the challenge and declared that they were ready to fight. Thus the Prophet led them to Badr motivated by faith, patience and adherence to truth (moral means), and equipped with whatever material means they had; one or two horses, about 70 camels and 300 soldiers. As for Quraysh, they wholly focused on material means. By the end of the battle, it turned out that moral means were far more important than material ones. Do the Muslim youth of today recognize this fact? It is evident that the answer is "no". That is why the Muslim nation is inflicted with vulnerability, backwardness and defeat although it has great material means. Muslim leaders and ordinary people should follow the example of the Prophet (ﷺ) and his companions, i.e. they should make sure that they have all means necessary for success, with special focus on moral ones, so that Allah may grant them what He granted their forefathers, i.e. victory and prosperity.

There is another lesson to be learned from the immigration; as the Almighty revealed Quraysh's scheme to the Prophet, he went to Abu Bakr's house and planned to immigrate with him. The plan covered all the aspects of the journey; the course, food supply and riding animals. As the plan was implemented well, they reached the Cave safely. However, they were tracked by men from Quraysh, who arrived at the opening of the Cave. They were very close to capturing them. Abu Bakr wept and said to the Prophet, "By Allah, O Messenger of Allah, if one of them looks downward, he will see us." However, moral means, such as true faith, trusting in Allah and relying on Him, took effect at that point. Most confidently, the Prophet (ﷺ) said, "Abu Bakr, what do you think of two

men supported by the Almighty. Do not worry, for Allah is with us." Thus the unbelievers returned back home and lost all hope of finding them. As material means were over, moral ones took effect. All Muslims should learn this valuable lesson.

There is also another lesson to be learnt from the immigration; Al-Ansar (the Helpers, people of Medina) welcomed and supported Al-Muhajirin (the Immigrants). That was how the Islamic state was established and Islam spread. Al-Muhajirin fled to Medina secretly, leaving behind all they had, including their loved ones, to save their religion. For them, Islam was more valuable than all they had. Although there were no blood relations between Al-Ansar and Al-Muhajirin, who used to be enemies before Islam, the former provided for the latter and shared their money and houses with them. Religion was the bond that instilled love into them, as confirmed by the Almighty, {Indeed, it is Allah that has united their hearts, replacing intense enmity by love; if you were to spend all that is in the earth, you could not have united them, but Allah has united them} (Holy Quran 8: 63). There is no denying, then, that Al-Muhajirin and Al-Ansar alike sacrificed a great deal for the dissemination of Islam. That is why they are highly praised in the Holy Quran and the Almighty is pleased with them. To love Al-Ansar, as our Prophet said, is a sign of faith; to hate them is a sign of hypocrisy. Allah and the Messenger made Medina a better place; before the Prophet immigrated to it, Medina used to be a neglected city inflicted with enmity and civil war. After the immigration, it became the center of Islam and the land of faith where love, goodness and peace prevailed. Medina is still a spiritual icon for all Muslims, unlike Taif, whose dwellers did not welcome the Prophet. It is reported by Prophetic Biography writers that

the Prophet said, "O Allah, you decreed that I should leave the city I like the most (Mecca), let me settle in the city You like the most." Thus Medina is the city liked the most by the Almighty, by virtue of having the Prophet and the companions immigrate to it and Al-Ansar support them. Immigration in the course of Allah and true support, by Al-Ansar, were the two basic stones upon which the Islamic state was founded. Medina is the place where divine rulings were revealed, and that was how Islam spread throughout the Peninsula and faith defeated polytheism and hypocrisy.

What are Muslims like today? Are they superior to unbelievers and hypocrites, whose vicious acts take various forms and have different labels?

Muslims need real support to deliver Allah's message to seven billion people around the world. These people have the right to be introduced to the religion of truth. The Almighty says, {Let whomsoever wishes to, choose either to believe or to disbelieve} (Holy Quran 18: 29). This indicates that Allah is the Lord of all people and the One Who created the sun and the moon for their own benefit. He is also the One Who sends clouds with rain that is an essential element of life. He sent Muhammad as a messenger for all people and revealed the Qur'an to him in order to guide people to the religion of truth.

It is deplorable that, in many Muslim countries, honest advocates for Islam and scholars are subject to conspiracies, accusations, threats, and humiliating and defaming acts. This gives ignorant and illiterate people, and those dedicated to trivialities the opportunity to claim that they can call to Islam, but all they can do is to cause harm to

it; such people introduce Islam as a religion of extremism and fanaticism, while it is the religion of tolerance and beauty. May the Almighty entrust this great mission to those who can support Islam and introduce it to all people.

Q.66 What did Quraysh do as their plan failed and Muhammad (ﷺ) had escaped in safety?

A.66 Quraysh went mad; Abu-Jahl, being out of his senses, went directly to Abu-Bakr Al-Siddiq's house. Knocking vehemently on the door, Asma', Abu-Bakr's daughter, came out to answer the door. He asked her about Muhammad (ﷺ) and her father. As soon as she told him that she had no idea where they were, he gave her such a hard smack on her face that caused her earring to fall. He called for an urgent meeting for discussing the question as how to get hold of Muhammad before he could flee to Yathrib and get out of their hands. They all agreed to put all the entrances to Mecca, especially the northern ones under intensive surveillance. They hired "trail-tracers" (one of whom was Suraqah Bin Malik Al-Ja'shami) for the specific task of tracing the trail made by the footmarks of Muhammad (ﷺ) and his companion. Furthermore. They allocated a one-hundred-camel prize for whosoever could bring Muhammad, dead or alive. Hence people were keen on searching for him in all the roads and alleys as well as houses of Mecca. That the disbelievers who were in pursuit of him and his companion did reach the Cave they were in did not scare the Prophet, who told Abu-Bakr not to panic. For he asked the rhetorical question: "Could you be dubious about it that we

two are aided by Allah the Almighty being the third of us?" Fully trustful of Allah's aid and support, he said to him reassuringly, {Do not worry, Allah is with us.} (Holy Quran 9: 40).

As Muhammad (ﷺ) and his companion stayed in the Cave for three consecutive day (Friday, Saturday and Sunday) with Abdullah Bin Abi-Bakr, just as preplanned, bringing them news at night, Amir Bin Fahira bringing them the sheep, and Asma' bringing them food at night, the disbelievers utterly despaired of finding them.

Q.67 How did he (ﷺ) and Abu-Bakr immigrate? What does immigration mean?

A.67 On Monday night, the 1st of Rabee' I, the 14th year of the Mission, and after the pursuit of the Prophet had abated, the guide Abdullah Bin Uraiqit brought the two travelling camels, Asma' brought food and Amir Bin Faheerah came to accompany them, as a servant. The group set out, under the protection of Allah. While the Messenger (ﷺ) rode one of the camels, Abu-Bakr rode the other along with Amir, and the blessed group headed to Yathrib.

His immigration was not in any sense a trip for pleasure, nor was it an excursion for recreation. It was not intended to be a way for shunning the formidable torture or the oppressive persecution that he (ﷺ) and his companions were subject to in Mecca. Rather, it was a qualitative change aiming at providing an atmosphere that could be favorable for the spread of Islam. He was fully aware that the unfamiliar land he was immigrating

to was by no means comparable to his hometown, Mecca, the most loved town for him. For one thing, in Mecca he had to confront only one type of enemy, namely his folks among whom he was well-known for his undeniable truthfulness and honesty. As for Yathrib, he was aware that he would have to cope with a host of enemies and troubles. He would have to confront the Jews, those hostile to prophets; he would have to combat the disbelievers both within and outside Yathrib; he would also have to tackle the current internal problems between his supporters from Al-Aws and Al-Khazraj. Furthermore, he would have to handle the problems of the immigrants who have been compelled to leave everything behind for a totally unfamiliar land, where they had no relatives, possessions or money at all.

The Prophet was not unaware of the fact that he would not have to deal with any of these thorny issues if he had remained in Mecca. The fact was that he was preoccupied with communicating the Message of his Lord, which would necessitate moving from one locality or country to another all over the world, for the rationale behind the Divine Command for immigration is that it is a means for conveying the Word of Allah to everyone, particularly to those who are eager to know about it.

The Almighty has decreed that those who call to Islam should immigrate and move all over the world to communicate His message. This is essential for conveying this message to those who are eager to know about it; however, it should be taken into consideration that there are always people who tend to object to this call, motivated by their greediness and vicious whims. Such people can never impede the spread of this great religion, as it is the religion of truth. This is because those

who adhere to the truth would always be victorious, despite the fact that they are outnumbered by those who support falsehood. Such great values should be derived from the honorable immigration of the Prophet (ﷺ).

Q.68 Did anybody chase Muhammad and his companion on the way to Yathrib?

A.68 As they were passing by Qadeed, which is the locality of Suraqah Bin Malik, he recognized them. He put on his sword took his spear, and set out in pursuit of them, seeking to win the prize. No sooner had he overtaken them, however, than his horse's hoofs sank into the sand. When the horse's hoofs sank for the third time, he was perfectly sure that Muhammad must be immune by some Divine power, and that he would gain great power. Hence, he called upon them and swore not to tell anyone about them. When he approached them, he offered to give them food. Then he asked the Messenger (ﷺ) to give him a statement of safety in writing, which was written by Amir upon the order of the Messenger (ﷺ). The written statement was retained by Suraqah until after the Battle of Hunain, when he (ﷺ) presented it and proclaimed Islam.

"How would you like it, Suraqah, if you were to put on the two bracelets of Khosrau son of Hormizd?" the Messenger (ﷺ) said to him, as if he was giving Suraqah a promise. This promise was fulfilled during the Caliphate of Umar. The Battle of Al-Qadisiyyeh ended with the defeat of Khosrau; among the spoils there were his bracelets, sword, crown and belt. Umar gave the bracelets and the belt to Suraqah, in

fulfillment of the promise of the holy Prophet who would say nothing but the truth.

Q.69 What is the story of Um-Ma'bad?

A.69 On passing by the locality of Qadeed, the blessed group came to the tent of a woman called Atikah Bint Khalid al-Khuza'iyyah, who would give food and drink to passers-by. The Messenger and his companions stopped there to rest and asked her for food. However, she regretted that she had nothing to offer them; her sheep had no milk, and it did not rain that year. Seeing a sheep inside the tent, the Prophet (ﷺ) asked the woman if it had any milk. She told him that the sheep was too feeble to give any milk. "Would you allow me to milk it?" said he. "Yes, if you can find anything to milk." Thus he (ﷺ) passed his hand over the sheep's back and udder, and said "in the name of Allah" and made an invocation to Allah, only to find that the udder filled up with milk. Therefore, he (ﷺ) asked for a vessel in which he did the milking, and they all drank until they quenched their thirst. Milking the sheep again, he filled the vessel and gave it to the woman. Then they left in the direction of Yathrib. When her husband came, she described the Prophet so accurately that there could hardly be any other description that was more precise or more beautiful. She described the Prophet (ﷺ) as follows:

"I have beheld a man unlike others as far as that lucid brightness radiating from his countenance. He is well-mannered and a handsome figure that is free from any chunkiness about the belly or smallness of head. He is attractively big-eyed, with a sharp contrast of extreme

whiteness against extreme blackness, and with long eyelashes. There is some mellow-sounding huskiness about his voice. His neck shows splendor. He is thick-bearded. Once silent, he is majestically poised; but once speaking, he exhibits grandeur. His speech is sweet and clear-cut, showing neither paucity nor redundancy of words, which come forth like a mosaic piece of rhythmical units. Seen at a distance, he would appear to be the most splendid; seen closely, he would appear to be the most exquisitely fashioned. Far from being blemished at sight either by being rather short or by being rather tall, his height would strike the happy mean in between. He is more handsome than his two companions, who keep close to him, listen carefully to what he says and hasten to do what he orders them to do; he is well waited on, as well. Never is he wearing a frown, nor is he a blaming type of man.

Q.70 What was the situation like of Meccan people and of Yathrib people?

A.70 As for Meccan people, they could know of the Messenger's destination (ﷺ) from a man of the jinn, who, according to Asma', came up a few days later from the low region of Mecca, while reciting lines of poetry, with people then following him, without seeing him until he was out of the high region of Mecca. They could thus know the destination of the Prophet (ﷺ), viz. Medina.

As for Yathrib people, especially the believers including Al-Muhajirin and Al-Ansar, they would turn out every day on the Mecca-Yathrib road, looking forward to seeing the Messenger of Allah (ﷺ). The

scene continued as such until Monday, 8th of Rabee' I, the 14th year of the Mission (the 1st Hijrah Year). Late before midday of that day, a Jew, who was at the top of a palm-tree pollinating it, happened to catch sight of the blessed group in the distance.

He cried out as loudly as he could "O You, the Children of Qeelah! There comes your grandpa!" Upon hearing this, people, both Muslims and non-Muslims, including Jews, and all men, women and children, turned out, the men being armed, the women with tambourines and some men on horseback. They assembled to welcome the great newcomer and the honorable guest. The hearts of Muslims were thrilled with joy and happiness. As they greeted him, the revelation descended, reassuring the Prophet that {it is Allah who is his defender; next, it is Gabriel, the pious believers and the Angels that are to back him up} (Holy Quran 66: 4).

Anas Bin Malik observes, "I have never seen a day as beautiful and lucidly bright as the day when the Messenger arrived at Medina, nor have I seen a darker day than that on which he (ﷺ) passed away." The Prophet greeted the multitudes of people who had come to receive him. Entering Medina with them, he headed for the right side of the city and stopped at Bani Amr Bin Awf's. At Qiba', he stayed at Kulthoum Bin Al-Hadam's, and it is said that he stayed at Sa'd Bin Khaithamah's. People came to welcome the Messenger. Many of them had not seen him before. As much of his hair was grey, they took him for Abu-Bakr. They would not have recognized the Messenger if it had not been for the fact that Abu-Bakr started to give him shade against the sun's heat.

Q.71 How long did he (ﷺ) stay at Qiba'? What did he do during his stay there?

A.71 He (ﷺ) stayed at Qiba' for four days, Monday, Tuesday, Wednesday and Thursday. During that period, he built the Mosque of Qiba', which was the first Mosque to be established on the basis of piety. He offered his prayers in it.

On Friday, he received the Divine order to mount his camel, Al-Qaswa', and ask his uncles of Al-Najjar tribe to come to him. They thus came, putting on their swords. He headed for their dwellings. Meanwhile, people surrounding him asked him to stay at their own houses. On his way, and in the locality of Bani Salim Bin Awf, it was time for them to offer the Friday congregational prayer. He had people gather in the middle part of the valley (the place that is now known as the Friday Mosque). After that, he went on riding his Al-Qaswa', while people would be all eager to have the Messenger stay at their houses. He would only tell to let the camel go, for it was commanded. It went on its way until it had stopped of its own accord, at the place where the Prophetic Mosque is situated now. Getting off his camel, the Messenger asked whose house was nearest. It was Abu-Ayyoub's, who said, "O Messenger of Allah, this is my house, and this is the door." The Prophet said, "Go and get a place for me to rest." Abu-Ayyoub had already taken the Prophet's camel to his house. Thus the Prophet (ﷺ) said, "One should always stay where his belongings are."

A few days later, Ali arrived at Medina, after he had given back the deposits to their owners. That was also the case with Sawdah, the

Messenger's wife, his two daughters Fatimah and Um-Kulthoum, Usamah Bin Zaid, and Um-Ayman. Abdullah Bin Abi-Bakr, together with Abu-Bakr's Family, including Aishah (may Allah be pleased with them all).

Q.72 What lessons can we learn from the immigration of the Prophet and his companions?

A.72 Messengers, and all those who call people to Islam, as well as reformers, hold that immigration is not a means of recreation, relaxation or getting rid of the troubles and hardships involved in Da'wah. Rather, it is a strategy for spreading the word of Allah and safeguarding it against aggression and oppression. It is a means for changing untoward environmental conditions the Da'iyah is perennially confronted with (e.g. disbelief, intransigent cynicism, curtailment of freedom, aggression and the like) in the hope that some more favorable conditions (e.g. faith, credulity, support, and an atmosphere that is conducive to freedom of belief and expression) might expedite the dissemination of Da'wah. That is why prophets, messengers, such as Ibrahim, Lot, Moses and Muhammad (ﷺ), their followers and reformers immigrated.

It has become evident that leaving the land of disbelief is the best means for spreading the message of Allah, that is when those who call to Allah immigrate to a country where they can find support, the Almighty will definitely be on their side, make it easy for them to attract people to His religion and help them spread His message. That was the case with Prophet Muhammad (ﷺ), who persisted in his strenuous efforts

to call people to Islam throughout a period of thirteen years, but his efforts were almost all in vain, for he had to suffer from persecution, torture, siege, disbelief and a variety of harmful acts, both physical and moral. Despite the lengthy period, only few people embraced Islam.

However, after immigrating to Medina, thousands and thousands of people embraced Islam within a matter of only ten years. The fact that, by virtue of Allah's aid, Da'iyahs could find the optimal atmosphere of freedom and support that would be conducive to the practice of their Da'wah. In light of the current state of affairs at the level of world community, it can be noted that most people, who are more than seven billion, are non-Muslims. Who is to blame concerning this regrettable fact? Have we been faithful to the honorable position, which Allah wants us to occupy on earth? The Almighty has entrusted us with the task of protecting His religion, and the Messenger has ordered us to convey his message to all people; during the Farewell Pilgrimage, he said, "Convey to people as much of my teachings as you can, even if it were one verse. Let the ones present convey this to those who are absent."

To be honest, we are almost all culprits in this regard. Now that we have been preoccupied with worldly affairs, towards which we have expended all we could afford, energetic efforts, money and valuable time, have we gained in return anything other than degradation and humiliation? Our holy places have been usurped; chaste Muslim women have been assaulted and millions of square kilometers of land, that had once belonged to Muslims in Andalusia, Eastern Europe, Palestine, Iraq, Afghanistan, Turkistan, Chechnya and many other places are now

occupied by disbelievers, after having been the exclusive property of Muslims.

The fact that there are still thousands and thousands of millions of non-Muslims is only ascribable to Muslims, who have fallen short of truly espousing Islamic precepts and putting their religion into actual practice, thereby setting the ideal example for what a true Muslim should be like both within as well as beyond an Islamic setting.

A few Da'iyahs, who have been chosen and supported by Allah to convey His message to people all over the world, have succeeded in guiding many people to the truth; therefore, millions of people have embraced Islam, Mosques have been built and Islamic rituals are performed in distant parts of the world, although we have failed to convey this message there through media. Such people have obeyed Allah's order, as He says, (Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity) (Holy Quran 3: 104). They have also answered the Prophet's call; "Convey to people as much of my teachings as you can, even if it were one verse." May Allah reward them the best.

In conclusion, we need to consider the Prophet's Immigration to Medina (bearing in mind the ensuing vast dissemination of Islam) is an invitation by our Prophet (ﷺ) to spare no effort to reconsider our stance in relation to Da'wah, and to exhaust every possible means that we can provide towards serving this religion. We are entrusted with the task of conveying the message of Islam to those who do not know about it. This is for our and their benefit. We should follow the footsteps of our forefathers, who undertook to spread Islam all over the world; they put

an end to disbelief in places where it had dominated for ages, and people welcomed them wherever they travelled. That was their means for glory and honor. As for the present time, Muslims do not care about spreading Islam outside their own countries; as a result, the disbelievers have invaded considerable parts of the Muslim world, and a lot of people have been made to convert to disbelief.

Second:

**The Prophethood and the
Message**

2- The Medinan Stage

2- The Medinan Stage

Q.73 How were the natural and human conditions of Medina when the Messenger (ﷺ) arrived in it?

A.73 From a human point of view, Medina was made up of some scattered districts, including the district of Bani-Amr Ibn Awf, Bani Salim Ibn 'Awf, Bani Al-Ashhal and Bani Salamah, with palm-tree orchards often delineating district boundaries. As for the demographic structure of Medina by the time the Prophet (ﷺ) arrived at it, it can be classified into three categories of population:

1- His rightly- guided companions, who were made up of the Meccan Muhajirin and Al-Ansar of Medina;

2- Polytheistic Arab tribes, which were made up of Al-Aws, Al-Khazraj and other Arab tribes;

3- Jews, the most famous of whom were the Jews of Bani Qainuqa', Bani Quraiza and Bani Al-Nadhir (**Figure 4**).

The people of Medina, aided by such factors as fertility of soil, availability of water and valleys, often took up agriculture, though some engaged in grazing, trade and a variety of handicrafts.

As for the physical features, Medina has an agricultural piece of land that is located between two pieces of rough land, *harras*: Waqem in the east, Wabrah in the west, Mount Uhud in the north and Mount 'Eir in the south. A "harras" has rough black volcanic rock or some dark red

rock that render it even rougher. In times of war, these harras used to serve as important defense areas providing natural shield against enemies, for they are hard to transverse on foot, horseback or on any other animal.

Medina has a climate that is similar to that of Mecca; hot, or too hot, in summer and moderate in winter. It is often affected by cold air waves in winter, and rainfall is generally low.

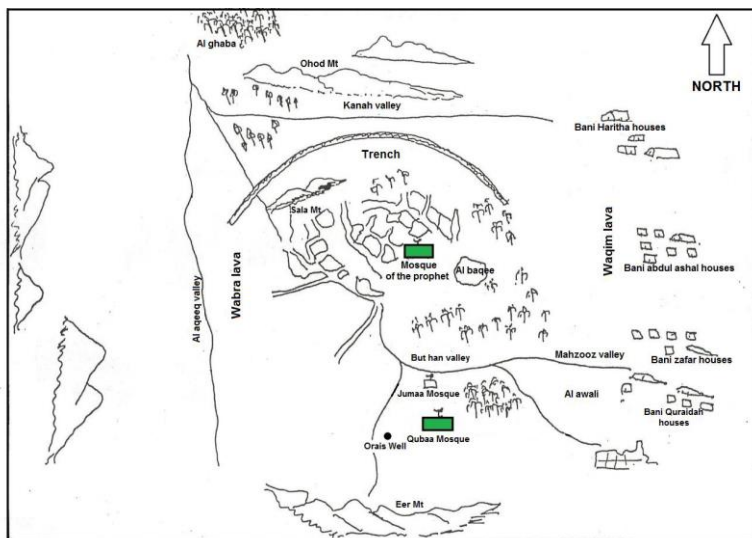


Figure (4): Approximate map of Medina

Q.74 What were the problems which the Messenger (ﷺ) faced in Medina?

A.74 Having been granted great insight by Allah, and owing to his far-sightedness, the Messenger had foreseen that *Da'wah* in

Medina would certainly face so many problems, which might require quite a lot of time and effort to solve. These problems included:

1- The long-term Aws-Khazraj conflict, which led to war between the two sides, the last battle of which was Bu'ath Day. The effects of that Day could be felt even after the arrival of the Prophet (ﷺ) in Medina.

2- The religious heterogeneity of Medina dwellers. Apart from Al-Muhajirin and Al-Ansar, who were all Muslims, there were the polytheists, the Jews and the newly emerging sect of the hypocrites.

3- The troubles caused by the Jews and their sects – Banu Qainuqa', Banu Quraiza and Banu Al-Nadhir. As a matter of fact, the Jews started their intrigues and plotting against the Messenger, Islam and Muslims soon after the arrival Prophet (ﷺ) in Medina.

4- The financial problems of Al-Muhajirin; they had embarked on an immigration exclusively for the sake of Allah and His Messenger, leaving behind money and houses. On arriving at Medina, they had no money in hand to pay for their living expenses or houses to live in. Although Al-Ansar (may Allah be pleased with them) offered to share money with them and provided them with lodging, neither the Messenger (ﷺ) nor Al-Muhajirin accepted to be dependent upon their brothers, Al-Ansar.

5- The problem of the *A'raab* (bedouins- Arabs of the desert) in the vicinity of Medina, who were rather savage and primitive people, and would acknowledge as right only that which is in accord with interests. The predominant intellectual feature of those people is often rigidity of

thinking and sluggishness. The Messenger suffered a lot from them. The hostile Jews utilized them in many situations in return for some dates or some worthless worldly things.

6- Externally, there were the deadly foe, the disbelieving Quraysh, who had always wanted to get Muhammad dead or alive, and would not admit to Muhammad's being defended by the Divine Power, nor did they entertain the idea that eventually they would be fighting a losing battle with the Messenger of Allah. Quraysh did not forget Muhammad and his companions after their immigration and divinely-planned escape from their intrigues and evil schemes; therefore, communications had been going on under way between Quraysh and someone called Abdullah Bin Ubaib Bin Saloul, with Quraysh instigating him and his folks to combat Muhammad and those who immigrated with him, in the hope that they might drive them out of Medina. Thus this hypocrite mobilized his henchmen aiming to fight Allah's Messenger. Learning of the scheme, the Prophet confronted them with a few words, which dissuaded them and caused them to disperse. However, the hypocrite persisted in his mean collaboration with Quraysh and the Jews against the Messenger and his companions, only to meet with disgrace in the long run.

7- Arab tribes that were scattered all over the Arabian Peninsula, who were all quite similar, in their ignorance, naivety and hostility to Muhammad (ﷺ) and his companions, to bedouins in the vicinity of Medina. Furthermore, Persians and Romans knew about the Prophet's Message, Immigration and war against Quraysh. They kept watching the situation, which interested Romans more than Persians, for they were

Christians and aware of the fact that it was about time the Final Prophet had emerged.

The Prophet (ﷺ) had to deal with these internal and external problems to make sure that Da'wah would be safely spread, aided by Allah's support.

Q.75 What did the Messenger (ﷺ) do to deal with the problems confronting him?

A.75 To deal with the problems that he faced and to build the State of Islam, the Prophet (ﷺ) did the following:

1- Building the Prophet's Mosque; the Prophet laid down the foundation of the Mosque where his camel lied down, in the locality of Bani Al-Najjar. This was after he had built Qiba' Mosque. The land was not yet ready for building purposes as it was full of unwanted things like old palm-tree stems, which had all to be removed first. The building of the mosque was the first team work which the Prophet participated in. The collective work of building the Mosque created a spirit of cooperation, a sense of unity as well as true love between people who used to be nursed rancor against one another.

However, the building of the mosque appeared to accomplish other objectives of far-reaching impact. Embarking on the building of the Mosque was a pleasurable task that brought about happiness to all the participants. This is evident in the fact that they were recanting chants and reciting lines of poetry as an expression of their happiness. For the

Messenger of Allah to share such pleasurable work with them was an even greater incentive for them to feel that they were, in a sense, more than brothers.

Another asset of the project was that through building the mosque, the Prophet was concomitantly building love and love of cooperation and team work, as well as that sense of unity between Muslims, for everyone, be it Muhajirin or Al-Ansar (including Aws and Khazraj), has a role to play,

Still another aspect of the importance of the mosque is that it can function as a meeting place for counseling and guidance as well as a learning and education center.

2- The second notable achievement of the Messenger (ﷺ) was the introduction of what may be called today as the fraternity principle. This was mistakenly thought to be aimed at enabling Muhajirins make good use of Al-Ansar's possessions; the purpose of the fraternity principle was never a material one. This is evident in the following facts:

A- The Prophet decreed that some Muhajirins should be rendered brothers to some other Muhajirins, and that some Ansars should be rendered brothers to some other Ansars, for example, he forged a fraternity bond between him and Ali Bin Abi Talib, although both were poor immigrants; between Hamzah, his uncle, and Zaid Bin Harithah and between Ja'far, who was still in Abyssinia, and Mu'az Bin Jabal, an Ansari.

B- If the purpose of this principle was a material one, the Prophet would have forged bonds between a poor Muhajir and a

rich Ansari; some Muhajirins were rather rich, and some Ansars were rather poor.

C- Had the purpose of the bond been a material one, Abdulrahman Bin A'wf would have accepted Sa'd Bin Al-Rabi's offer; the latter was an Ansari who was made brother to the former by the Prophet. He offered Abdulrahman to take half of his wealth and get married to one of his two wives, after divorcing her. Abdulrahman rejected that generous offer and said, "May Allah bless your money and family. Could you please tell me where I can find Medina Souk?"

D- Most Muhajirins remained poor after migrating to Medina. Some of them would stay in the Mosque with the People of Al-Suffah, a group of poor Muslims who dedicated themselves to serving and protecting the Prophet; however, they had better living conditions after the two battles of Bani Al-Nadhir and Khaibar.

As a matter of fact, Al-Ansars preferred Muhajirins' interest to theirs, as they had seen that they were very poor and loveable; this is evident in the following verse, {They love those who emigrated to them, and find no hesitation in their hearts in helping them. They give them priority over themselves, even if they themselves are needy} (Holy Quran 59: 9).

However, such nobility and generosity was met with virtuousness on Muhajirins' side; they preferred to work hard and make their own living.

Under this principle, Al-Muhajirins and Al-Ansars, including Aws and Khazrajs, constituted one consolidated nation. The pacts that once existed between Jews, Aws, and Khazraj are now obliterated; the discord and conflicts between Aws and Khazraj have come to be replaced by ties of creed; (And remember Allah's Bounty on you as you had been enemies but He has united your hearts and thus through His Bounty you are rendered brothers) (Holy Quran 3: 103).

3- Further to the application of the fraternity principle, the Messenger went on to a third act, which aimed at the peaceful coexistence with the Jews, as they had been living in Medina before his immigration to it. Being a Messenger sent to all mankind, he was in fact concerned about all the population in Medina, both believers and disbelievers. For the leader Muhammad (ﷺ) to be concerned about his Muslim *and* non-Muslim subjects, though he knows quite well that the Jews are the bitterest enemy of Islam, should not be surprising, considering the fact that he is after all the Messenger to humanity at large. In his capacity as a religious and a political leader who can grant a pledge of safe haven to whomsoever abides by regulations and punishes whomsoever violates them, the Messenger of Allah undertook to conclude a treaty with them, giving them the full freedom (to possess money and) to espouse the religion they would like to embrace, as (there is no coercion in religion) (Holy Quran 2: 256).

The treaty stated that the Prophet had the highest authority in Medina. Thus Muslims gained religious and political power to protect those who abide by regulations and punish those who violate them.

Q.76 What lessons can be acquired from the Prophet's building of the Mosque, application of the fraternity principle and treaty signed with the Jews?

A.76 There are many lessons to be learnt and benefited from at the present time:

A- In the Messenger's time and in times of strength and power, mosques were never confined to prayer or worship, but rather they were schools where the Prophet (ﷺ) would teach his companions, recite the Qur'an and purify their souls. At the mosque, the companions of various tribes would meet round the Prophet feeling like brothers. The mosque provided a shelter for the poor (the People of Suffah), where they could find lodging. It was also a military base, so to speak, from which troops would emerge. Disputes could be resolved in the mosque too. It provided an appropriate place for the Prophet's meeting with the companions for mutual consultation on all matters, warfare issues in particular. Realizing the importance of the mosque in the nation's life, the Messenger (ﷺ) started to build the mosque before building a little house for him and his family.

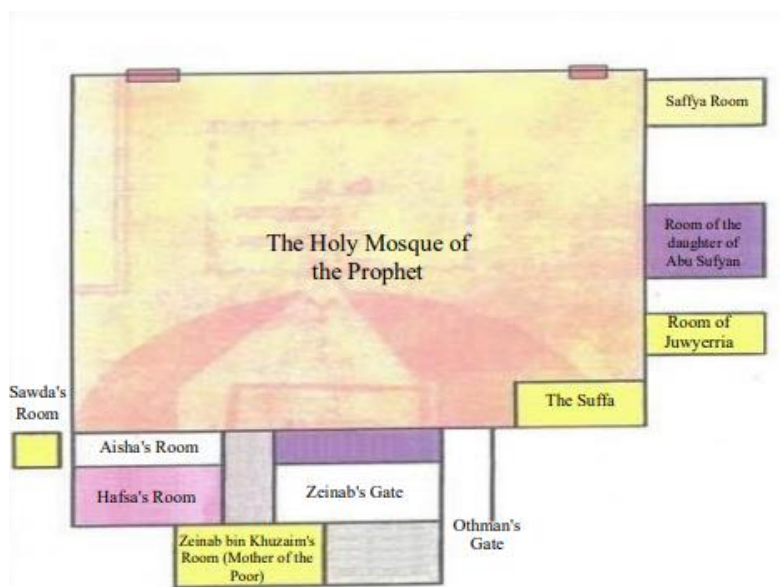
B- Proceeding from the conviction that in a society that has been torn to pieces by enmities and conflicts, it would be futile to expect the Message to prosper. Objectives could never be accomplished among people whose hearts nurse rancor and are full of grudge that goes back to pre-Islamic times. Hence, he called for fraternity between Muslims, and having Muslims meet at the Mosque helped him achieve this objective.

Those companions are praised by Allah as he says, (Muhammad, the Messenger of Allah, and those who are with him are strict with the disbelievers, but they have mercy upon one another) (Holy Quran 48: 29). What a great generation was the one that founded the State of Islam that dominated large parts of the world! We pray to Allah that we would follow in their footsteps, hoping to restore those vast areas of land and sacred places in Andalusia, Eastern Europe, Central Asia, which Muslims have lost owing to weakness and enmities. We hope to have a consolidated nation in which Muslims feel again that they are all brothers. We hope that they revert to the sacred Book of their Lord and to the sacred Sunnah of their Prophet.

C- Islam has always been a religion of mercy, rather than terrorism and violence, as calumniators would describe it. The Prophet that introduced Islam was sent as mercy to the worlds, comprising jinn and humankind, believers and disbelievers alike. Hence the laws of Islam are those with underlying compassion for all people, even those who are its open enemies and opponents. Having concluded a treaty with the Jews on a give-and-take basis, is just an instance of how Islamic principles are put into actual practice. Although they did not embrace Islam, the Prophet decreed that Jews should not be harmed, and that they should live in peace in their forts. Muhammad (ﷺ) abided by his word until the Jews, out of their expected treachery, broke the treaty.

Q.77 When did the Prophet (ﷺ) build chambers for his wives?

A. 77 Having finished with the building of the Mosque, he built a chamber for his wife Sawdah and another one for Aishah by the Mosque. He used stone and adobe for building the walls; for the ceiling, he used palm trunks, palm-tree branches with leaves stripped. The chambers had low ceilings and were so small in area that they were barely enough for two people to move freely in. Other chambers were subsequently built, so that each time he married a wife there would be a chamber for her (Figure 5).



(Fig. 5) Position of the chambers of the Prophet's wives

Q.78 Who were the most famous people that embraced Islam and those that were most hostile to him when he (ﷺ) reached Medina?

A.78 The most famous man that embraced Islam at that time was Abdullah Bin Sallam, the first Jew to proclaim Islam. He was a renowned Jewish rabbi. While his original name was Al-Husain, the Prophet (ﷺ) chose him the name Abdullah instead.

Another famous man was Salman Al-Farisiy of a Persian origin. Born and reared in Persia, Salman, who was in quest of truth and in pursuit of the true religion, had travelled to the Levant and then to Iraq; then to the Levant again. Then, he came to Hijaz. Eventually, he ended up with becoming a slave. After that, he was brought to Khaibar, and then to Medina. Salman had heard about the noble character of Muhammad (ﷺ) and his superb manners. Thus as soon as he was sure about the truthfulness of Muhammad's Prophethood, he (ﷺ) became one of the unsurpassed companions. It was a great honor for him to hear the holy Prophet say, "Salman is one of us, *Ahl al Bayt* (People of the Household or family of the prophet).

The most famous enemy of the Messenger (ﷺ) in Yathrib was the hypocrite Abdullah Bin Ubaiy Bin Abi-Salloom, who would certainly have been inaugurated as King of Yathrib if it had not been for the emergence of Muhammad on the scene as the deadly rival. Seeing the warm welcome that the Messenger (ﷺ) was spontaneously given by almost all people when he came to Medina, Bin Abi-Salloom was knocked out of his senses. In the twinkle of an eye, great expectations have been thwarted; castles that have been built in the air have all been pulled down. Bin-Abi Salloom realized the inevitability of losing the crown. Therefore, he pretended that he had embraced Islam, but he nursed deeply-rooted

enmity to the Prophet (ﷺ). This hypocrite became leader of a group of hypocrites, remaining as such until he died in the 9th year (AH).

The other enemy was Hayiy Bin Akhtab, who was the chief of the tribe of Bani Al-Nadhir and the father of Safiyeh (may Allah be pleased with her), whom the Messenger (ﷺ) married in the year known as Khaibar Year. It is worth mentioning that Hayiy had come to Medina in order to get to know about Muhammad (ﷺ) and to make sure that he was the very Prophet that is mentioned in the Scriptures. Hayiy was sure that Muhammad really was the Prophet; however, his brother Yaser asked him, "Now then, do you have anything against him?" "Hostility to him," Hayiy replied, " So long as I am alive." Again, Hayiy remained the bitter opponent of the Messenger (ﷺ) until he was killed, among others from Bani Quraizah, in the 5th year (AH).

Q.79 Who were the People of Suffah?

A.79 They were homeless, parentless and impoverished Muhajirins, who used to stay at the back of the mosque in a roofed place that was called Al-Suffah. The Messenger (ﷺ) would often sit and chat with them. At night, he would divide them into a few groups, so that each group would have dinner with one of his companions, while a few of them would have dinner with him (ﷺ). Abu Hurairah (رضي الله عنه) was one of the most famous people of the Suffah.

Q.80 What were the outstanding events that happened in the 1st year (AH)?

A.80 The most outstanding happenings that took place in the 1st Year (AH) were the following:

1- The building of Qiba' Mosque, followed by the building of the Prophet's Mosque.

2- The introduction of *Al-Athban*, (the call for prayer).

3- The permissibility of fighting, after it had been forbidden.

4. His marriage of Aishah daughter of Abi-Bakr.

5- The death of As'ad Bin Zarara (رضي الله عنه), the first one of Al-Ansar to die. He happened to die during the building of the Mosque and was buried in Al-Baqee' cemetery.

6- The death of Uthman Bin Math'oun (رضي الله عنه), the first one of Al-Muhajirin to die in Medina and the first one to be buried in Al-Baqee' cemetery.

7- The death of Al-Bara' Bin Ma'rour (رضي الله عنه), the first *Naqeeb*, (i.e. Group Chief) to die.

8- The commissioning of Sariyyahs to fight the disbelievers, the first two of which were the Sariyyah of Hamzah Bin Abdul-Muttalib and the Sariyyah of 'Ubaidah Bin Al-Harith.

Q.81 How was Al-Athan ordained?

A.81 The companions used to figure out for themselves time for prayer; they would then go to the Mosque to perform their prayers behind the Messenger (ﷺ) with no *Athan* to tell them that it was time to meet with one another to perform the congregational prayer in the Mosque, and with no *Iqamah* either (to call their attention to the fact that the obligatory prayer will start soon or has nearly started). The Prophet (ﷺ) consulted with his companions about an appropriate way for calling people to get together at the right time for prayer. One of the suggestions was to use a horn, which the Messenger disapproved of, as using the horn was typical of the Jews. Likewise, he hated the use of a bell, as chiming the bell was typical of Christians. While they were thinking over some better means for calling people to get together, Abdullah Bin Zaid (رضي الله عنه) had a dream about teaching him Al-Athan, using the same wording as that of the commonly-known Athan. As he related his dream to the Messenger, he was told him to dictate to Bilal the wordings of the Athan, as Bilal had such a mellow voice. On hearing Bilal, Umar said he had had the same dream; the Prophet said, "Praise be to Allah for this!"

It is reported that Gabriel (جبرائيل) had taught the Messenger the formula for the *Iqamah*. He (ﷺ) had four *Muezzins* (those who perform Athan); two for the Prophet's Mosque: Bilal Bin Rabah, and Abdullah (or Amr, as it was said) Ibn Um-Maktoum. The other two muezzins are Sa'd Al-Qirz, for Qiba' Mosque, and Abu-Mahthourah Aws Ibn Mughirah Al-Jamhiy, for the Sacred Mosque in Mecca.

Q.82 When did the Messenger (ﷺ) marry Aishah (may Allah be pleased with her)?

A.82 In the 10th or the 11th year of the Mission, he (ﷺ) asked Abu-Bakr Al-Siddiq (رضي الله عنه) for Aishah's hand in marriage. It was in the month of Shawwal, the 1st year AH. that he consummated his marriage. She was addressed as Um-Abdullah.

Q.83 When was Jihad ordained in Islam? What were the stages it went through? What is the rationale behind it?

A. 83 Jihad was ordained in the 1st year AH. That was when the Almighty revealed the following Qur'anic verse, {Permission is given to those who were wronged, and Allah is Able to give them victory. Those who were unjustly evicted from their homes, merely for saying, 'Our Lord is Allah.'} (Holy Quran 22: 39-40).

The ordainment of *Jihad* underwent 4 stages:

1- The stage of prohibition and impermissibility of fighting. This stage lasted throughout the Meccan Stage and up to the early Medinan Stage. The Prophet's (ﷺ) slogan was, {Keep your hands off them (the disbelievers); and observe prayer} (Holy Quran 4: 77).

2- The stage of permissibility of fighting. This stage started with the revelation of the Qur'anic verse, {Permission is given to those who

were wronged, and Allah is Able to give them victory} (Holy Quran 22: 39-40).

3- The stage of ordering those who are being fought to fight only those who are fighting them. In this regard, the Almighty says, {And fight in the way of Allah those who fight you: but do not transgress the limits; for Allah does not like aggressors} (Holy Quran 2: 190).

4- The stage of giving the order to fight all polytheists. This is compatible with Allah's order, {Fight all the disbelievers just as they do in fighting all of you } (Holy Quran 9: 36). Ibn Al-Qayyim says in summary of the four Stages concerning *Jihad*, "Fighting was at first forbidden; then, it became permissible; after that, it was Allah's order to believers that they should fight back. Finally, it was Allah's order to believers that they should fight all disbelievers."

As for the rationale for *Jihad*, I would like to quote here what scholar Sayyid Qutob said, "The ordainment of Jihad has taken on a final form compatible with what Islam aims at; a way of life on earth and an ideal model for humanity at large that enables the Muslim nation to lead mankind along the way of Allah, as explained by the Holy Qur'an. The Muslim nation is entrusted with the task of guiding humanity to prosperity, away from the uninformed ways of life of pre-Islamic times. The message of Islam is a gift from Allah, as it is a means for elevation. Depriving people of getting acquainted with this message means depriving them of sublimity, purity, happiness and perfection.

Therefore, it is a prerogative of mankind to learn about *Da'wah*. Thus no obstacle whatsoever should impede it. Likewise, it is a prerogative of humanity to have the freedom to embrace this religion,

with no authority to repel or discourage them from doing so. In case someone refuses to embrace this religion, after it has been elucidated and explicated, they should not have the right to discourage others or prevent *Da'wah* from proceeding forward. Such people should give pledge that guarantees freedom.

If this religion is embraced by someone, then it is incumbent on the Muslim community to defend them, using force against whoever may subject them to harm or curtail their freedom; this is to be done in order to safeguard freedom of belief. This is essential for religious freedom and protecting those who have been guided by the Almighty. Moreover, this would help humanity gain the benefit ensured by this religion.

These prerogatives entail another duty on Muslims; eliminating all that may impede *Da'wah* and people's right to religious freedom. Thus Muslims are required to perform jihad until all believers feel safe and Allah's religion dominates. However, this does not mean that people should be coerced into embracing Islam, but it means that jihad is aimed at supporting Allah's religion, so that all people enjoy the freedom of embracing it and fear no power that may prevent them from reaping the benefits of embracing it."

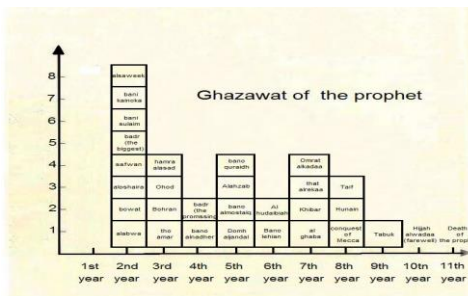
In conclusion, the rationale behind jihad is to protect faith and provide an atmosphere of safety and security for those who are interested in embracing Allah's religion. Jihad is aimed at supporting *Da'wah*, so that the message of Islam is made known to all people. This is because Allah is the Lord of all humans.

On the other hand, since Allah has revealed the Qur'an as guidance to all people, and since He sent Muhammad (ﷺ) as a bearer of good tidings and a warner, it has become incumbent on the Muslim nation, which is, as Allah the

Almighty affirms "*the best of peoples ever raised up for mankind*" to remove all the obstacles that can hamper the progress of Da'wah and do away with all impediments that can preclude its being communicated to people. Jihad has been ordained to accomplish such a noble aim, rather than compel people to embrace Islam.

Q.84 What is the difference between a Sariyyah, i.e. military expedition, and a Ghazwah(t)?

A.84 Both *Sariyyah* and *Ghazwah* are types of military expeditions. An expedition in which the Messenger (ﷺ) personally took part in is called *Ghazwah* and an expedition that he (ﷺ) ordered but did not personally take part in but rather appointed one of his companions to lead is called a *Sariyyah*. The Messenger led some 27 or 28 *Ghazwahs*.



(Fig. 6) Ghazwahs of the Messenger (ﷺ)

Q.85 What were the expeditions commissioned to fight and what Ghazwahs took place before the Battle of Badr? And for what purpose?

A.85 Such *Sariyyahs* and *Ghazwahs* that preceded the Battle of Badr were aimed as a whole at reconnaissance and getting as much information as possible about tribes and routes around Medina, especially the ones that commercial caravans heading to the Levant take in summer.

Considering the endless intrigues and plots that Quraysh secretly planned against the Prophet (ﷺ), Islam and Muslims, and their ruthless torture and atrocities which Muslims had been subjected to for quite a long time, it was only natural for Muslims to be eager to fight and get things straightened out.

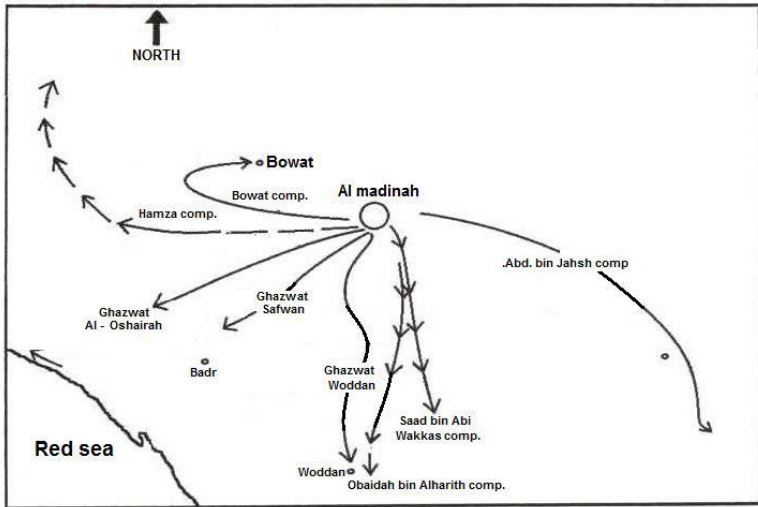
As Allah had permitted them to fight those polytheists, who had, callously enough, driven them out of their homes, and thus forced them to immigrate somewhere to look for a shelter where they could be lodged in, leaving everything behind. Thus one of the main objectives of these expeditions was the interception of the commercial caravans of Quraysh.

Another objective is to get acquainted with the non-Muslim tribes, with the purpose of either winning them over to Islam or winning them over to the side of Muslims. Should the tribes refuse to commit themselves either to conversion or to taking sides as allies, there should still be the third possibility that in the event of a confrontation between Muslims and Quraysh, neighboring tribes would take a neutral stance.

Another objective of these military operations was to suggest to all enemies whether internal (i.e. inside Median) or external (e.g. Quraysh) that the nascent Islamic State in Medina has become capable of fighting whomsoever attempts to oppose Islamic Da'wah. Related to this third objective is the ultimate objective; in order for this great religion to be known all over the world and consequently to be the only religion on earth, then it is our duty to shoulder the responsibility of explaining its sublime principles, which are compatible with prudence and common sense, to all people on earth. This move to convey your message to the billions of people in various continents could be a success when you prepare yourselves for combating evil; the stronger the preparation, the wider the spread of the religion. Only when one knows for sure that behind Islam there are strong powers to protect its proponents and followers can we expect them to enter Islam without fear, hesitation or reservation.

The following is a summary of *Ghazwabs* and *Sariyyahs* that proceeded from Medina prior to the Great Battle of Badr (**Figure 7**):

1- Hamzah Bin Abdul-Muttalib's *Sariyyah*, which headed to Saif Al-Bahr, in the direction of Al-'Ees in Ramadan, the 1st year AH. It was aimed to intercept a caravan owned by Quraysh coming back from the Levant. No fighting took place between the two parties.



(Fig7) Vanguards prior to the Great Battle of Badr

2- The *Sariyyah* of Ubaidah Bin Al-Harith to Rabegh in Shawwal, the 1st year AH. Similarly, it was aimed at intercepting a Quraysh caravan. The two sides met and threw each other with arrows, but no combat occurred. However, two Muslim fighters (Al-Miqdad Bin Amr and 'Utbah Bin Ghazwan – may Allah be pleased with both of them) managed to run away from the enemy army and join Muslim fighters in the expedition.

3- The *Sariyyah* of Sa'd Bin Abi-Waqqas, which headed to Al-Kharrar in Thul-Qi'dah, the 1st year AH. It was also aimed at intercepting a Quraysh caravan. However, it turned out that the caravan had passed on the previous day.

4- Al-Abwa' or Wadan *Ghazwah* which occurred in the month of Safar, 2nd year AH. This was the Prophet's first expedition, when he

set off together with 70 Muhajirins to intercept a Quraysh Caravan. No fighting took place, but the Prophet (ﷺ) concluded a pact agreement with Amr Bin Makhshiy Al-Dhamriy, the Chief of Bani Dhamrah.

5- In *Ghazwat* Buwat, which took place in the month of Rabee' I, 2nd year (AH), he (ﷺ) set out with 200 of his companions to intercept a Quraish caravan. He went on until he got to Buwat, in the direction of Radwa, but there was no fighting.

6- In Safwan (Badr I) *Ghazwah*, which took place in the month of Rabe' I, the 2nd year AH., The Messenger set off with 70 of his companions in pursuit of Karaz Bin Jabir Al-Fihriy, who had raided a pasture in Medina and plundered some livestock. They continued to chase him until they reached a valley called Safwan in the direction of Badr. Failing to capture Karaz or his plundering group, the Messenger went back Medina.

7- In Thil-'Asheerati *Ghazwah*, which took place in Jumada I & II, 2nd year AH, the Messenger set out, together with about 200 of his companions to intercept a Quraysh caravan led by Abi Sufyan. It was heading to the Levant and included 1000 camels. When he (ﷺ) got to Thil-Asheerah, he discovered that the caravan had passed by days before. Therefore, he went back to Medina, but he was determined to intercept the caravan on its way back from the Levant. These were the circumstances that led to the Great Battle of Badr.

8- In Abdullah Bin Jahsh's *Sariyyah*, which headed to Nakhlah in Rajab, year 2 AH., Abdullah and his men intercepted a caravan that had left Taif. Using arrows, they shot a polytheist dead in the sacred

month. Furthermore, they captured two men as captives in the sacred month. When they brought the caravan and the two captives, the Messenger disapproved of it. In this regard, the Qur'anic verse was revealed, {They ask you concerning fighting in the Sacred Months. Say 'fighting in it is a great transgression, but preventing people from following the Way of Allah, to disbelieve in him, but a greater transgression is to prevent access to Al-Masjid Al-Haram and to drive out its inhabitants, and *Al-Fitnah* is worse than killing'} (Holy Quran 2: 217).

Q.86 What were the most prominent events of the 2nd year AH?

A.86 The most prominent events that took place in the 2nd year of include:

1- His setting out (ﷺ) on Jihad for the sake of Allah. His first *Ghazwah* was that of Al-Abwa' (or Widan); this was followed by the other three *Ghazwahs*, listed in chronological order: Buwat, Safwan and Thil-Asheerah.

2- The *Sariyyah* led by Abdullah Bin Jahsh, with its destination being Nakhlah, located between Mecca and Taif in the sacred month of Rajab.

3- The diversion of *Qiblah* (prayer direction) to the Sacred Mosque in Mecca, instead of Al-Aqsa Mosque in Sha'ban in the 2nd year AH. The Messenger (ﷺ) had made the earnest supplication to Allah

wishing for the prayer direction to be towards Kaaba, the Qiblah of Ibrahim. In response, the following verse was revealed,

{We have seen your face turned towards the heaven.
So We will turn you towards a direction that will satisfy you.
So turn your face towards the Sacred Mosque. And wherever
you may be, turn your faces towards it. Those who were given
the Book know that it is the Truth from their Lord; and God
is not unaware of what they do} (Holy Quran 2: 144).

4- The ordainment of fasting in the month of Ramadan and Al-Fitr Zakah (fast-breaking Zakah) in Sha'ban of this same year.

5- The ordainment of the poor-due (or *Zakah* relevant to money) and the inauguration of Eid Prayer.

6- The Great Battle of Badr, Ramadan 17th, 2nd year AH.

7- The death of Ruqayyah, the daughter of Muhammad (ﷺ), and the wife of Uthman (may Allah be pleased with her).

8- Ali Bin Abi- Talib's marriage to Fatimah, the daughter of the Messenger (ﷺ).

Q.87 What was the cause of the Battle of Badr?

A.87 This is a very significant question that should be given careful consideration. Many people who have either talked or written about the biography of the Prophet would readily give the simplistic

answer that the cause was the interception of a commercial caravan that belonged to Quraysh by the Messenger (ﷺ).

The prevalence of this piece of misinformation has encouraged some malicious Orientalists and enemies of Islam to call his impeccable, immaculate character into question. Foremost among such opponents is Pat Robertson, a moderator on Fox News Channel, the proprietor of the Missionary Air Hospital and an activist in the domain of Christianization.

"All you need to do," he said, "is to read the Quran, which Muhammad had written. He calls on his people to kill polytheists. He is a fanatic man. Muhammad is a robber and a highwayman." This is just a sample of what this truly malicious man said, as a consequence of misinformation included in books on the biography of the Prophet.

The real cause of the Battle of Badr was the strong desire on the part of the Prophet and his companions to take revenge on Quraysh as soon as the opportunity was available and using whatever sufficiently deterrent means possible. Muslims had been mercilessly tortured and driven out of their houses for 13 years. Moreover, their money was taken by force, and the ones who remained in Mecca were horribly harmed. After immigrating to Medina, Muslims were eager to take revenge on Quraysh. Thus the Almighty allowed them to do so, {Permission is given to those who were wronged, and Allah is Able to give them victory} (Holy Quran 22: 39). The Almighty explains the rationale behind the permissibility of fighting; taking revenge on those who tortured Muslims and expelled them from their houses, merely for their monotheistic belief. {Those who were unjustly evicted from their homes, merely for saying,

"Our Lord is Allah."} (Holy Quran 22: 40). Thus it was essential to fight for Islam and punish those who tyrannized Muslims. Allah urges Muslims to defend themselves when wronged {And those who, when wronged, defend themselves} (Holy Quran 42: 39).

The Prophet and his companions could not attack Quraysh because Mecca is far from Medina, and the road was controlled by tribes that were enemies of Islam. The only way to take revenge on Quraysh was to intercept their commercial caravans that used to go to the Levant in summer. This was aided by the fact that Medina was located near the road taken by Quraysh caravans. Intercepting these caravans would cause considerable harm to Quraysh's economic power and threaten their security. Moreover, it was Muslims' due right to do so because they had been expelled from their houses for their monotheistic belief. If the Prophet and his companions had not attacked Quraysh caravans, they would have been rendered cowards.

Accordingly, the real cause of the Battle of Badr was Muslims' desire for revenge, and intercepting the caravan was an excellent opportunity to do so. This is evident in the fact that Muslims did not attack caravans owned by Jews or other Arab tribes. Therefore, the Prophet and his companions should never be rendered highwaymen; he was the prophet of mercy, and his companions were not robbers at all. They sought to take revenge on those who had tyrannized them.

I hope that these words help reveal the truth about the Prophet and his companions and expose the falsehood of the charges brought against them.

Q.88 Would you please give a synopsis of the events that occurred in the Battle of Badr and its results?

A.88 The Messenger (ﷺ) set out together with his companions in Jumada I, year 2 AH. to intercept a big commercial caravan belonging to Quraysh. He arrived at Thil-Asheerah, only to discover that the caravan had passed by a few days earlier. Thus he went back to Medina, intending to intercept it on its way back from the Levant.

When he learnt of the caravan's return, he called on his companions to be ready, he said: "These are Quraysh camels that carry their money, so set out. May Allah ordain that they become spoils for you." He did not urge anyone to go with him, as he did not expect fighting to take place with Quraysh.

He (ﷺ) set out, together with about 314 men (83 Muhajirins and 213 Ansars). They had 70 camels, which they rode successively; in addition, there were two horses, one belonging to Al-Zubair Bin Al-Awwam, and the other one to Al-Miqdad Bin Al-Aswad Al-Kindiy. He headed to Badr, which was a meeting-point for caravans and passengers; and where shepherds would come as the place had water in abundance. In other words, the Quraysh caravan must pass through Badr. The Messenger (ﷺ) wanted to get to Badr ahead of time. He dispatched vanguards and scouts for reconnaissance (**Figure 8**).



(Figure 8) The way to Badr

When leading the caravan into Hijaz region, Abu- Sufyan, the leader of the caravan, was extremely cautious; he sent a number of scouts and spies to brief him on the situation. Before long, they brought him news concerning the setting out of Muhammad and his companions, with the aim of intercepting the caravan. Immediately, he dispatched an urgent letter with Dhamdham Bin 'Amr Al-Ghifari to Quraysh putting them on the alert to rescue the caravan. He continued his journey along the road leading to Badr. When he drew nearer, he allowed the caravan to proceed slowly, and he went on to Badr for reconnaissance. A man told him that he had seen two men dismount uphill there, get drinking water and go off.

This led Abu-Sufyan to the place where the two men had allowed their camels to rest. Picking up a drop of the camels' dung, he fragmented it, only to discover a date stone in it. He inferred that the fodder must have been of Yathrib origin. He hurried to the caravan and

directed it westward in the direction of the sea-shore, away from the threat posed by Muslims.

As for Quraysh, they got furious as they received the alert message. They hastened to call people together on the spur of the moment. Thus an army consisting of 1300 men of Quraish set out, claiming that they would both rescue the caravan and teach Muhammad a hard lesson.

Abu-Sufyan, having known of the arrival of the Quraysh army at Al-Jufah, while he had already delivered the caravan, sent the army another message reassuring them that the caravan was perfectly safe and asking them to return to Mecca. The army was about to go back, but Abu-Jahl obstinately refused. He was quite adamant that the army should proceed to Badr, where he felt like having a party, staying there for three days, having camels slaughtered, wine served and female singers play music, so that all Arabs might dread and glorify them. There was disagreement among them; finally, 300 men returned to Mecca, while 1000 fighters led by Abu-Jahl went on with him to Badr.

As for the Messenger (ﷺ), he knew (when he was close to Badr) that there was no trace of the caravan, and that the army of Quraysh had set out to fight him. Therefore, he asked his companions to get together and told them of the matter. He asked them to give him their counsel in this regard. He said, "Let me know your counsel, folks."

In reply, Al-Muhajirin and Al-Ansar spoke; all agreed to go ahead to Badr in order to fight Quraysh. He gave them the glad tidings: "Forward you go! You may rejoice now, for Allah has promised to grant

me one of two things. By Allah! I can see now where those people will get killed." With the Prophet (ﷺ) in front of them, they went on until they finally stayed close to the abundant water of Badr. The choice of the place was upon the shrewd counsel of

Al- Habbab Bin Al-Munthir. It was Friday night, Ramadan the 17th. The companions began to get everything ready for the battle. Quraysh stayed along the side of the valley that was farther from Medina and lower than that of Badr. The companions built a pond, which they filled up with water for them to drink from on the following day during the battle; they filled up the other wells of Badr with sand, causing the water to go down, so that Quraysh might not find water during the Battle to quench their thirst. Furthermore, they built an arbor for the Prophet (ﷺ), which was used as a command post.

It was a moonlit night. Allah caused heavy rain to fall then. While such heavy rain came as a punishment for the disbelievers, who had a hard time dealing with the torrents pouring down the valley, it came as mercy, a means for purification for the Muslims, and as a means for leveling and paving the sandy ground. A further aspect of Allah's mercy was that He caused the believers to feel sleepy, which induced them to sleep well. As for the Messenger (ﷺ), he spent the night invoking Allah's support and asking Him for victory.

The following morning, both armies were ready for fighting, which started with duels. The three duelists from Quraysh, Utbah Bin Rabee'ah, Shaibah Bin Rabeah and Al-Waleed Bin Utbah, were all killed. At this Quraysh got mad. They charged Muslims, who were fighting in rows and repelled the attack. Quraysh charged for two other times, but

Muslims repelled the attack with their arrows. The Prophet (ﷺ), who was in the arbor together with Abu-Bakr, was in supplication to Allah the Almighty for victory. It seemed that he (ﷺ) took quite some time in supplication, so that he dozed off for a little while. In his sleep, he (ﷺ) could see Gabriel (جبرائيل), together with a gathering of Angels landing onto the battlefield. After he had given the glad tidings concerning what he had seen, he left the arbor, picked up a handful of earth and threw it over the faces of the polytheists. Commanding his companions to attack unanimously; he proclaimed, "Come on! Let us go to Paradise – a garden that is as wide as heavens and earth! By the One in whose hand my soul is, whoever fights them today and gets killed while heading towards them rather than turning his back to them will be destined to nothing other than being admitted to Paradise.

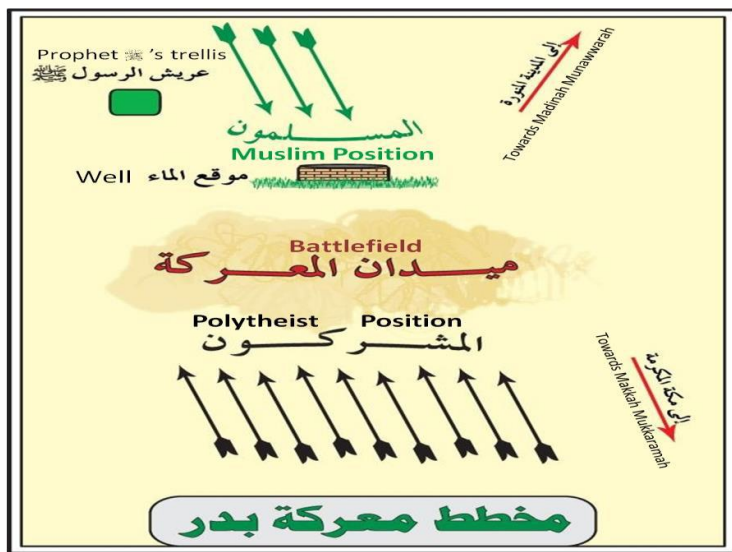


Figure (9): The Great Battle of Badr

Fighting grew more and more intense. Before long, and within a matter of one hour or so, the situation cleared up, ushering in the conspicuous victory of Muslims. The disbelievers had to run away from the battlefield, leaving behind 70 men dead, 70 captives and a horrendous amount of money. On the other hand, 14 Muslims were martyred. The Messenger (ﷺ) stayed at Badr for three days; then he went back to Medina together with the captives, of whom Al-Nadhr Bin Al-Harith, and Uqbah Bin Abi-Mu'ait were killed on the way as they had done most harm to the Prophet (ﷺ) in Mecca. It is noteworthy that the chieftains of Quraysh like Abu-Jahl, Umayyah Bin Khalaf, Utbah Bin Rabee'ah, Shaibah Bin Rabee'ah and others were all slain. Ironically, instead of drinking an exhilarating glass of wine celebrating victory, Abu-Jahl had to drink a lethal dose of disgrace dropping him into the fathomless bottom of Hell-fire. Glory be to Allah, Who is capable of raising the obedient people to high esteem and lowering disobedient ones to fathomless depths of humility!

On arrival in Medina, and after consulting his companions concerning the captives, it was finally agreed upon that for anyone of the captives to be set free, he could either offer a ransom or teach some ten Muslim boys Reading and Writing. Nevertheless, there were some whom the Messenger set free without having to offer a ransom owing to their being poor and without having to teach anyone owing to their being illiterate. Those who were set free against a ransom included Al-Abbas Bin Abdul-Muttalib, the Messenger's uncle, and Abu Al-A's Bin Al-Rabee', the husband of Zainab, daughter of Allah's Messenger (ﷺ), who was obligated to return Zainab to Medina.

Q.89 What lessons can we derive from the Battle of Badr?

A.89 While there are several lessons to draw from the Battle of Badr, let us focus on only one lesson: Victory is only in the hands of Allah. Victory over the enemy necessitates genuine faith and patience; the material means that can lead to victory must be provided, even though they may be inadequate.

Once comprehended and applied in the daily life of Muslims, the state of affairs of Islam would probably be drastically different from the current state. The Messenger (ﷺ) and the Muslims were victorious on the Day of Badr. Just as Allah said, {Allah caused you to be victorious in Badr when you were feeling humility} (Holy Quran 3: 123). They won victory with no mobilization beforehand; they were unprepared for fighting; they had wanted to deal only with a caravan that had 40 people only. Much to their surprise, the situation changed as they had to confront an angry, grudging army; one that had come only to uproot them, strongly confident that victory would be theirs in a matter of an hour or so. Al-Ansars adhered to Al-Aqabah Pledge although it had not stated that they had to defend the Prophet outside Medina.

A spokesman on behalf of Al-Ansar said,

We have believed in you, Messenger of Allah; we have believed what you said; we have witnessed that what you brought forward is the truth; we have given you our pledge of obedience. Therefore, go ahead with what you intend to do, for by Him Who has sent you with the Message of Truth if

you should survey this sea and wade into it we would do likewise with you with no single man to lag behind. We are steadfast in warfare and truly combatant when confronting the enemy.

Muslims need to recognize that believing in Allah, patience and full obedience to Him are the key to victory, glory and dignity; (Allah does not change the condition of a people until they change what is within themselves) (Holy Quran 13: 11).

Q.90 Why didn't 'Uthman Bin 'Affan (رضي الله عنه) turn up on the Day of Badr?

A.90 Before the Messenger (ﷺ) left Medina, his daughter Ruqayyah, Uthman's wife, had fallen ill. Her husband was getting ready for setting out with the Messenger (ﷺ) when the latter asked him to remain with his wife to take care of her and nurse her. Thus, Uthman, upon the order of the Messenger (ﷺ), had to stay beside his wife, whose health deteriorated rapidly before the return of the Messenger from Badr. The Messenger included Uthman among the "Badr People" with a share in the spoils allocated to him.

Q.91 How did the people of Mecca receive the news about the defeat in the Battle of Badr?

A.91 Al-Haysaman Bin Abdullah Al-Khuza'iy, one of the polytheists, who had taken part in the Battle of Badr was the first to herald the news to Mecca. Realizing that Quraysh army was fighting only a losing battle, he ran away and was the first man to report to Quraysh about the defeat. Abu-Sufyan confirmed the news. An atmosphere of grief and bitter sadness dominated Mecca. One could hear crying out and moaning there. Abu-Lahab died through a bad cut made by Ummul-Fadh'l, Lubabah Bint Al-Harith the wife of Al-Abbas Bin Abdul-Muttalib. She had hit him hard with a tent pole, for he had transgressed on a servant of hers.

Q.92 What kind of occasion did Muslims have following the glorious victory on the Day of Badr?

A.92 It was Eid Al-Fitr (the Fast-Breaking Feast). Actually, it was the first festival that the Muslims had celebrated together with their Prophet Muhammad (ﷺ). What a happy Eid it was! What a spectacular and memorable occasion for the Muslims to celebrate! Aren't they justified in rejoicing and celebrating a victory over a haughty power? I hope we have a similar feast in which we would celebrate a victory over the enemies of Islam.

Q.93 What are the most prominent events that occurred after the Battle of Badr in the 2nd year AH?

A.93 The most prominent events include:

1- The marriage of Ali (ؓ) to Fatimah Bint Muhammad (ؓ) in the month of Shawwal, the 2nd year AH. Her dowry was a shield that belonged to Ali, which was worth about 400 Dirhams. As for her trousseau, it consisted of a piece of velvet cloth, an animal skin container for carrying water and a leather pillow (stuffed with dry fibrous herbs). Such was the dowry and trousseau of one of the most respectable ladies, the daughter of the master of all mankind and mother of Al-Hassan and Al-Hussein, the masters of young people in Paradise.

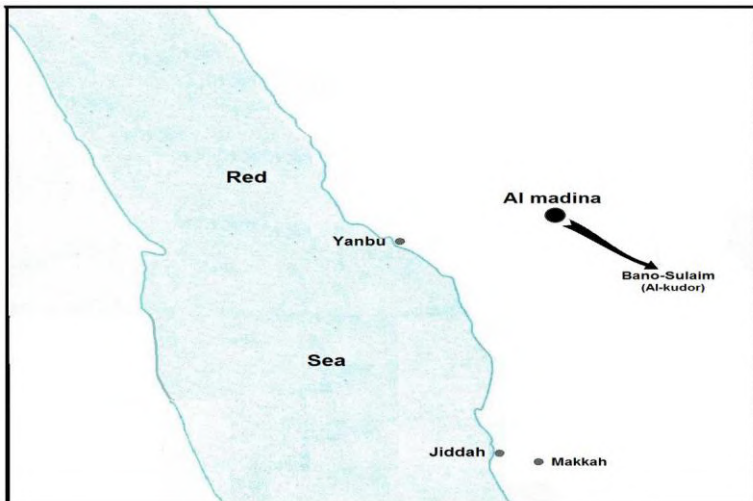


Figure (10): Bani Sulaim Ghazwah (in Al-Kadr)

2- Bani Sulaim Ghazwah (in Al-Kadr). When the Messenger learnt that Bani Sulaim were mobilizing troops in order to attack Medina, he, together with 200 of his companions, took them unawares, with the result that Bani Sulaim ran away, leaving behind their money and livestock as spoils for Muslims (**Figure 10**).

3- Bani Qainuqa' Ghazwah. Bani Qainuqa', a Jewish sect, were the most courageous of the Jews, the closest in residence to the Prophet's Mosque and the wealthiest, which caused them to harass Muslims, cause trouble, make riot, and scoff at any Muslim that happened to enter their market. When the situation deteriorated, the Prophet (ﷺ), accompanying some of his companions, went to their souk. When they gathered together he admonished them and warned them of the fate that Quraysh had met. However, it appeared that "to read them the riot act" would probably lead to some more audacity with him on their part. It was prudent of him to leave them and go back to his Mosque, waiting to see if anything crops up later on. One day, a Muslim woman happened to enter Bani Qainuqa' Souk to get something, some Jews harassed her and revealed her pudendum. As the woman cried, a Muslim man jumped to her succor, he killed the goldsmith that had harassed the woman. The Jews in turn jumped on the man and put him to death. When the Messenger (ﷺ) heard of the news, he led the army to the locality of Bani Qainuqa', who were well-fortified; hence the Messenger laid a siege around them for 15 nights. Finally, they had to declare their acquiescence to whatever the Messenger (ﷺ) wanted to do about their lives, wealth, women and posterity. He ordered that they be brought to him, so the Jews were brought before him, with their hands tied behind their backs.

The Messenger wanted to kill them, but the hypocrite Abdullah Bin Abi Salool, who was an ally of theirs, interceded for them. Therefore, the Messenger (ﷺ) left the matter to him, ordering now that they should be driven out of Medina. They left for the Levant. That was in Shawwal, the 2nd year AH. (Figure 11).

4- Al-Suwaiq Ghazwah, Thil-Hijjah, in the 2nd year AH. As a reaction to the disgraceful defeat at Badr, Abu-Sufyan, in collaboration with 200 riders, led some piracy-like raid on the outskirts of Medina. Their main aim was probably to cause unrest through some acts of sabotage (manifested by the cutting down of palm-trees and setting some orchards on fire). They killed two men of Al-Ansars and then fled back to Mecca. As soon as the Messenger (ﷺ) heard of this, he set off in a hurry to chase them, but they ran faster and faster, especially after they made their loads lighter by dropping lots of the *Suwaiq* (flour) until they managed to escape; hence, it was called "Al-Suwaiq Ghazwah".

Q.94 What were the most prominent events of the 3rd year AH?

A.94 The most prominent events of the 3rd year AH. include:

- 1- Thi-Amr Ghazwah, Muharram, the 3rd year AH.
- 2- The killing of Ka'b Bin Al-Ashraf in Rabee' I, the 3rd year AH.

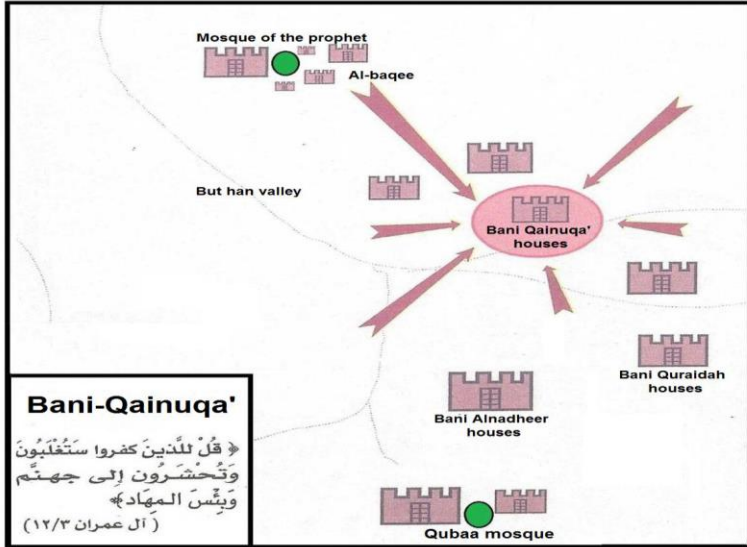


Figure (11): Bani Qainuqa' Ghazwah

- 3- Bahran Ghazwah, Jumada I, the 3rd year AH.
- 4- The Sariyyah of Zaid Bin Haritha, Jumada II, the 3rd year AH.
- 5- Uhud Ghazwah, on Sat. morning, Shawwal 15, the 3rd year AH.
- 6- Prohibition of alcohol.
- 7- Uthman Bin Affan's (رضي الله عنه) marriage to Umm-Kulthoum Bint Muhammad (رضي الله عنها).
- 8- The Messenger's (ﷺ) marriage to Hafsa Bint Umar Bin Al'Khattab (May Allah be pleased with her) and to Zainab Bint Khuzaimah Al-Hilaliyyah (May Allah be pleased with her).
- 9- The birth of Al-Hassan Bin Ali Bin Abi-Talib (may Allah be pleased with them all).

10- Hamra' Al-Asad Ghazwah, Shawwal, the 3rd year AH.

Q.95 What was the first Ghazwah led by the Prophet (ﷺ) in the 3rd year (AH).

A.95 The first Ghazwah led by the Messenger (ﷺ) was that of Thi-Amr, during the month of Muharram, the 3rd year AH. A large congregation of Bani Tha'labah and Muharib was about to raid Medina. As soon as he learnt of this, the Prophet (ﷺ) led a military campaign consisting of about 450 of his companions. When the campaign approached the gathering place (by a well called Thi-Amr), the congregation dispersed. Therefore, the Prophet (ﷺ) went back to Medina, noticing nothing untoward.

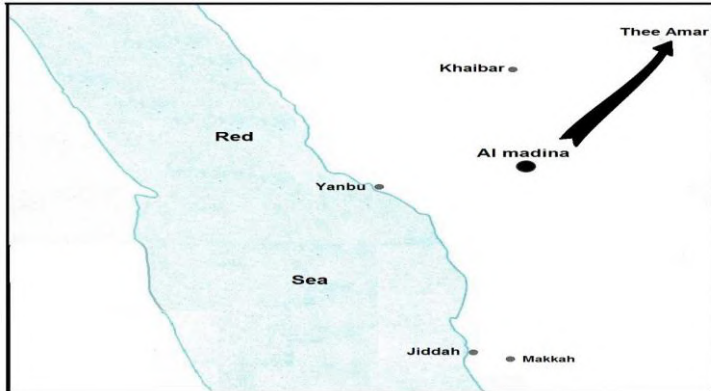


Figure (12): Thi Amr Ghazwah

Q.96 What was the reason behind Ghazwah Bahran?

A.96 Accompanied by 300 of his companions the Messenger (ﷺ) set out on Bahran Ghazwah. They marched on as far as Bahran, located near Al-Far'. The aim of this Ghazwah was presumably to intimidate both Quraysh and Bani- Sulaim. Hence, they returned with no fighting. It took place in Jumada I, the 3rd year AH.

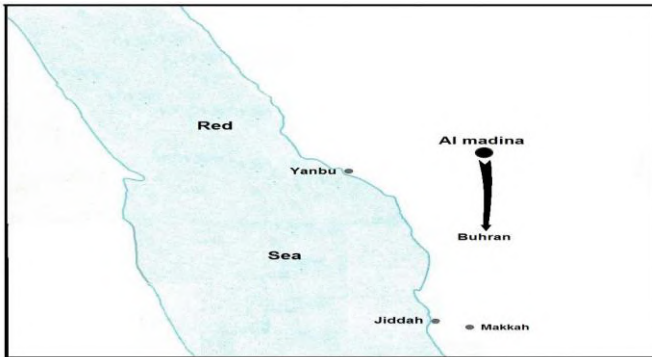


Figure (13): Bahran Ghazwah

Q.97 Who is Ka'b Bin Al-Ashraf and why did the Messenger order that he be killed?

A.97 Ka'b Bin Al-Ashraf was a man from a tribe called Tai. His mother was a Jew that descended from Bani Al-Nadheer. He was a rich poet, who led an affluent life. However, he misused his poetic gift and wealth that Allah bestowed on him. His gift for poetry was used for disparaging the Prophet and Muslims and flirting with Muslim women. After the disgraceful defeat in Badr, he went to Mecca to instigate Quraysh against the Prophet (ﷺ) by means of his poetic talent. The

Prophet resented such an unethical, immoral poet. As soon as the Prophet voiced his opinion of the poet, that he had been doing too much harm on him as well as to Allah, 5 of the companions contrived an ingenious intrigue, whereby they managed to get him out of his fort and kill him. Then, they cut off his head and brought it for the Prophet. This should be the end of anyone that does harm to Allah and His Messenger anywhere and at any time.

Q.98 Did Quraysh take an alternative route (far away from Medina) for its trade with the Levant? What did the Messenger (ﷺ) do?

A.98 Certainly! Having realized that its trading route to the Levant was not safe anymore, for it became in the tight grip of Medina Muslims and under their full control, and that they would waylay caravans, Quraysh was compelled to take the route via Iraq, which was too long. When it was brought to the Prophet's attention that a Quraysh Caravan had taken the above-mentioned route, he (ﷺ) commissioned Zaid Bin Harithah (رضي الله عنه) to lead a Sariyyah of fighters to intercept it. When the fighters attacked the caravan – near a well called Al-Qaradah – the men of the caravan fled, leaving the caravan behind as spoils for Muslims.

Q.99 What are the causes of Ghazwah Uhud? Why was it given such a designation?

A.99 The following are the causes of Uhud Ghazwah:

1- Quraysh was eager to take revenge on Muslims, for they dealt the hardest blow to them. They killed almost all the nobility of Quraysh. The Muslims brought about a defeat that Quraysh had not as yet visualized; a defeat that caused Quraysh to lose its hegemony among all Arab tribes. The Quraysh were determined to wage a large-scale war to quench their grudge against Muhammad (ﷺ) and his men; avenge the hundreds of deaths and restore the prestige that they had enjoyed for a long time. They were adamant about attacking Muslims and transferring the Battle to Medina. In preparation for the decisive battle, they allocated the money they gained from the caravan that was saved before the Battle of Badr for financing the retaliation army. Volunteering to enlist in the army was highly encouraged, and Quraysh allies and followers; and people from Kinanah and Tehama were enlisted. Poets have also been mobilized to play a role in instigating people against Muslims.

2- Quraysh's desire to exterminate the Muslims nascent state in Medina, as it had almost paralyzed Quraysh's economy. Safwan Bin Umayyah said, "Muhammad and his companions have hampered our trade; his companions keep watching the sea-shore route and have become friends with the people of that area. Our main source of livelihood is trade." Thus Quraysh sought to put an end to Muslims' threats to their caravans before they grew even more in power.

3- The malicious instigation of Quraysh and their allies by the Jews (foremost among whom was their poet Ka'b Bin Al-Ashraf) to retaliate against Muslims.

Q.100 Did the Messenger learn of the preparations of Quraysh for the retaliation battle? How?

A.100 Yes, he did. The Prophet (ﷺ) learnt of Quraysh's preparations through his uncle Al-Abbas Bin Abdul- Muttalib, who was reported to have embraced Islam in secret, and remained in Mecca as a spy for Muslims. Thus once the army began to march in the direction of Medina, Al-Abbas dispatched an emergent letter to the Messenger (ﷺ) telling him about the matter. The Prophet received the letter while he was in Qiba' Mosque.

Q.101 What did he (ﷺ) do when he heard of the Meccan army that was marching towards Medina?

A.101 The Prophet (ﷺ) asked 'Ubaiy Bin Ka'b, who had read Al-'Abbas's letter to him, not to tell anybody about it. Then he (ﷺ) returned to his mosque and put entrances to Medina under guarding. He also sent scouts to let him know about the army of Quraysh and put his companions on the alert. On Friday morning, Shawwal 14th, 3rd year AH, an army of about 3000 combatants, led by Abu Sufyan, came to a halt by Uhud.

The Prophet (ﷺ) had a gathering of his companions to consult them concerning this matter. He had a dream that night and told them about, he said:

"I had a good dream. It was about cows being slaughtered, and the tip of my sword got a nick. I put my hand inside a shield that was well-fortified, which I have construed as Medina."

Owing to that dream, he (ﷺ) would rather stay in Medina. If they (Quraish) should enter it, they (Muslims) could fight them back therein. It appeared that he was obviously for the idea of getting fortified where they were but not to go and meet the enemy. Among the few that endorsed that opinion was Abdullah Bin Abi Salool. However, many companions, particularly the younger ones who had missed the honor of participating in the Battle of Badr, insisted on confronting Quraysh outside Medina. Hamzah, who was fasting, agreed with them. He said to the Prophet, "By the One Who revealed the Book to you, I won't break my fast until I have dueled with them with my sword outside Medina."

In response to the opinion of the majority, and for a rationale that Allah alone knows, he changed his mind in favor of the opinion of the majority, to teach Muslims that the opinion of the team is good, but that of the individual may cause unhappiness and loss.

Q.102 How did he (ﷺ) set out to meet the polytheists near Uhud?

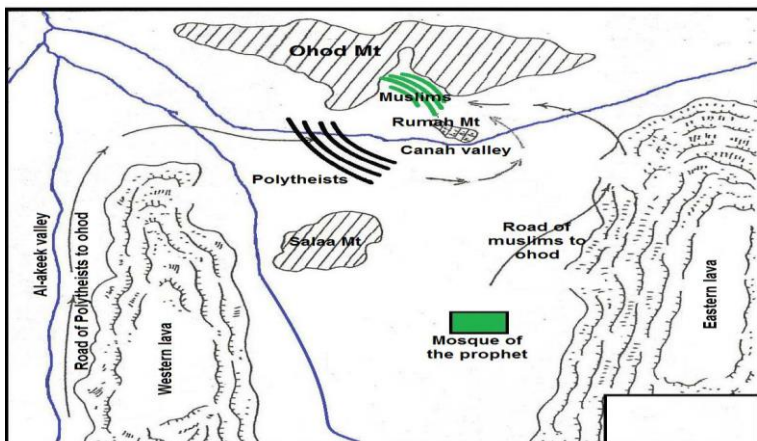
A.102 Having adopted the opinion of the majority of those he had consulted, he (ﷺ) led his companions in Friday prayer. He admonished them and told them that they would be victorious if they had patience and showed obedience. He also ordered them to get ready for the confrontation of their foe at Uhud. Putting on a special outfit for warfare. The Messenger (ﷺ) led about 1000 companions in the direction of Uhud. When he reached a place called Al-Shaikhan, he stopped, took a look at the army and sent off those who were too young or those he deemed unable to fight. Then he offered Al-Maghrib and Al-I'sha' prayers. He stayed the night there, and, before dawn, he moved on until he arrived at a place called Al-Shawt, where he led his companions in Al-Fajr Prayer. He could see the army of the disbelievers near Uhud. Once the two armies were in view, Abdullah Bin Salool, the hypocrite, withdrew from the battle, taking as many as 300 combatants. He wanted to create enervation, engender chaos and cause disorder among Muslims. Besides, this hypocrite kept demoralizing Muslims and instigating them to turn back by saying, "He (the Prophet) accepted their opinion and rejected mine. We do not know, folks, why we should come here just to be killed!" But the Prophet led 700 companions into the battle.

Q.103 Would you please give us a synopsis of the events of Uhud battle?

A.103 The Prophet (ﷺ) marched on, together with the remaining 700 people, until they got to the Mountain of Uhud. The army halted at Fam Al-Shu'ab, with the Mountain of Uhud at the back, the Mount of Eenen to the left and the polytheists at front, in the valley of Qanah, with Medina at their back (Figure 14).

On Saturday morning, Shawwal, the 3rd year AH, the Prophet encouraged his companions to fight bravely. It is worth mentioning that the Prophet (ﷺ), for fear that Khalid Bin Al-Waleed might go round the Mount of Eenen (the Mount of the Archers) and thus attack the rear of Muslim army, he chose the best 50 sharp archers. They were positioned on the Mount under the leadership of Abdullah Bin Jubair (may Allah be pleased with them).

The task of those skillful archers was as follows; they should prevent the horsemen battalion from going round the Mount of Eenen by shooting arrows at them. The Prophet said to the archers, "Protect our backs! If you see us being killed, do not help us! If you see us gain spoils, do not join us!"



(Fig. 14) Ghazwaht Uhud

More emphatically, he said:

"if you see that we are being snatched by birds into pieces, do not leave your position until I have sent a messenger to you! If you see that we have defeated those people and trespassed on them, do not leave your position until I have sent a messenger to you!"

The two parties were now ready for fighting. Among the army of the polytheists, there was a group of women (one of whom was Hind Bint Utbah), who were playing the tambourines and chanting verses in encouragement of the disbelievers to fight. Then Talha Bin Abi-Talhahtal-'Abdariy, upholding the disbelievers' banner, emerged and asked for a duelist. There appeared Al-Zubair Bin Al-'Awwam, who killed him on the spot. As expected, the enemies got mad. Therefore, they charged collectively; the Muslims, especially Hamzah Bin Abdul-Muttalib, Ali Bin Abi-Talib, Al-Zubair Bin Al-'Awwam, Abu-Dujanah and others, showed unprecedented bravery. Fighting was concentrated on

the disbelievers' banner, which fell down several times as its upholder would be killed once it was upheld anew. Fighting then grew more intense and more ferocious. In the meantime, Hamzah was killed at the hands of Wahshiy Bin Harb, but this did not dishearten the brave Muslim warriors; rather the scale was tilted to signal victory on the part of Muslims. The polytheists began to quit the battlefield. Khalid had tried several times to go round the Mount of the Archers to stab the Muslim fighters at the back, but the shooters as directed by the Prophet (ﷺ) were on the lookout for any stealthy move to that end. Moreover, Muslim fighters occupied the positions of the disbelievers and began to gain spoils.

However, while Muslims were about to win a record-breaking victory, and amidst the euphoria of victory, as well as with the temptation of spoils in view, most of the archers called out one another, "The spoils! The spoils! Now that your folks have won victory, what are you waiting for?" The archers began to quit their positions, while Abdullah Bin Jubair, their leader, tried in vain to have them stay on in the positions assigned to them by the Messenger (ﷺ). Only nine archers together with their leader stayed at their positions, with the back of the Muslim army now becoming unprotected. Seizing the golden opportunity, Khalid swiftly turned round, and was able to get to the archers on the Mount and exterminated all of them; then he briskly attacked the Muslims at the back. He called out on those fighters who ran away to come back. Recognizing that it was Khalid, they began to return to the battlefield, and their banner was upheld another time. Fighting grew fierce once more. Khalid had most of the Muslim army besieged by the returning

cavalrymen, who inflicted quite a number of deaths among them. Mus'ab Bin Umair (رضي الله عنه), who upheld the banner of the Muslims, was martyred. There was such a state of chaos that led to Muslims' killing one another by mistake. Many of them were at a loss as to what to do and as to who has killed whom. Some fled to Medina, while others climbed the mountain. In the battlefield, there was a rumor that the Messenger (ﷺ) was killed, which caused the Muslims to despair of victory, lose heart and be in low spirits.

Amidst such a critical situation, the Messenger proclaimed that he was not killed. The disbelievers made a move towards him in an attempt to kill him; the believers, on the other hand, heroically managed to protect him. While he (ﷺ) could witness the death of so many of his Companions, many others, like Anas Bin Al-Nadhr, Sa'd Bin Abi-Waqqas, Abu-Talhah, Talhah Bin Ubaidillah, Abu-Dujanah and others (may Allah be pleased with them), demonstrated outstanding courage indeed. On that day too, the Prophet (ﷺ) was seriously injured, as he had a lateral tooth broken and had a bleeding cut in his honorable face.

Then, with the fighting at its utmost intensity, the Messenger began to retreat together with his men around him in the direction of the mountain, but with the disbelievers growing more ferocious in their attack, aiming at killing him (ﷺ). Thus when they reached the mountain, they climbed it up. Other Muslims now followed them in succession. This was how he had narrowly escaped imminent death: the disbelievers, having despaired of searching for the Messenger (ﷺ) on the Mountain, retreated. There, on the mountain, the Messenger (ﷺ) offered Al-Dhuhr prayer with his companions (in the sitting position owing to the serious

wounds and the state of exhaustion they suffered from). Thanks to Allah's mercy on the companions, they were made to feel sleepy and secure. As for the disbelievers, they returned to the battlefield to mutilate the bodies of dead Muslims; after that, they left for Mecca. With them, there was Ubaiy Bin Khalaf, who had chased the Prophet while retreating to the Mount and called out, "Where is Muhammad? I would rather perish if he escaped." The Prophet shot a spear at him, so he fell off his horse. Then he hurried to Quraysh army and cried, "By Allah! Muhammad has killed me". Ubaiy died at Saraf, on the way back to Mecca. He was the only disbeliever that the Messenger (ﷺ) happened to kill in fighting.

The Messenger and his companions were bitterly sad to see the mutilation that the bodies of the companions had undergone. He cried his heart out for his uncle Hamzah. Then he ordered that they be buried close to the mountain. Then he went back to Medina, leaving behind 70 martyrs. As for the disbelievers, however, there were 24 (and it is said that there were 37) men dead.

Q.104 What can be said about the result of the battle of Uhud?

A.104 According to the current and old accounts on Uhud Ghazwah in most of the books on the Prophetic Biography, the end of the Battle was claimed to be a victory for the disbelievers and a defeat for the Muslims. According to some historians, including Shihab Al-Din Bin Muhammad Al-Qastalani, who authored *Al-Marwahib Al-Ladaniyyah Bi Al-Minah Al-Muhammadiyah*, one of the most significant

books on the biography of the Prophet, the disbelievers did not achieve a victory in the proper sense of the word. They did not achieve such signal victory as it is well-known in warfare, nor were the Muslims utterly defeated as it is well-known in warfare. What happened was this: the Muslims were clearly victorious at the beginning. They killed some of the disbelievers and compelled others to run away from the battlefield, leaving their money as spoils. However, there was the culpability on the part of the Muslim archers, which Khalid exploited to turn the events of the battle to Quraysh's interest.

Quraysh fighters killed quite a lot of Muslim fighters and inflicted deadly wounds on the injured. For fear of any further casualty or injury, it was logistically prudent of the Muslim commander to retreat. When he got to the mountain and climbed it, the battle came to an end. The polytheists were unable of achieving the decisive victory they had been planning to accomplish, namely to inflict irreparable destruction on the growing might and strength of the Muslims. They failed to take any Muslim captives in their grip, or dominate the battlefield for the duration of a single day, unlike the victory of Badr, whereby the Muslim army dominated the battlefield, captured many soldiers and gained precious spoils.

That an army should lose 70 fighters and have serious injuries in warfare and battles would not necessarily indicate either defeat on the part of that army or victory on the part of the other. Being sure that what happened in the second round of the battle could not have been due to a bravery of his men, Abu-Sufyan, the undeniably shrewd and competent military leader commanded his army to withdraw (or virtually to run

away). He deemed that under the circumstances a quick withdrawal would be the best course of action in order to maintain the feeble "victory", which his men would not have achieved if the Muslim archers had not committed the fault of quitting their places and disobeying the command of their far-sighted leader (ﷺ). Incidentally, if Abu-Sufyan had only experienced the euphoria of actual victory over the Muslims as it is often claimed, then why didn't he give them "another hard blow" by attacking Medina to seize the opportunity, as its population consisted now of unarmed people who were predominantly non-combatants: children, women, the elderly and the disabled? Again, if, as it is claimed, Abu-Sufyan had the confidence that his army would cope with the Muslim army and thus keep up a high record in warfare and battle logistics, which he could attribute to the courage and strength of its men and thus intimidate both Muslims and polytheists in the area, why did he run away only on the morning of the next day, when the Messenger (ﷺ) led Hamra' Al-Asad Ghazwah? Why did the fighters who had been victorious only yesterday not be given another chance to reinforce the impression they had made and thus attest to their eligibility for victory when they were put to trial, instead of running away? Would an army that had already been "utterly defeated" (as it is often alleged, with reference to the Muslim army) be capable of sustaining their pursuit of those who had won victory? By no means!

If queries like the above were to be addressed to Abu-Sufyan, who was noted for his intelligence, his shrewdness and capability as a military leader, he would probably admit the truth that at the beginning they were fighting a losing battle. Thus Khalid had ameliorated the

situation that was not in favor of the army of the disbelievers, that is he was able to achieve what can be called victory (a victory that was brought about mainly by a *fault* on the part of some fighters in the army of their strong enemy, and not by such meritorious qualities as bravery, patience and fortitude).

In short, if the leader of the army of the disbelievers were to tell the absolute truth, he would say that his aim was to end the battle too soon. He dreaded meeting with the Muslim army for fear of a defeat irreparable by a fault that is analogous to that committed by the few archers who were hankering after paltry worldly things. After all, in the case of men like the companions of Prophet Muhammad (ﷺ) a serious fault like this would not be expected to recur.

In light of the above-mentioned facts, I do believe that Muslims won a great victory in the Battle of Uhud. Such victory is very hard for many people to recognize. The Muslim nation needs such a major victory badly.

It is well known that all nations experience dilemmas and disasters. However, some nations do not learn any lesson from the hardships they go through; therefore, they fail to recognize how to apply reform and avoid future disasters.

This definitely leads to their downfall. This is the case with the Muslim nation at the present time. Had Muslims derived valuable lessons from what they have experienced, they would have achieved development and restored their occupied lands and dignity. This is the worst form of defeat that a nation may suffer. Was this the case with Muslims after the

Battle of Uhud? Although most of the archers did not adhere to the Prophet's command, with the result of losing the battle, the Almighty explains that Muslims had to be taught valuable lessons; therefore, the battle ended with a "calamity", as the Almighty says, {And when a calamity befell you ...} (Holy Quran 3: 165). However, the calamity was just an introduction to great benefit; Muslims have learned a valuable lesson, namely the Prophet's commands should be obeyed regardless of the surrounding conditions.

This is evident in the fact that the companions obeyed the Prophet's command in the morning of next day, as he ordered them to chase the enemy, although they were exhausted and had bleeding wounds. All the companions chased the Quraysh army until they reached Hamra' Al-Asad. This proves that they learnt the valuable lesson of adhering to their leader's commands. This is definitely a great victory; the companions did not make a similar mistake after the battle of Uhud and none disobeyed the Prophet.

Let us now try to recapitulate the main battlefield developments as can be seen from the perspective of the Muslims. We can readily recognize three stages.

A. The stage of conspicuous sweeping victory. Allah had promised them victory as long as they were patient, perfectly obedient to Allah and His Messenger. As the Prophet had conditionally promised the archers, "We are victorious as long as you abide by your positions." This is evident in the following verse, {Allah has fulfilled His promise to you, and you defeated them by His leave} (Holy Quran 3: 152).

B. The setback stage, in which victory was lost for failure on the part of the archers to comply with the condition. More specifically, the setback was brought about by the fact that, on seeing the glitter of booty, they fell into two groups: (a) those who were too weak to resist the temptation or to control their hankering after worldly valuables and (b) those who valued obedience to Allah and His Messenger above anything else in this ephemeral world. Thus the Almighty decreed that all the companions should be taught a valuable lesson; getting killed and wounded, and losing the battle, although they scored victory at the beginning. This is to let them recognize that disobedience, disagreement and craving for worldly life lead to nothing but loss, and that some disobedient Muslims might lead to a disaster that would affect all Muslims. This entails that Muslims are required to be united and share the same sublime values. The Prophet was wounded and a large number of his companions were killed because 40 archers had ignored his order. What happens when a large number of Muslims ignore Allah's orders? This is a lesson that all generations of Muslims should learn. The calamity was a means for testing Muslims and recognizing those who have great goals and intentions. It helped the recognize those who were hypocrites and those who did not have good faith. Accordingly, this lesson should be rendered more valuable than victory and spoils. This is because all Muslims at all times would be aware of these divine instructions; {it may be that you dislike something in which Allah has placed much good} (Holy Quran

4: 19); (But it may be that you dislike something while it is good for you, and it may be that you like something while it is bad for you) (Holy Quran 2: 216).

C. The stage of the Muslims' reverting to unity, solidarity and obedience. This led to preventing the polytheists from achieving their goal; putting an end to Islam and killing the Prophet, Abu Baker and Umar, whom Abu Sufyan was keen to know whether they were killed at the end of the battle.

The events of these three stages indicate that Muslims gained significant moral and physical benefits, which many of those who comment on the Battle of Uhud have failed to recognize.

As a conclusion, I quote what Al-Qastalani said about this battle in the second volume of his *Al-Mawahib Al-Ladaniyyah Bi Al-Minah Al-Muhammadiyah*, "In his *Al-Sbifa'*, Judge Eiadh quotes Judge Abu Abdullah Bin Al-Murabit, a Maliki scholar; "whoever proposes that the Prophet (ﷺ) was defeated (in the battle of Uhud) is required to repent. However, if he rejects, he should be killed. This is because he has accused the Prophet of having a deficiency, while the Prophet was well guided and aloof from erring."

Q.105 What is the most significant lesson that we may learn from the battle of Uhud?

A.105 There are several lessons to learn from the above Ghazwah. One probably significant lesson for us, whether individuals,

groups or the whole nation, to draw from the Battle of Uhud is that disobedience is something ominous, which reflects evil on individuals and groups, whether righteous or otherwise. The Prophet (ﷺ) was once asked "May we perish even though there are some righteous people among us?" In reply to the question, he said,

"Yes, when evil prevails." For instance, a disaster befell all the righteous companions, and even the Prophet himself got injured in the battle on account of a group of men having unintentionally disobeyed his command. Let us beware of disobedience and such sinful acts that can incur Allah's wrath! Let us all remember that when we enjoin that which is good and forbid that which is abominable through advice and good counsel, we protect our society against the series of catastrophes the Muslim world is plighted with today.

Q.106 What are the causes of Ghazwaht Hamra' Al-Asad?

A.106 Reflecting on the poor results which the disbelievers had scored, the Prophet (ﷺ) presumably had the apprehension that the enemy may cherish the idea of launching an attack on Medina itself, so that they might achieve something other than casualties and injuries. For one thing, casualties and injuries are normal in any confrontation. Although the motives of the combatants differ, they all agree that they had not set out for the single purpose of killing 70 people, or whatever higher the number of the dead is. Blood shedding and mutilation was not the thing they had craved for; rather, they had been longing for victory,

manifestations of victory of which they could brag, like getting rid of Muhammad (ﷺ), winning booty and captives (men and women). It looked as if the Prophet was reading their minds; one of them expressed his resentment to Abu-Sufyan (the polytheists' army leader) at the fact that nothing of consequence has been achieved, *"Muhammad is still alive, you did not take spoils, and you did not take a single man as captive or a beautiful woman as slave. Fie on you! Go back to them, otherwise they will have more power."*

As against such pessimistic, yet provocative, notions that many of the fighters had at the back of their minds, you could hear the nonsensical applause of the Jews and the hypocrites whose sole job was to turn Quraysh's withdrawal from the battlefield into a victory parallel to the signal victory accomplished by the Muslims in Badr.

Hence, he (ﷺ) mobilized his companions, who had fought with him only the day before, to chase the army of the disbelievers, with the aim of silencing those that circulate the rumors of Quraysh's alleged victory. Meanwhile, Abu-Sufyan had sent a letter of threat to the Prophet and his companions. Upon receiving it, they said, "Suffice it to entrust the affair to Allah. For what a good agent to take care of things entrusted to Him!" The Prophet, together with his companions, set out before the dawn of the next day on which the battle had occurred. They went on until they reached Hamra' Al-Asad. The setting out of the Muslim army in defiance of all enemies (Quraysh, the Jews and the hypocrites) did have its frightening effect on Quraysh; hence, Abu-Sufyan preferred to go back to Mecca. However, the Prophet (ﷺ) stayed at Hamra'al Asad in a state

of challenge for several days. When he (ﷺ) found that there was no one there he returned, together with his companions, to Medina.

Q.107 What were the most prominent events that took place in the 4th year AH?

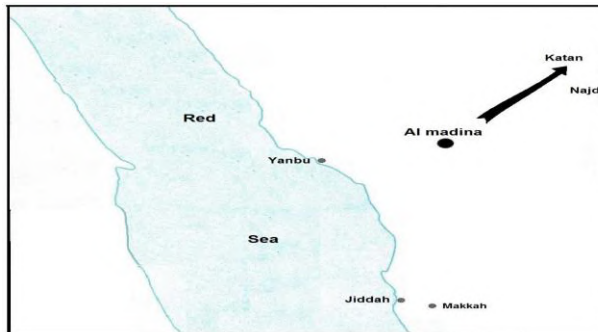
A.107 The following were the most prominent events that occurred in the 4th year AH:

- 1- Sariyyah of Abu-Salamah (رضي الله عنه) in Muharram, the 4th year AH.
- 2- The delegation of Abdullah Bin Anis (رضي الله عنه) in Muharram, the 4th year AH.
- 3- The Event of the Rajee', in Safar, the 4th year AH.
- 4- The Tragedy of Ma'unah Well in Safar, the 4th year AH.
- 5- Bani-Al-Nadhir Ghazwah in Rabee' I, the 4th year AH.
- 6- Thatir-Riqah' Ghazwah, in Rabee' II, the 4th year AH.
- 7- The Death of the Prophet's wife Zainab Bint Khuzaimah (may Allah be pleased with her).
- 8- The Prophet's (ﷺ) marriage to Um-Salamah Hind Bint Umayyah, following the death of her husband Abu-Salamah Abdullah Bin Abdul-Asad.
- 9- The birth of Al-Husain Bin Ali (may Allah be pleased with them), in Sha'ban, the 4th year AH.
- 10- Badr II Ghazwah, in Sha'ban, the 4th year AH.

Q.108 On what account did Abu-Salamah Al-Makhzumiy's Sariyyah set out? In what direction did he lead his fighters?

A.108 This Sariyyah happened in Muharram, the 4th year AH over the news that reached the Prophet (ﷺ) about Tulaihah Bin Khuwailid Al-Asadiy's mobilization of his folks (of Bani-Asad) to raid Medina. The leader was Abu-Salamah Al-Makhzumiy (رضي الله عنه) who set out with an expedition of 150 men. Luckily, Abu-Salamah arrived at the nick of time and took the congregations unawares. Scared, the enemy fled in various directions, leaving behind their livestock, which the Muslims won as spoils.

It is sorrowful that in the process, the wound that Abu-Salamah was plagued with on the day of Uhud happened to break and thus he passed away. (Figure 16).



(Figure 15) Abu Salamah Al-Makhzumiy's Sariyyah

Q.109 What is the gist of the story of the delegation of Abdullah Bin Anees?

A.109 On learning that Khalid Bin Sufyan Al-Hathliy was mobilizing forces in Urnah (a location near Arafat) to raid Medina, the Prophet (ﷺ), therefore, dispatched Abdullah Bin Anees to kill him. Abdullah Bin Anees left Medina for 18 nights. After that, he was back in Medina after he had killed Khalid Bin Sufyan Al-Hathliy. The Prophet (ﷺ) gave him a stick and said, "This is a token between us on the Day of Judgment". Before his death Abdullah Bin Anees (رضي الله عنه) instructed that the stick be wrapped in his shroud before his body is buried.

Q.110 What is the gist of the Rajee' Groundwater Event? How did it happen?

A.110 It happened that in the month of Safar, the 4th year AH, some men who came from Adhal and Qarah explained to the Messenger (ﷺ) that there were Muslims in their locality who needed someone to teach them the Quran and something about Islam. Therefore he delegated 6 (or 10) men, with Murthed Bin Abi Murthed Al-Ghunawiy (or, as otherwise reported, Asim Bin Thabit Bin Abil-Aqlah) as their chief. The group of teachers went with them until they arrived at Al-Rajee' (a place for water supply within Hatheel territory in the direction of Al-Hijaz, between Mecca and Asfan – about eight miles south of Asfan. The locality is now called Al-Watiyyah, wherein there is a round stream of groundwater that flows incessantly). (Figure 16).

There, it turned out that the companions fell victims to the treacherous criminals who had plotted to massacre them. The sly gangsters cried out calling on their associates in the vicinity, namely those of the tribes of Lahyan and Hatheel. The victims were now tightly besieged. When asked to surrender, Asim and some of his men refused; they fought until they fell dead. Of the three people who gave up, Khubaib Bin 'Udaiy, Zaid Bin Al-Dathnah and Abdullah Bin Tariq, Khubaib and Zaid were sold as slaves in Mecca, only to be killed before long by Quraysh in retaliation. Thus, Khubaib was crucified at Al-Tan'eem. Safwan Bin Umaiyah avenged his father's death by killing Zaid. As for the third one, Abdullah, he was killed on the spot because he showed some resistance to the criminals.

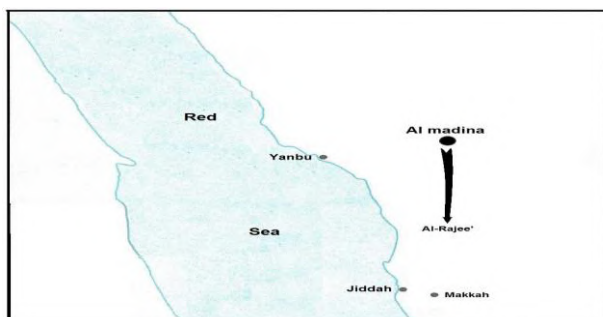


Figure (16) Al-Rajee's Sariyyah

Q.111 What about the tragedy of Ma'unah Well?

A.111 This tragedy happened in the same month as that of Al-Rajee' event. In brief, Abu-Bara' 'Amir Bin Malik (nicknamed the Spearhead Player) had come to the Messenger of Allah (ﷺ) before, but

did not embrace Islam. However, before he went back to the locality of his tribesmen, he asked the Messenger (ﷺ) to send some of his companions to the people of Najd Region, his neighbors, in the hope that they might become Muslims. The Messenger chose from among the skilled readers of the Holy Qur'an some 40 top men. They all headed for Najd until they reached the Well of Ma'unah area, at which they camped (Figure 17).

The companion of the Prophet had with them a letter to Amir Bin Al-Tufail which was delivered by Haram Bin Malhan. The enemy of Allah Amir Bin Al-Tufail did not look into the letter but its carrier instead. He asked the tribes of Ra'al, Asiyah and Thakwan (affiliated to Bani Sulaim) for help. The tribes responded promptly and surrounded the companions of the Messenger, who became certain that they had become the victims of a treacherous plot; that was why they were determined to fight. Eventually, they were all killed, except for Amr Bin Umayyah-Dhamriy, who was taken as captive by Amir Bin Al-Tufail. Later, he was set free in expiation for a slave owed to have been set free by his mother.

Amr headed for Medina. When he got near it, he happened to meet two men of Bani Amir. He did not know that the men had been given a pledge of safety and security by the Messenger (ﷺ). Being eager to avenge the death of his comrades, he contrived a trick and killed them in retaliation. The Prophet prayed the Almighty to punish the tribes of Ra'al, Asiyah and Thakwan; however, the Almighty revealed a verse that was abrogated later; He ordered the Prophet to stop praying on them,

"Tell our people that we have met our Lord; He is pleased with us, and we are pleased with Him".

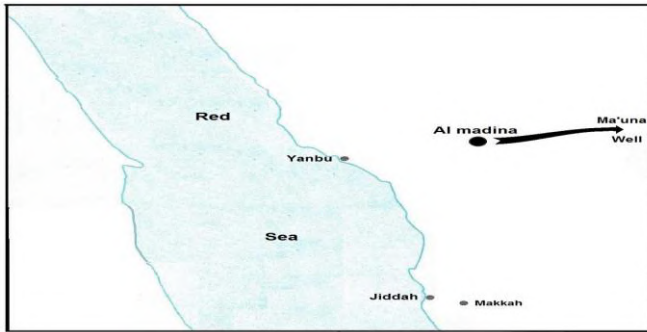


Figure (17): Ma'unah Well Sariyyah

Q.112 Who are Banu Al-Nadhir? Why did the Messenger of Allah lead an attack against them?

A.112 Banu Al-Nadhir were one of the three main Jewish sects in Medina. On his arrival in Medina as an immigrant, the Messenger concluded an agreement with them. The Jews must have noted this highly commendable characteristic about him with regard to agreements: a man of principles who keeps his word, fulfills his promise and abides by his pledge. However, Jews tend to be treacherous, and this is evident in many Quranic verses. They hated the Prophet because he was an Arab chosen by the Almighty for the Mission. They had cherished the hope that the final prophet would be one of them, as was the case with many other prophets. However, (Allah knows best where to place His message) (Holy Quran 6: 124). Moreover, the Jews were not happy with the successive

victories scored by the newly founded State of Islam. These were the motivations for war between Muslims and Jews.

In the month of Rabee' I, the Prophet (ﷺ) set out, together with a number of his companions, including Abu-Bakr and Umar, to ask Bani Al-Nadhir to help him with the blood money owed by Umar Bin Umayyatal-Dhamriy for having inadvertently killed the two men of Bani Amir, as we have pointed out. Such help is provided for in the agreement concluded between the two parties when he (ﷺ) came to Medina as an Immigrant. It seemed that his presence in their districts, with only a few of his companions, offered the Jews a golden chance to seize.

While those cunning people harbored a lot of mischief for him, they deceptively gave him sweet words: "Abal-Qasim! Do sit here until we have got whatever you want." While the kind-hearted Prophet (ﷺ) did not expect others to nurse any rancor against him or to be treacherous, the sly Jews conspired to kill him. He sat there in the shade, with his back leaning against the wall of one of their houses, waiting for the Jews to fulfill their promise. Rather, they made up their mind to have a mill-stone taken up to the roof (of the house where the Prophet and his Companions were sitting for shade); and then they would dump it right on his head. No sooner had they agreed on the appalling plan than Gabriel descended on the Prophet (ﷺ) to inform him and his companions of the devilish Jewish plan. On the spur of the moment, he stood up and briskly hurried back to Medina on his own. His companions thought he had gone to relieve nature, but when he was too late, they got worried about him. After looking for him, they discovered that he had returned to his mosque. He told them about the matter and sent a letter to the Jews,

requiring them to leave Medina in no more than ten days, in retribution for their treachery and faithlessness. The Jews were bewildered. Their conspiracy was a failure. Should a Jew fail to leave by the deadline, he would be bound to be killed. Thus willy-nilly they started to get ready for leaving Medina. At this point, Abdullah Bin Ubaiy Bin Salool, who was hypocrisy incarnate, contacted them, encouraging them to stay on, instigating them not to leave and offering his, as well as Banu Quraiza's, support. Thus they stayed on and sent a message to the Messenger (ﷺ). In defiance of his threat, and having been emboldened by the hypocrite's support and reassurance, they informed him that they were resolved not to leave, and that he might do whatever he liked. Hence the Messenger (ﷺ) put the companions on full alert.

Once Banu Al-Nadhir saw the vanguards of the Prophet's army approaching their districts, they fled to their strongholds, under the presumption that they would seek fortification therein. The Messenger imposed a siege on them for 15 nights (**Figure 18**).

As expected, Abdullah Bin Salool and Banu Quraiza let them down. Thus Banu Al-Nadhir were helplessly left alone to confront the mighty army of the Muslims. Furthermore, Allah cast terror into their hearts. Eventually, they had to acquiesce: they declared that they were willing to leave Medina. They only sought the Prophet's pledge of safety and security. The Messenger (ﷺ) consented to their leaving safely and securely, and allowed them to take with them as many of their belongings, except for weapons. They thus left after they had destroyed their houses with their own hands. Some of them, led by Hayiy Bin Akhtab headed for Khaibar, while others went to the Levant. The Messenger (ﷺ) took

their weapons. Their farms, land and dwellings, having been confiscated, were booty that was to be divided among Muslims. After he consulted Al-Ansar (may Allah be pleased with them), they all suggested dividing the booty among Al-Muhajirin, who were all poor. "O Allah's Messenger!" Al-Ansar said, "Do divide the booty among our dear brothers [i.e. Al-Muhajirin] and take as much of our wealth as you like. By Allah, the more money you take and the less money that you leave over would only render us the happier, and the more genuinely pleased we will be." One can hardly expect anything more altruistic than this attitude. One would only marvel at their generosity that transcends innate human greed. How faithful and obedient the Al-Ansar are to their Lord. My Lord, bear witness that I love Al-Ansar and would like to be treated as one of them on Doomsday. Abu Dujanah and Sahl Bin Hanif were the only Ansars given booty, owing to their being very poor. Finally, the Almighty comments on this Ghazwah in the Chapter of Al-Hashr – Holy Qur'an chapter 59.

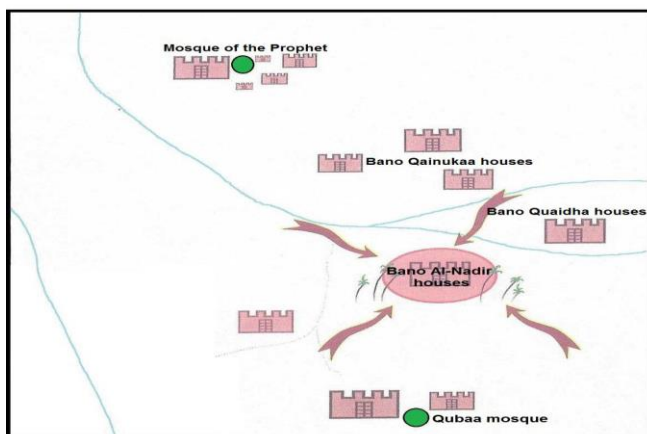


Figure (18): Bani Al-Nadhir Ghazwah

Q.113 For what reasons did the Prophet (ﷺ) lead That Ar-Riqā' Ghazwa? What was the outcome?

A.113 This Ghazwah took place in Rabee' II, 4th year AH. The reason for launching it was that some dubious congregations of Arab bedouins (nomads), who were affiliated to Bani Muharib and Bani Tha'labah, who came from Ghatfan, had gathered together in preparation for attacking Medina. No sooner had the Messenger (ﷺ) learnt of the congregations than he hastened, as was usual in similar situations, to make the first move and thus deal a hard blow to the enemy. No fighting occurred between them, though fighters on either side were capable of frightening the other side. Therefore, the Muslims offered the supererogatory fear prayer. The Muslims had to walk over rough and bumpy roads and the distance they had been walking was too long, with the result that such conditions caused not only their shoe-soles to wear down but also the toe-nails of some of them to fall off. That was why they had patches wrapped round their feet (hence the designation That Al-Riqā' Ghazwah; Riqā' is the Arabic equivalent of "patches"). It is noteworthy that during this Ghazwah a number of interesting episodes and predicaments occurred, the most remarkable of which was the attempt made by Ghorath, a bedouin, to murder the Messenger. The attempt was a fiasco, and the Prophet (ﷺ) forgave him.

The date on which the Ghazwah happened is still controversial. According to some historians, this Ghazwah occurred after Bani Al-Nadhir Ghazwah. Other historians, like Ibn Sa'd and Al-Waqidiy, contend that it took place in the 5th year AH (**Figure 19**).

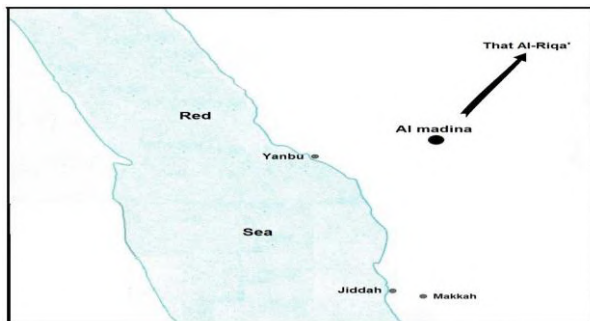


Figure (19) That Al-Riqa' Ghazwah

Q.114 Why did the Messenger (ﷺ) set out in Sha'ban, the 4th year AH. to Badr?

A.114 Biographers and historians interested in war affairs call this Ghazwah Badr-the Appointment battle; others would suggest designations like Badr II, Badr-Minor, Badr—Last and Badr-Third. Reasons for the anticipation of a Battle at Badr were primarily occasioned by the fact that at the end of the battle of Uhud Abu-Sufyan challenged the Messenger (ﷺ) saying: *"O Muhammad! Our appointment will be at Badr next year."* On hearing the challenge, the Prophet told one of his companions to answer back in defiance, "The appointment is confirmed."

In the month of Sha'ban, the Prophet (ﷺ) set out together with 1500 of his companions. Abu-Sufyan indolently led an army of 2000 polytheists. It was evident that his mind was preoccupied with the grave consequence of his being driven into fighting a losing battle with Muhammad and the Muslim fighters. He was entertaining the idea of

going back when he approached Mar Al-Dhahran. In Mar Al-Dhahran, he felt he was enervated to the point of collapse. Thus he contrived a feeble and out-of-context excuse to vindicate his return to Mecca, only to incur disgrace on himself; he said, *"O people of Quraysh! You will definitely have better conditions when it is a year of good rain, for you will be able to graze your livestock and have more milk. However, this is a rainless year, so I will return to Mecca, and so should you do."* Thus they returned to Mecca with nothing but disappointment.

As for the Messenger (ﷺ), he marched on to Badr where he stayed for eight days, waiting to confront the enemy. Having ascertained that the enemy did not venture to come, he went back to Medina. This was how they became dreaded by others.

Q.115 What were the most notable events of the 5th year AH?

A.115 The most important happenings of the 5th year AH. were these:

- 1- Domet Al-Jandal Ghazwah, in the month of Rabee' I.
- 2- His marriage (ﷺ) to Zainab Bint Jahsh and the revelation of the Veil Verse.
- 3- Bani Al-Mustaleq Ghazwah and the Episode of Calumny, month of Sha'ban.
- 4- His marriage (ﷺ) to Juwairiyah Bint Al-Harith
- 5- Al-Ahzab Ghazwah, the month of Shawwal.

6- Bani Quraizah Ghazwah, the month of Shawwal.

Q.116 For what reason was Ghazwah Domet Al-Jandal launched?

A.116 The Prophet (ﷺ) was once told that a large number of Arab bedouins in Domet Al-Jandal, located north of the Arabian Peninsula (Figure 22), were highwaymen and looters, who had been doing harm to passers-by. It was brought to his attention that there were multitudes of Christian Arabs and their Roman allies who were keen on raiding Medina. Therefore, he (ﷺ) mobilized people to launch an attack against them. He set out together with about 1000 of his companions. They would travel by night and camp during the day, in order that they might take the enemies unawares. When he drew near Domet Al-Jandal, however, he raided their livestock and shepherds; some of whom were killed and others fled. When the multitudes in Domet Al-Jandal learnt of the event, they panicked and got dispersed. On arriving at their dwellings, not a soul was to be seen. The Messenger (ﷺ) stayed there for a few days and then went back to Medina.

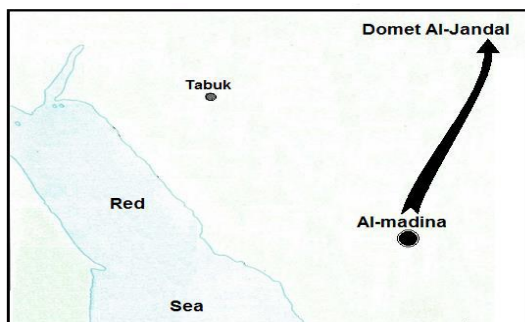


Figure (20): Domet Al-Jandal Ghazwah

Q.117 Would you elucidate the story of the Messenger's (ﷺ) marriage to Zainab Bint Jahsh?

A.117 Zainab Bint Jahsh was the sister of Abdullah Bin Jahsh, who was martyred in the Battle of Uhud. Her mother was Umayimah Bint Abdul-Muttalib, the Messenger's (ﷺ) aunt. Before getting married to the Prophet, she had been married to Zaid Bin Harithah (رضي الله عنه), the freed slave of the Prophet (ﷺ). Zaid had asked her hand in marriage through the Prophet (ﷺ). The Prophet consented to the proposal, but she refused, and so did her parents. A descendant of Quraish, a most honorable tribe, she took pride in her ancient lineage and her noble descent. Hence the Almighty revealed the following verse, {It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision} (Holy Quran 33: 36).

That the decision has been resolved by the Divine Will, she had to acquiesce, no matter how reluctant she was. However, she would look down on him as inferior, snobbishly treat him as beneath her and hurt his feelings. Therefore, Zaid complained to the Messenger, who commanded him to keep her to himself, and to fear Allah.

Through divine inspiration, the Prophet had learnt that Zaid would eventually divorce Zainab, and that he (ﷺ) would marry her. However, he did not tell anyone.

According to the prevalent customs at the time, it was improper for anyone to marry the wife of his adopted son. For this reason, the Prophet did not want anyone to know about that; {And [remember]

when you said to him [Zaid], "Keep your wife to yourself, and fear Allah." But you hide in yourself [what Allah has made known to you, namely that He will give her to you in marriage] that which Allah will make manifest. You feared people [saying, "Muhammad (ﷺ) married the divorced wife of his manumitted slave"] whereas Allah has a greater right that you should fear Him} (Holy Quran 33: 37).

Some calumniators have deliberately distorted the truth about the story. The unfair misinterpretation of the Quranic verse "and you hide in yourself that which Allah will make manifest" in terms of something ignoble. If the Prophet had been in love with Zainab, for example, what could have prevented him from marrying her, as she was his cousin, and he had seen her several times in Mecca and Medina before the Veil Verse was revealed? If the Prophet had concealed feelings of love, the Almighty would not have revealed this; {and you hide in yourself that which Allah will make manifest} (Holy Quran 33: 37). The thing that Allah made manifest was marriage, rather than love. Such calumniators seek to question the Prophet's honesty, neglecting the fact that he is the purest human being ever. As they had an unhappy marriage, Zaid divorced Zainab, and then the Prophet got married to her, as he had been ordered by the Almighty; {Then, when Zaid ended his relationship with her, We gave her to you in marriage, that there may be no restriction for believers regarding the wives of their adopted sons, when their relationship has ended. The command of Allah was fulfilled} (Holy Quran 33: 37).

The rationale behind this marriage is to nullify some pre-Islamic traditions, to which some Muslims adhere until now. These include one's being proud of his origin and ancestors. Such people refuse to get married

to those they render inferior to them in terms of social rank, regardless of how religious or pious they are. This goes against what the Almighty has decreed; {The best among you in the sight of Allah is the most righteous} (Holy Quran 49: 13). All people are descended from the same father and mother, Adam and Eve, and the only criterion that should be adopted to qualify them is piety, rather than origin. This criterion was adopted by the Prophet as he approved of Zaid's marriage to his cousin, a descendant of Quraysh. However, those who still cling to pre-Islamic traditions object to this, with the result of widespread corruption and injustice. This brings to mind Jews who say that {"We are the children of Allah, and His beloved"} (Holy Quran 5: 18). Moreover, they claim that they are Allah's chosen people. However, this has nothing to do with the moral principles established by Islam that calls all people to follow the footsteps of the Prophet, who is described by the Almighty as the one with great principles; {And you are of a great moral character} (Holy Quran 68: 4). Islam seeks to nullify Jewish and pre-Islamic misconceptions; one's being proud of his origin or race.

Moreover, the rationale for the revelation of the Quranic verse was to abolish the custom handed down from the Pre-Islamic Era, namely that which considered it illegitimate for a man to marry the divorced wife of his adopted son. As the Prophet had adopted him before the Mission, Zaid was called Zaid Bin (son of) Muhammad. According to pre-Islamic rules, it was disallowed for the Prophet to get married to Zainab because she had been married to his adopted son. However, Allah has abolished this rule as He says, {that there may be no restriction for believers regarding the wives of their adopted sons, when their relationship has ended} (Holy Quran 33: 37).

Q.118 Who were Banu Al-Mustaleq? Why did the Messenger launch a Ghazwah against them?

A.118 Banu Al-Mustalaq were a subdivision of Khuza'ah, the tribe that used to dwell in the area extending from Mar Al-Dhahran to Al-Abwa' (located between Mecca and Medina). Banu Al-Mustaliq used to dwell in Qadeed and Asfan amidst the dwellings of Banu Khuza'ah, at Al-Muraisee' Groundwater.

According Arab bedouins, the Battle of Uhud ended with victory for Quraysh and defeat for Muslims. This caused some of those bedouins (e.g. Banu Al-Mustaliq led by Al-Harith Bin Abi Dhirar) to be emboldened against Muslims. It was reported to the Prophet (ﷺ) that Al-Harith was mobilizing his folks and was preparing them to raid Medina. He (ﷺ) delegated Buraidah Bin Al-Husaib to make sure about their intent. Having ascertained that they had intended to raid Medina, Buraidah came back soon to inform the Messenger (ﷺ). Before long, some 700 fighters were mobilized. Led by the Prophet, the fighters headed for Al-Mustaliq's dwellings to strike them before they could move to Medina (**Figure 21**).

He (ﷺ) arrived at their dwellings and attacked them while they were by the Muraisee' Groundwater. A number of them were killed, some women and children were taken as captives. Their livestock was taken as booty. Among the women who were taken as captives, there was Juwairiyah Bint Al-Harith Bin Abi-Dhirar, who had been taken as captive by Thabit Bin Qais. Now that she was thus held for ransom,

Juwairiyah sought the help of the Prophet, who paid the ransom money. He (ﷺ) married her and then returned to Medina.

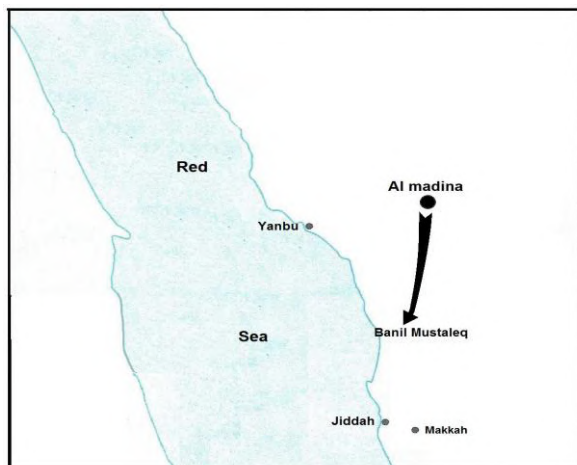


Figure (21): Bani Al-Mustaleq Ghazwah

Q.119 What role did the hypocrites play in Bani Al-Mustaleq Ghazwah? What about the Calumny Episode? How can we reply to those who argue for it?

A.119 Among those who set out on this Ghazwah together with the Messenger (ﷺ), there were some hypocrites. One of them was Abdullah Bin Abi Salool, whose real intent was not to do Jihad or to back up the messenger; rather, it was to cause unrest and sedition. The hypocrites raised a lot of turmoil and two great seditions, on account of which Quranic verses were revealed.

1- (They say, "If we return to the City, the more powerful therein will evict the

weak.") (Holy Quran 63: 8). The statement was made by Abdullah Bin Ubai Bin Salool; the more honorable [i.e. Bin Salool] will expel the meaner [i.e. Muhammad] from Medina. The occasion on which the statement had been said was that he (ﷺ) had stayed by Al-Muraisee' Groundwater for a few days. During his stay there, a Muhajir and an Ansari happened to come for water. They had an argument; the Ansari cried out, "O you folks! You Ansars!" The Muhajir cried out, "O you folks! You Muhajirins! " On hearing them, the Prophet (ﷺ) rebuked them all by saying, "Would you revert to a pre-Islamic practice while I am amidst you? Abandon it, for it is stinky."

When Bin Salool learnt of the episode while he was among his folks, he commented by saying, "And so, they have done it, haven't they? They have overburdened us in our hometown. By Allah! The old adage 'Overfeed your dog, and it eats you!' holds true for us in relation to them. When we go back to Medina, the more honorable will expel the meaner from there." Then he started instigating his men against the Messenger (ﷺ).

Upon hearing what Bin Salool had said, the Prophet (ﷺ) was extremely vexed. His companions demanded that he be killed, but he (ﷺ) refused, for he was worried that people might say that Muhammad had killed one of his own companions. However, he (ﷺ) commanded that they should leave for some other place to put out the fire that was kindled by Ibn Salool's instigation.

Abdullah, the son of Abdullah Bin Salool, was one of the best companions. His former name was Al-Hubab, but the Messenger (ﷺ) named him Abdullah. The son, who was known in Medina for his dutifulness to his father, happened to come over to the Prophet (ﷺ). He asked him for permission to kill his own father in retribution for what he had said. The Prophet (ﷺ) naturally refused, wishing him Allah's bounty. When they drew near Medina, he stepped forward blocking people free passage to Medina, as if he were going to check up on someone. When his father came along to enter Medina, he unsheathed his sword and said, "By Allah, you may *not* enter it until the Messenger of Allah permits you to, for it is he who is more honorable, and it was only mean of you."

Only after the Prophet (ﷺ) had come and given the hypocrite permission to enter did the son let go of his father. Abdulla and other companions are highly praised in the Quran for this:

{You will not find a people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even if they were their parents, or their children, or their siblings, or their close relatives. These—He has inscribed faith in their hearts, and has supported them with a spirit from Him. And He will admit them into Gardens beneath which rivers flow, wherein they will dwell forever. Allah is pleased with them, and they are pleased with Him. These are the partisans of Allah. Indeed, it is Allah's partisans who are the successful} (Holy Quran 58: 22).

2- The Calumny Episode: It happened that Aishah, the wife of the Prophet (may Allah be pleased with her), had set out with the Prophet

on this Ghazwah. On the way back to Medina, Aishah went somewhere to relieve nature. As she came back to the place where the army had camped, she failed to find her necklace. Therefore, she went back to look for it. As she came back, she found out that the army had left. Thus when she did not see anyone, she remained in the same place, presuming that they would miss her, and so they would come back. She could not help dropping off. She slept until someone (Safwan Bin Al-Mu'attil Al-Salami) was exclaiming aloud sorrowfully, *"We [all] belong to Allah; and to Him shall we [inevitably] return! Oh, the wife of Allah's Messenger!"* (He had seen her before the veil was imposed on women.) The reason for his delay and failure to join the people in travel was that he was an over sleeper. Thus he drew his camel near her, made it kneel down, so that she might get on his camel; then he walked at the front, leading the camel in order to catch up with the people. Not a word did Safwan utter in speech to her.

When Aishah and Safwan arrived, they had not visualized what the scenario would be like. As they saw them together, Bin Salool and the other hypocrites accused them of adultery. As they arrived at Medina, they sought to spread the nasty rumor. As she was sick, Aisha did not hear about it, while the Prophet, Abu Bakr and all the companions remained silent. Those who were involved in the Calumny included Mustah Bin Athathah, Hamnah Bint Jahsh, Hassan Bin Thabit and others. The dilemma lasted for about a month, during which the houses of the Prophet and the companions were stricken with sadness. At last, the Almighty revealed 10 verses in the Chapter of An-Nur – Holy Qur'an chapter 24 unraveling the truth about the widespread rumor, and resolving all speculations; (Those who brought forth the slander is a

group among you. And as for him among them who had the greater share therein, his will be a great torment) (Holy Quran 24: 11).

The verses constituted what might be considered the divine attestation of Aishah's exculpation. Thus the verses brought relief to the Prophet and his family. As for those who brought the slander (Hassan Bin Thabit, Hammah Bint Jahsh, and Mustah Bin Athathah) were flogged for having plunged into slanderous speech. As for the dirty hypocrite Bin Salool, he was not flogged; in store for him there would be the Hereafter chastisement, and such punishment would not be enough to purify him.

Although the Almighty has exculpated Aishah, some people, who claim that they are Muslims, perform pilgrimage and visit the Prophet's Mosque, still accuse his honest wife of adultery. If they were true Muslims, or even people of sound judgment, they would not have dared to offend the Prophet's wife, the Mother of the Believers. How come that they claim Islam and nullify what Allah has said at the same time. However, such people follow the example of their hypocrite chief, Bin Abi Salool; he would perform prayer and Jihad led by the Prophet, yet he was keen on hurting and heaping accusations against him.

In response to such hideous claims, I would like to say:

1- Aishah Bint Abi Bakr is the Prophet's wife in worldly life and the Hereafter. She was chosen for him by the Almighty; Al-Bukhari reports that Aishah said that the Prophet said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and some-one said (to me). 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done'." Is it

possible that the Almighty chose for His Prophet a wife He had known she would be unfaithful? These are just mere lies uttered by ones who do not recognize the consequences. They also ignore the fact that her father is Abu Bakr, one of the most honorable Arabs. That was why he said, "By Allah, none dared to accuse us [his family] of this before Islam. How come they dare to do so while we are Muslims?"

2- Aishah has been exculpated by the All-Knowing through Quranic verses that have been recited since they were revealed and will be recited until Doomsday. Thus Allah, rather the Prophet, declared Aishah to be innocent.

3- The Almighty says, {Bad women are for bad men, and bad men are for bad women, and good women are for good men, and good men are for good women. Those are acquitted of what they say. There is forgiveness for them, and a generous provision} (Holy Quran 24: 11). Those who insist that Aishah is guilty should be asked whether the Prophet is a good man or bad one. If the answer is "bad", they should be rendered disbelievers; however, if they say "good", they should recognize that Aishah is a good woman, otherwise they would be accusing the Almighty of not saying the truth.

4- The Almighty has decreed that {The adulterer shall marry none but an adulteress or an idolatress; and the adulteress shall marry none but an adulterer or an idolater. That has been prohibited for the believers} (Holy Quran 24: 3).

As the Prophet is the first believer and the best man of piety, how come that these people accuse his wife of being dishonest?

5- Such slander involves an offence against Allah and His Messenger; the Calumny Episode caused the Prophet, the purest man ever, Abu Bakr, his wife, Om Ruman, and Aishah to suffer for a month. The Almighty has promised to curse and torture those who seek to offend Him or His Messenger; {Those who insult God and His Messenger, God has cursed them in this life and in the Hereafter, and has prepared for them a demeaning punishment } (Holy Quran 33: 57).

6- This slander carries an insult to the believers, especially Safwan, a companion praised by the Prophet, because their Mother is accused of an act of dishonesty. Safwan could have never betrayed the Prophet's trust; he said, "Praised be Allah! By Allah, I have never seen a woman naked".

7- Those who accuse Aishah of adultery have no sound judgment; they claim that they are believers, yet they accuse the Mother of the Believers, as confirmed by the Holy Qur'an, of being an adulteress. How can a person of sound judgment accuse his own mother of being a dishonest woman?

8- In light of the above argument, those who believe that Aishah was guilty should be rendered apostates because this insults the Almighty, the Prophets and all Muslims. This means that Muslims should not eat these apostates' food, marry their daughters or allow them to get married to Muslim women. They should not be allowed to enter Mecca or Medina, nor should they be bathed, offered funeral prayer or buried in Muslim cemeteries when they die.

Q.120 When and why was Ghazwah Al-Ahzab launched?

A.120 Al-Ahzab (the Confederates) Ghazwah took place in the month Shawwal, the 5th year AH. It is called so because Jews, Arab tribes and Quraysh made a congregation, forming anti-Muslim allies.

It is also called the Trench Ghazwah because the Messenger (ﷺ) dug a trench north of Medina to prevent the armies of the Confederates from getting to it. Abu Sufyan described the trench as a novel stratagem which the Arabs had not known before.

The reasons behind this Ghazwah was the deep-seated grudge that the Jews had against Muhammad, Islam and Muslims. Besides, they were keen on overthrowing the State of Islam in Medina. Therefore, Jewish chiefs in Khaibar, such as Hayiy Bin Akhtab, Sallam Bin Abi Al-Haqeeq and Kinanah Bin Al-Rabee' endeavored to incite and mobilize Arab tribes to launch an attack on Medina, with the purpose of dealing a deadly blow to Islam and Muslims.

Thus the Jewish delegation chose first of all to go over to Quraysh because they were on hostile terms with Muhammad and enjoyed a prominent status among Arab tribes. Once they agree to join the confederate congregation, other Arab tribes will be encouraged to follow suit.

Addressing the Jewish delegates, the chiefs of Quraysh chiefs asked, *"Which religion, do you think is better: our religion or Muhammad's?"*

"Yours, of course," was the prompt answer of the sly Jews. *"It goes without saying that you are better qualified for such a right."* Afterwards, they explained their plan to the chiefs of Quraysh, who readily endorsed it, as the plan provided for Quraysh an opportunity for taking revenge on and exterminating Muhammad and Muslims. They ultimately promised to provide the Jewish delegation with 4000 combatants.

After that, the Jewish delegation went round Najd tribes (Ghatfan, Ashja', Murrah and Banu-Fazarah), encouraging them to join the pact. The Jews promised them half the amount of the fruit (viz. the dates) to be yielded from the orchards of Khaibar throughout a full year. The bedouins agreed considering the immediate benefit they would gain. The Jews were promised as many as 6000 men.

Thus the Jews succeeded in mobilizing a total of ten thousand anti-Islam combatants. They specified the month of Shawwal as a rough date for gathering and attacking Medina.

Strangely enough, of the Jews of Khaibar (who totaled 10000 men), only a number of their chiefs took part in launching the attack. As a matter of fact, none of them was brave enough to confront Muslims. The hard task of combating their Muslim enemies was cunningly left to the naïve bedouins, in return for a few handfuls of dates.

Q.121 Did the Messenger learn of the Jewish plot and the mobilized combatants?

A.121 Certainly. All this information was conveyed to him by his uncle Al-Abbas, who had embraced Islam along with his family members after the Battle of Badr. He did not want to proclaim Islam and preferred to stay in Mecca to have his eye on Quraysh and let Muhammad (ﷺ) be informed of what was going on.

Q.122 What did the Prophet (ﷺ) do with regard to the plotting of the Jews and Arab tribes?

A.122 As was his wont at the time of emergency, he called on his companions and consulted them as to what he should do about the thousands of combatants to be marching in the direction of Medina. After the Prophet had heard the suggestions of all his companions, it was Salman Al-Farisiy's suggestion that he finally thought to be the best. "O Messenger of Allah!" Salman (رضي الله عنه) said, "When we were liable to an enemy's attack in Persia, we would dig a trench around us." Therefore, he was resolved to dig a trench to protect Medina against the invaders.

Q.123 How and in what part of Medina was the trench dug?

A.123 He (ﷺ) chose the northern side of Medina, as it was the only side that was not geo-physically protected. East of Medina, there

was Harrat Waqim; west of it, there was Harrat Wabrah; south of it, there was Harrat Al-Karma' and some orchards.

The Messenger (ﷺ), in collaboration with all of his companions embarked on this project and managed to dig a trench that was nearly 5,544 meters long, 60.4 meters wide and 3.30 meters deep. The earth and the soil that they were digging out of the trench was made into parapets south of the trench, so that Muslim fighters could seek protection behind it and prevent disbelievers from crossing or even approaching it. The Messenger (ﷺ) and his companions worked under very difficult circumstances, for they were starving and shivering with cold. While in the process of digging, the Muslims came across an extremely hard rock, for the breakage of which the pickaxes that the men were using proved to be of no use. They told the Messenger about the insurmountable obstacle that was in the way. He came down, with a stone being held tightly over his stomach to abate extreme hunger. Taking the pickaxe over from Salman, he said, *"In the name of Allah"*. Then he hit the rock and caused one third of it to be fragmented; light emanated from that direction to illuminate the gap in between the two rock-leftovers.

"Allah is the Greatest!" He exclaimed. "I have been given the keys to the Levant. By Allah, I can see its red palaces right now from this very vantage point."

Then he hit the rock for the second time, thus breaking another third; a flash of lightning came from the direction of Persia to illuminate the gap in between the two rock leftovers.

"Allah is the Greatest!" he cried out. "I have just been given the keys to Persia. By Allah, I can see the White Mada'in Palace at this very moment. Therefore, you may rejoice at this glad tidings concerning victory."

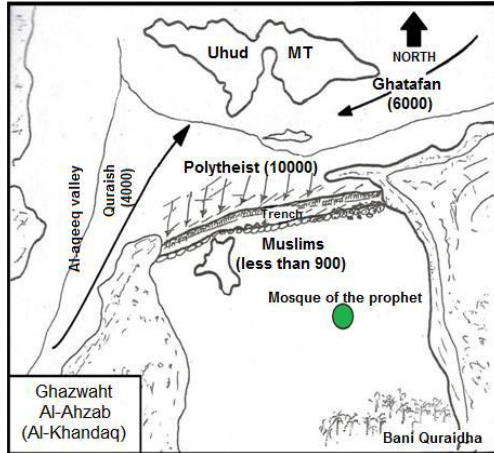


Figure (22): Approximate map of Al-Ahzab (or the Trench) Ghazwah

The Muslims were glad to hear that. Then he hit for the third time, causing the remaining of stone to break. The light that emerged from the direction of Yemen illuminated the expanse between east and west of Medina, as though it were a lamp that had dispelled the pitch darkness of the night.

"Allah is the Greatest!" he exclaimed for the third time. "I have just been given the keys to Yemen. By Allah, I can see the gates of San'a from this very vantage point right now."⁽⁵⁾

⁵. Reported by Al-Bukhari.

Another miraculous sign of his Prophethood was the episode of Jaber's young she-goat. In the process of digging the trench, Jaber Bin Abdillah (رضي الله عنه) incidentally looked at the Messenger's face; he discerned that he must be experiencing severe pangs of hunger. Therefore, he asked the Messenger's permission. He went back home. There, he slaughtered a she-goat, put it in a large pot and ordered his wife to make some bread from barley flour.

Inviting the Messenger to dinner, Jaber told that he (رضي الله عنه) could invite two or three more men. When he (رضي الله عنه) knew from Jaber that they were making only the young she-goat for dinner, he said it would be "more than enough," and that it would be "tasty". He (رضي الله عنه) added, "tell her not to take out the pot or the bread out of the *tannour* (kind of primitive oven) until I have come."

He told someone to call on the people of the trench to come along for food. There were nearly 1000 people. The Prophet started to break the pieces of bread and put some meat on each piece. He went on doing so until they all felt they were full. Some food was left over still.

Q.124 Where did the multitudes of the Confederates stay? How many were they?

A.124 The congregations of the Confederates were made up of combatants from Quraysh, Ghatfan, Ashja', Fazarah and other tribes. The total number was around 10000 fighters. They stayed at Uhud, north

of Medina, specifically at the Asyal Gathering-Place, between Al-Jurf (the Cliff) and Zughabah.

Q.125 Where did the Muslims camp? How many were they?

A.125 The Messenger (ﷺ) and the Muslims camped with their backs turned to the Mount of Sal', which constituted a barrier between the Muslim army and the Confederates. He (ﷺ) ordered that women and children be brought and lodged in the well-fortified forts of Al-A'tam.

The number of men in the Messenger's army at the beginning of the blockade was roughly 1000. This is supported by all existing pieces of evidence:

1- One almost conclusive piece of evidence is furnished by Jaber's *hadith* (reported by Al-Bukhari), to the effect that the young she-goat was enough for all those who were digging the trench. According to the same hadith, the surprisingly large number was nearly 1000 men. However, after digging the trench, the Prophet sent the adolescents back to their homes, and the hypocrites started to withdraw from the army secretly by the time the Confederates had arrived. Therefore, only a few hundreds of true believers stayed with the Prophet during the last days of the blockade.

2- Had the number of men in the Prophet's army been 3,000, as some historians falsely claim, what could have prevented him from setting out to combat the 10,000 disbelievers? It would not be the first time for

the brave Muslim believers – and under the leadership of the Prophet – to undertake to win the day when the ratio was 1/3 (as it happened on the Day of Badr), nor would it be the first time to set out and meet, quite in the open, enemy forces that were nearly four times as many as they were when the ratio was even 1/4 (as was the case on the day of Uhud).

However, when it came to the huge multitudes of the Confederates, the battle was quite a different matter. The Muslims were in terrible distress, as described by the Almighty, {When they came upon you from above you and from below you, and when the eyes grew wild} (Holy Quran 33: 10).

It is worth mentioning that there were 3000 men in the army sent by the Prophet to fight Romans (200,000 in number) in the Battle of Mu'tah. Thus it is not possible that 3000 Muslims led by the Prophet did not have enough courage to confront the polytheists in the Battle of the Trench.

3-The total number of men who set out to confront the polytheists in the Battle of Uhud was 1000, with the hypocrites included. The Prophet could mobilize that number of fighters after 15 years of Da'wah. The Trench Ghazwah took place two years only after Uhud; at the time, Muslims did not have supporters and most Arab tribes sought to fight them. Accordingly, a few people embraced Islam, and the total number of Muslims in the Trench Ghazwah can not be 3000, contrary to what is suggested by most books on the Prophet's biography. These books do not explain how the Prophet managed to mobilize as many as 3000 men. Moreover, a year after the Trench Ghazwah, the number of all the companions who set out with the Prophet to perform Umrah (minor

pilgrimage) was nearly 1400 men. So the number of the Prophet's army during this battle must have been 1000 men not 3000.

4-Muslims were in devastating distress during the blockade, especially on the last few days; {When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached the throats, and you harbored doubts about Allah} (Holy Quran 33: 10). Had there been 3000 men in the Muslim army, they would not have been as scared as depicted by the verse.

5-Roughly, the same estimation of the number of people actually involved in the digging work can be inferred arithmetically by dividing the length of the finished trench wall (roughly 5000 cubits) into the quota per person as had been assigned to each man (40 cubits.) The quotient indicates that the total number of workers must have been 1,250 workers, men and children. It is evident then that the two estimations point to approximately the same figure: the number of men (and children) in the Muslim army was around 1,000.

Q.126 Would you give us a synopsis of the Battle against the Confederates?

A.126 When all the army divisions had arrived at Uhud, the leaders met together in order to unite the army leadership. Thus they chose Abu Sufyan commander-in-chief of the Confederates. The next morning, the army leaders set off to explore the area located between the Confederates and Medina, in the hope that they could draw up a plan for breaking into it. To their surprise, they saw the trench, a long passageway

that was too wide and too deep for them to cross. This precluded the possibility of attacking Medina. Startled and perplexed, the army leaders finally agreed to impose a prolonged blockade on Medina, for the purpose of tiring out those fighters behind the parapets, and to attempt to break into the trench or to refill it with soil. However, Muslim archers were always be on the alert for any such attempt. A few days later, it appeared that the blockade grew much more intense than before. A group of cavaliers led by Amr Bin Abd Wudd managed to break into the trench, but their attempt was an utter failure owing to the ferocious resistance on the part of the Muslim combatants. Thus Amr was killed, and the others fled for their lives.

The hypocrites and those whose faith was rather flimsy started to sneak out of the battlefield, saying, "*Our homes lie open (to the enemy)*". Thanks to the exceptional bravery of the few fighters that remained and defended the army behind the trench, another attempt to occupy the trench by force was foiled.

Realizing that they were fighting a losing battle, Hayiy Bin Akhtab went over to Ka'b Bin Asad Al-Quraziy, the Chief of Bani Quraiza, in an effort to win Bani Quraiza over to the side of the Confederates. In effect, Hayiy was able to persuade Ka'b to break the Covenant of Allegiance already given to Muhammad by Banu Quraiza. This meant that the Muslims had to fight on still another front, on the south. Thus the situation deteriorated from bad to worse, and the fighters were justified in being worrying about their women. Considering the fact that the number of fighters was decreasing from day to day, the Messenger negotiated with the chiefs of the Arab tribes, namely Uiyynah

Bin Hisn Al-Fazari and Al-Harith Bin A'wf, the chiefs of Ghatafan and the tribes of Najd, the idea that he would give them one third the yield of Medina, provided they [i.e. the Arab tribes, which constituted about 60% of the army of the Confederates] withdraw from the battlefield, leaving Quraysh on their own. Before signing the Peace Treaty Agreement, however, he consulted Sa'd Bin Mu'ath and Sa'd Bin 'Ubadah, two chiefs of Al-Ansars. Both of them wanted to know if the said Peace Treaty Agreement was a divine order, in which case they said, "Then, by all means!" But if the idea occurred to him in order to alleviate their suffering, *"Then, it would be something that we do not need at all. By Allah, we would give them nothing save the sword!"* On hearing such a forceful answer, he commented by saying that they were right, *"It is only something that I have devised for you as I have noticed that Arabs have made a joint effort towards defeating you."*

However, when it was Allah's will that Muhammad and his men be victorious and that the Confederates be defeated, He responded to their invocations calling down vengeance on the Confederates. He cast terror into the heart of Na'im Bin Ma'ud Bin A'mir Al-Ashja'i, a chieftain from Ghatafan. He came to the Prophet and said, *"I have embraced Islam, and my folks are still unaware of this. You may ask me to do whatever you wish."* The Prophet said, *"You are only one man, so try to arouse enmity between them; war is deceit".* Na'im was a trusted man by the chiefs of Bani Quraizah, Quraysh and Ghatafan.

The Prophetic biography books explain the plan devised by Na'im to ignite a spark of enmity between the Confederates and the Jews of Bani Quraizah. The Muslims supplicated the Almighty, *"O Allah!*

Protect our backs and dispel our fears. O Allah! Revealer of the Book, Swift to account, defeat the Confederates. O Allah! Defeat them and shake them." Allah responded to these supplications; He sent against them winds and forces they did not see. Their tents were taken out, and their cooking pots were carried away. Shivering with terror, they decided to retreat. Allah drove them back in their rage and spared the believers combat. The Battle of the Confederates ended with the withdrawal of the hosts of the disbelievers. Although there was not much fighting, the battle proved the disbelievers' failure to defeat Muslims, despite the fact that they had mobilized all their forces for that end. Thus the Prophet said to his companions, *"From now on, we will invade them, and they will never invade us."*

Q.127 What did he (ﷺ) do to the treacherous ones, the Jews of Bani Quraiza?

A.127 As the joint efforts of all the enemies of Islam have failed in liquidating the Muslims or in destroying the State of Islam in Medina, the Confederates came to the state of being distrustful of one another, and it was time that those dishonest and treacherous Jews of Bani Quraiza be subjugated and that those hypocrites, who offered their help wholeheartedly to the Jews, be subdued.

Therefore, Gabriel descended upon the Messenger of Allah, conveying to him Allah's command not to lay down the arms, and His order that he [i.e. Muhammad] go on to fight Bani Quraiza, for he [i.e. Gabriel] is heading for them so as to cause the ground underneath their

feet to shake and break as in an earthquake. At this point, it is worth highlighting the fact that the timing of the divine command came just when the Messenger and the steadfast believers badly needed some rest, for it happened on the same day they returned from the Battle of the Trench, entirely exhausted and dead tired. The Messenger commanded that someone call upon the believers that they should proceed to Bani Quraizah without delay, and that they may not offer Al-Asr Prayer except there. Thus the companions hastened to carry out his command despite their fatigue after digging the trench and following the agony that the blockade had left upon them. The Battle of Uhud had taught them a lesson to remember; under no circumstances may a Muslim disobey the Messenger's command.

Incidentally, while some people arrived quickly enough to offer Al-Asr Prayer in Bani Quraizah; others could not make it because they were rather late; therefore, they had to offer Al-Asr Prayer on the way to Bani Quraizah. Others performed the Prayer after Isha' Prayer, and he (ﷺ) did not blame either of the two groups.

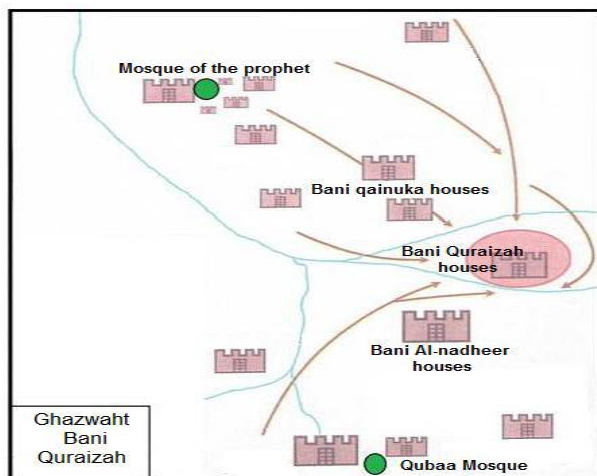
Q.128 When did Bani Quraizah Ghazwah take place?

What events occurred in it?

A.128 Bani Quraizah Ghazwah occurred towards the end of Thil-Qi'dah and the first few days of Thil-Hijjah of the 5th year AH.

The Messenger (ﷺ) had ordered that people should hasten to the dwellings of Bani Quraizah. He set out to their dwellings. When he

got near their forts and saw their gatherings fortified in their fortresses, he called upon them contemptuously, "O you, apes' brothers! Has Allah disgraced you? Has He caused you a plight?" Then he besieged them for 15 nights.



(Figure 23) Bani Quraizah Ghazwah.

Allah cast terror into their hearts, for they did not dare to come out and fight the Muslims. Their chief Ka'b Bin Asad Al-Qurazi asked them to either follow Muhammad and embrace Islam or go out to combat the Muslims in a suicidal operation, after they kill females and children for fear of their being taken as captives. He said that they may take the Muslims unawares on Saturday morning. However, they turned down all the offers.

Finally, they had to acquiesce to the Messenger's judgment that Sa'd Bin Mu'ath (رضي الله عنه) be in charge of the affair.

The latter's verdict was that the men be killed, women and children be taken as captives and their money be divided. The Prophet (ﷺ) commented on Sa'd's judgment by saying: "the judgment you have adopted is that decreed by Allah, which has come from above seven heavens." Then he ordered that trenches be dug in Medina Souk. Banu Quraizah fighters had their necks struck in groups and their bodies were cast in the trenches. Among the dead, there was their chief Ka'b Bin Asad; there was also Hayy Bin Akhtab, the Chief of Bani Al-Nadhir. It was Bin Akhtab who had instigated Bani Quraizah to break their Covenant with the Muslims.

Q.129 What has become of Bani Quraizah captives?

A.129 He (ﷺ) sent off a group of captives to Najd dwellings, where they were sold. It is noteworthy that the Messenger (ﷺ) ordered that children under the age of puberty should not be separated from their mothers. He sent another group to Tihamah Al-Azd, where they were sold. Of their women, he (ﷺ) chose for himself Raihanah Bint Amr, who embraced Islam and was a dependent of his.

Q.130 Why did the Prophet (ﷺ) entrust the matter concerning Bani Quraizah to Sa'd Bin Mu'ath?

A.130 When Banu Quraiza surrendered, and upon the order of the messenger of Allah that men should be tightly tied by means of

rope, Al-Aws (who were allies of Bani Quraiza) wanted to intercede for them, just as Al-Khazraj had interceded for Bani Qainuqa'.

"Wouldn't you be satisfied – O you, Aws people—if a man from among you should be empowered to pass the sentence on them?" The Messenger asked. They answered, *"Of course we would!"* *"That man is Sa'd Bin Mu'ath."*

Having been wounded on the Battle of the Trench with an arrow that cut a blood vessel in his arm, Sa'd (رضي الله عنه) was being taken care of in the Prophet's Mosque.

Q.131 What happened to Sa'd Bin Mu'ath after he had sentenced Bani Quraizah?

A.131 Owing to the serious injury, Sa'd made his supplication to Allah: *"O Great Allah! Grant me respite so that before I die I might witness, to my heart's content, your severe punishment has been inflicted upon Bani Quraizah!"* Thus it appeared that Allah had responded to the supplication of this great man, for the Messenger (ﷺ) entrusted to him the whole affair of passing a sentence on them. It was not until the sentence to death had been executed that Sa'd's wound broke with blood gushing forth, so he passed away. As reported by Al-Bukhari and Muslim, on the authority of Jaber (رضي الله عنه), the Messenger of Allah (ﷺ) said, "The Throne of Allah, the Compassionate, gave a sudden shudder at the death of Sa'd Bin Mu'ath."

Q.132 Who was Sallam Bin Abil Al-Haqeeq? What sort of relationship did he have with the Confederates? How was he destined to die?

A.132 Sallam was one of the chief leaders of Bani Al-Nadhir, whom the Messenger (ﷺ) had driven from Medina and who had settled with the Jews of Khaibar, plotting conspiracies against the Muslims of Medina. Sallam was also a member of the Jewish delegation that led an ill-will campaign aiming at inciting Quraysh, instigating Arab tribes against the Messenger and uniting the Confederates. Hence the Messenger (ﷺ) delegated five of his companions to go to Khaibar and kill Sallam Bin Al-Haqeeq. They went there and killed him, putting an end to the series of intrigues and wiles against Islam, Muslims and the Prophet (ﷺ) and showing the Jews and others that the Muslims are capable of reaching them and deterring them even though they might be in fortresses.

Q.133 How did the Messenger get married to Zainab Bint Jahsh? What is the rationale behind this blessed marriage?

A.133 The Prophet got married to Zainab in Thi-Al-Qi'dah, 5th year AH.

Zainab Bint Jahsh was his cousin, the daughter of his paternal Aunt Umaimah Bint Abd Al-Muttalib, and the sister of Abdullah Bin

Jahsh (who was martyred in the Battle of Uhud). The Almighty decreed that the Prophet should marry her in order to abolish two pre-Islamic traditions that were deeply rooted in the Arab community. Unfortunately, these traditions are still common in the Arab community, especially the custom of boasting about one's descent. This is forbidden in Islam because all humans are descendants of one father, Adam, and the criterion for rendering a person superior to another is piety, rather than descent, color or race. The other custom is adoption and forbidding the adopter from getting married to his adoptee's divorced wife. Zainab was a beautiful woman of noble descent.

Zaid had asked her hand in marriage through the Prophet (ﷺ). The Prophet consented to the proposal, but she refused, and so did her parents. A descendant of Quraysh, a most honorable tribe, she took pride in her ancient lineage and her noble descent. Hence the Almighty revealed the following verse, (It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision) (Holy Quran 33: 36).

That the decision has been resolved by the Divine Will, she had to acquiesce, no matter how reluctant she was. However, she would look down on him as inferior, snobbishly treat him as beneath her and hurt his feelings. Therefore, Zaid complained to the Messenger who commanded him to keep her to himself, and to fear Allah.

Through divine inspiration, the Prophet had learnt that Zaid would eventually divorce Zainab, and that he (ﷺ) would marry her. However, he did not tell anyone.

According to the prevalent customs at the time, it was improper for anyone to marry the wife of his adopted son. For this reason, the Prophet did not want anyone to know about that:

{But you hide in yourself [what Allah has made known to you, namely that He will give her to you in marriage] that which Allah will make manifest. You feared people [saying, "Muhammad (ﷺ) married the divorced wife of his manumitted slave"] whereas Allah has a greater right that you should fear Him} (Holy Quran 33: 37).

Some calumniators have deliberately distorted the truth about the story. The unfair misinterpretation of the Quranic verse "and you hide in yourself that which Allah will make manifest" in terms of something ignoble. If the Prophet had been in love with Zainab, for example, what could have prevented him from marrying her, as she was his cousin, and he had seen her several times in Mecca and Medina before the Veil Verse was revealed? The thing that Allah made manifest was marriage, rather than love. Such calumniators seek to question the Prophet's honesty, neglecting the fact that he is the purest human being ever. As they had an unhappy marriage, Zaid divorced Zainab, and when her *iddah* (period during which a widow or a divorcee may not remarry) was over, the Prophet got married to her, as he had been ordered by the Almighty; {Then, when Zaid ended his relationship with her, We gave her to you in marriage} (Holy Quran 33: 37).

The rationale behind this marriage was that Allah the almighty wanted to abolish two deeply-rooted customs that had been handed down from Pre-Islamic culture; boasting about one's descent, and adoption and

its related issues, including forbidding the adopter from getting married to his adoptee's divorced wife.

Q.134 Would you give us a synopsis of the Ghazwahs and Sariyyahs commissioned in the 6th year AH and prior to Al-Hudaibiyah Peace Treaty?

A.134 Here is a summary of the Ghazwahs and Sariyyahs that occurred before Al-Hudaibiyah Peace Treaty (Figure 24):

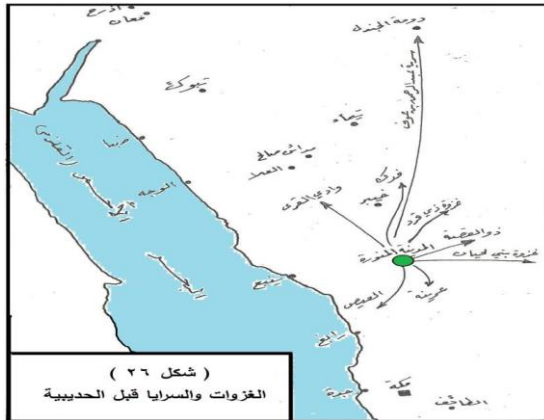


Figure (24): Ghawahs and Sariyyahs before Al-Hudaibiyah Peace Treaty:

1- Bani Lahyan Ghazwah: It took place in Rabee' I. Banu Lahyan, a sect of the tribe of Hatheel, who had acted so treacherously with the companions of the Messenger in the Event of Al-Rajee' in the 4th year AH. Therefore, he (ﷺ) decided to take deterrent action against them. Heading for their dwellings, which were located in an out-of-the-

way area, Rajee' Groundwater, the Messenger (ﷺ) set out accompanied by 200 of his companions. On hearing of his coming to combat them, Banu Lahyan made off. Nevertheless, the Messenger (ﷺ) stayed in the vicinity for several days before returning to Medina.

2- Thee-Qird Ghazwah (also called Al-Ghabah Ghazwah, i.e. the Thickets Ghazwah): It took place in Rabee' I. The reason for launching the Ghazwah was this: It happened that Uyaynah Bin Husn Al-Fazariy, Chief of the tribe of Ghatfan, stole camels that belonged to Allah's Messenger (ﷺ) in Al-Ghabah in the outskirts of Medina. Having killed the shepherd, he led the camels. The Messenger and the Muslims chased the invader on the spot until they reached Thee-Qird. Then, they returned to Medina after they had retrieved ten camels.

3- The Messenger's commissioning of Muhammad Bin Muslimah to lead an incursion of 10 men on Bani Tha'labah in Thil-Qissah in the month of Rabee II. At Thil-Qissah, the bedouins surrounded them and killed them all except for Muhammad Bin Muslimah, who was wounded. Incidentally, a Muslim passer-by carried him to Medina.

4- The Messenger's commissioning of Abu Ubaidah Amer Bin Al-Jarrah to lead a Sariyyah to Bani Tha'labah in Thil-Qissah in Rabee II. The Sariyyah's aim was to avenge those who were killed in Muhammad Bin Muslimah's incursion. Abu Ubaidah did not find anyone of them, for they had all fled.

5- The Messenger's commissioning of Zaid Bin Harithah to Al-'Ees in Jumada I of the 6th year AH to lead a Sariyyah of 170 fighters to

Al-'Ees in Jumada I, the 6th year AH. The aim was to intercept a Quraysh caravan led by Abul Ass Bin Al-Rabee', the husband of Zainab (the daughter of Allah's Messenger). Zaid was able to take the caravan and kill some the men in it. But Abul Ass managed to escape. He entered Medina at night and asked his wife for a safe haven; it was granted to him, and the Messenger (ﷺ) consented without reservation. Furthermore, the Messenger gave Abul Ass all his money back as well as the caravan's money. Thus Abul Ass directly went to Mecca, where he gave back the sum of money due to each of the men of the caravan. He returned to Medina as a Muslim; therefore, the Messenger returned to him his wife Zainab in terms of the first wedding contract.

6- When the Messenger (ﷺ) was told by Zaid Bin Harithah about the attack and robbery committed by Bani Fazarah against a commercial caravan that belonged to Muslims, and that he narrowly escaped being killed, he (ﷺ) commissioned him to lead a Sariyyah to Wadil-Qura in Rajab of the 6th year AH. The aim was to take disciplinarian action against Bani Fazarah. Zaid and the men in the Sariyyah were able to kill so many of them and then get back to Medina.

7- The Sariyyah of Abdul-Rahman Bin Awf to Bani Kalb in Domet Al-Jandal, in Sha'ban. On arriving there, he called them to Islam, whereupon Al-Asbagh Bin Amr Al-Kalbiy, their Chief, who happened to be a Christian, embraced Islam; so did most of the Christians there. Those who refused to had to pay *jizyah* (tribute) [in return for their protection by the Islamic State). Incidentally, Abdul-Rahman married Tamadher, daughter of Al-Asbagh.

8- The Sariyyah of Ali Bin Abi Talib which consisted of 100 fighters to Fadak in Sha'ban, in order to combat Bani-Sa'd Bin Bakr, who had gathered together in support of the Jews of Khaibar against Muslims, in return for some Khaibar yield. When Ali and his men entered their land, the people had fled. Therefore, he took their money and livestock, and went back to Medina.

9- The Sariyyah of Karaz Bin Jabir Al-Fihriy to Urainah during the month of Shawwal. The aim was to chase 8 Urainah men who had treacherously killed Yasar (a freed slave of Allah's Messenger) in cold blood while he was grazing camels. Karaz was able to overtake them and bring them to Medina as captives, where they were crucified in retribution for their treachery.

Q.135 Why did the Messenger set off to perform Umrah? How did Al-Hudaibiyah Peace Treaty come about?

A.135 The Prophet (ﷺ) had a dream about him and his companions entering the Sacred Mosque, perambulating Kaaba in safety, with their heads shaved or with their hair cut short. He told his companions about the dream and commanded them to get ready for Umrah. He also sent someone to inform Quraysh that he would be going to Mecca on a peaceful journey. Likewise, he let the Arab tribes on the way to Mecca know of his intent.

Q.136 Since they intended to perform Umrah, why was it then that the Messenger and his companions set out as armed?

A.136 This only points to his prudence, for it would be unwise for him under the circumstances, being at war with Quraysh and many tribes on the way, to go to Mecca unarmed. He had the apprehension that Quraysh might repel him from the Sacred Mosque, and that they might prevent him as well as his companions from performing Umrah, which is mutually accredited as a legitimate right that should be accessible to either party, irrespective of the enmity that exists between the two parties. In view of the fact that the Messenger (ﷺ) and his men set out while armed, but they were all carrying only traveler weapons, namely sheathed swords, and in view of the fact that they were clothed in Al-Ihram with *hadi* (i.e. animals to be slaughtered) shepherded in front of them, nobody on earth could deprive them of such a prerogative to enter the Mosque or perform Umrah.

Q.137 How and when did the Messenger (ﷺ) and his companions set out for Umrah?

A.137 The Messenger (ﷺ) set out together with 1400 companions, who had all put on *Ihram* garments, in the month of Thil-Qi'dah, the 6th year AH. He had with him his wife Umm-Salamah. They all entered into the state of Ihram in Thil-Hulaifah location.

The Messenger delegated Bishr Bin Sufyan Al-Ka'biy to inform him of the latest news concerning Quraysh and Arab tribes. At Asfan, he met Bishr Al-Ka'biy, who told him that Quraysh had misinformed the Arab tribes of the intent of the Messenger (ﷺ); they told the bedouins that Muhammad was coming to fight and violate the sanctity of the Sacred Mosque. Thus, only by fabricating lies could Quraysh succeed in winning those naïve Arabs over to their side.

At Asfan, too, the Messenger met Khalid Bin Al-Walid and the polytheistic cavalymen. To avoid confrontation, he (ﷺ) changed his way, turning right. He went on until he got to Al-Hudaibiyyah, outside the Holy Mosque. They stayed at Al-Hudaibiyyah Well, but the Well had only scanty water. Pulling an arrow out of his quiver, he ordered one of his companions to implant it into the inside of the Well. The moment the arrow was implanted the Well was filled up with water.

Between the Prophet (ﷺ) and Quraysh there shuttled successively a number of messengers who sought to reconcile the two parties and avoid fighting. Thus Badeel Bin Warqa' Al-Khuza'iy started a round of negotiations. Then there came Mukriz Bin Hafs, after whom Al-Hulais Bin Alqamah. Subsequently, Urwah Bin Mas'ud Al-Thaqafiy, the chief Personality in Al-Taif. Urwah, presumably having had ample opportunity to talk to Allah's Messenger and his companions, and see the kind of interpersonal relationship that holds closely between the Messenger and his Companions in the Muslims' camp, was indescribably impressed by such a relationship. On going back to Quraysh, he said to them:

"O you, Quraysh folks! I have already been to Khosrau of Persia; to Caesar, the Emperor of the Romans; as well as to Negus, the Emperor of Abyssinia, yet, by Allah, never have I seen a king the like of Muhammad in relation to his people. It goes without saying that they are the sort of people who will never give him up. So, what do you think?"

Finally, the Messenger delegated Uthman Bin Affan to Abi-Sufyan and the nobility of Mecca to inform them that he [i.e. Muhammad (ﷺ)] had come for no other purpose than performing 'Umrah. Thus Uthman conveyed to Quraysh the message of Allah's Messenger. He received no reply; however, they permitted him to circumambulate the Kaaba. *"I won't do that,"* Uthman said, *"unless Allah's Messenger has circumambulated."* So, while Uthman's mission took more than the necessary time, it was circulated among Muslims that Quraysh had killed him. At this, the Messenger (ﷺ) said, *"We are not going to budge until we have had it out with them."* Then he called for a pledge of allegiance. Thus the companions competed with one another to give the Messenger of Allah (who was sitting under a tree), a pledge to support him and not to turn their backs to the enemy even if it should cost them to lose their lives. On hearing of the companions' resolution to be loyal to the Messenger and of their resolution not to let him down until the very last drop of blood, Quraysh were so terribly frightened that they delegated Suhail Bin Amr offering to make a peace agreement with the Messenger, provided that they do not enter Mecca that year.

Q.138 How was the Peace Treaty concluded? What were its provisions?

A.138 Suhail Bin 'Amr came and negotiated with the Messenger (ﷺ). Peace has been agreed upon after extensive consultations, the two parties agreed on the following:

- 1- That the state of warfare between the Muslims and Quraysh be suspended for ten years.
- 2- That Muslims return to Quraysh whosoever has joined the Muslims and that Quraysh are not to return any Muslim who has joined them.
- 3- That the Messenger and Muslims return without performing Umrah this year, but that they may perform Umrah next year, that they may stay in Mecca for three days, and that they be carrying no weapons other than sheathed swords.
- 4- It will be optional for any tribe to endorse either Muhammad's pledge or his contract, or to endorse Quraysh's pledge and their contract. The tribe of Khuza'ah has opted for Muhammad's pledge, while Banu Bakr endorsed that of Quraysh.

Q.139 What was the attitude of the companions generally like to the peace agreement terms?

A.139 Many of the companions were discontented with the provisions of Al-Hudaiybiyyah Peace Treaty. They were also upset at the rigidity of Suhail Bin Amr, who stubbornly refused to write the Arabic phrase for "In the Name of Allah, the Compassionate, the Merciful" at the beginning of the document; instead, he insisted on replacing it by "Your name, O Allah." Suhail, the polytheist, also refused to write "Muhammad is Allah's Messenger"; rather, he insisted on replacing it by "Muhammad Bin Abdullah". Moreover, the companions were angry at the Messenger's turning back to Quraysh the escaped Muslim Abu-Jandal Bin Suhail Bin Amr, in compliance with the terms

Umar Bin Al-Khattab angrily resented the Messenger's consent to the biased terms.

- "Don't we have the right cause?" Umar contended.

- "Of course!" the Messenger answered.

- "Then why is it that our religion should be unfairly subdued?"

Umar retorted.

"I am Allah's Messenger," he replied, "and I am not to disobey Him. After all, it is He Who will help me to be victorious."

- "Certainly!" said he. "But have I told you that you will enter it *this* year?"

- "No."

- "To be sure, you *will* enter it. By all means! You will also be circumambulating it. "

Then Umar went over to Abu-Bakr, disclosing to him what he had told the Messenger. In reply, Abu-Bakr said, "Well, He is Allah's Messenger and Allah will ensure his victory. Therefore, you have to acquiesce to what he says or commands you to do, for, by Allah, what he says is *the* truth."

When Al-Fath Chapter – Holy Qur'an chapter 48 was revealed to the Messenger, and he recited it to Umar, the latter wanted to know if (in light of the revealed Chapter) the Messenger (ﷺ) would consider the Peace Treaty a victory. Much to his distress, the Prophet's answer was "Yes!" Hence Umar's statement of atonement, *"I have been doing supererogatory fast, giving alms to the poor and manumitting slaves ever since, for fear that my words then may have incurred Allah's wrath."*

Q.140 What did he (ﷺ) do after the Peace Agreement was concluded between him and Quraysh?

A.140 He ordered his companions to slaughter their oblations and to have their hair shaved/cut, but there was no response. He repeated his order three times, but again nobody responded. Not knowing what to do, then, he sought the counsel of his wife Um-Salamah, who told him to start slaughtering the oblation, and then to have his hair shaved. Once the Muslims saw him do that, they did the same. They were obviously frustrated and heart-broken to have been denied the perfectly legitimate right to enter the House or to perform Umrah. Therefore, they set off back to Medina.

On their way back to Medina, something happened that raised their morale, dispelling even any trace of sadness and depression into joy and bringing them glad tidings. Al-Fath Chapter – Qur’anic chapter 48, was revealed, heralding further conquests, or victories, as well as tremendous gains. This led the Muslims not only to rejoice, but also to acknowledge their short-sightedness and their inability to realize the assets of Al-Hudaibiyah provisions. The Muslims could realize that submission to the command of Allah and His Messenger (ﷺ) was the only way to win victory. It is high time that the Muslims of today, too, realized that acquiescence and total submission to the Command of Allah and Allah’s Messenger without delay or much argumentation is the key to success; conversely, the weakness, disunity and humility that they complain of today are to be imputed to doubt, hesitation and disobedience to Allah’s order and the Messenger’s command.

Q.141 What was the outcome of this blessed peace treaty?

A.141 The following assets were part of the outcome of this blessed treaty:

1- As the treaty had stipulated that warfare be suspended for ten years, the Messenger and the Muslims used the ample time provided to them by devotion to the call to Allah and unraveling the true nature of Islam, this sublime religion that had been distorted by Quraysh’s lies, fabricated falsities, and misleading propaganda. As Islam had been properly presented, with its pure and true nature brought out, large numbers of people from Quraysh as well as from the other Arab Tribes

embraced it. This was attested to the fact that when he (ﷺ) wanted to perform Umrah, he called on all his companions. The number of people who set out with him was only 1400 men. This number was the outcome of some 19 years of Da'wah. Even less than two years following the blessed Peace Treaty, however, the number of Muslims he led when he (ﷺ) entered Mecca as a conqueror was about 10,000, almost all of whom newly embraced Islam, i.e. After the Peace Treaty (except for those who had witnessed the treaty as Muslims). The most famous of those who embraced Islam after peace was made were Khalid Bin Al-Walid, Amr Bin Al-'Ass and Uthman Bin Talhah.

2- Furthermore, the treaty provided the Messenger with the opportunity to do away with the Jews of Khaibar, those subversive elements that had often created unrest, instability and turmoil detrimental to Muslims and the nascent State of Islam in Medina. Thus one month after concluding the treaty with Quraysh, he (ﷺ) launched a blitz attack on Khaibar, conquering their fortresses and gaining their wealth. This was in fulfillment of "the proximate conquest" alluded to in the Fath Chapter (chapter 48); {As Allah had promised you tremendous gains that you will win, He has expedited this Proximate Conquest [by way of reassurance]} (Holy Quran 48: 20); {Allah has fulfilled His Messenger's vision in truth: "You will enter the Sacred Mosque, God willing, in security, heads shaven, or hair cut short, not fearing. He knew what you did not know, has and granted besides that an imminent victory."} (Holy Quran 48: 27).

3- Having conquered his internal enemies, the Messenger (ﷺ) looked beyond the territories of the Peninsula. In his hope that the

mission of Islam be conveyed to human kind everywhere, he embarked on corresponding with Kings, Emperors and great leaders at the time. He (ﷺ) sent a messenger to each of these leaders: the Cyrus of Alexandria, the Negus of Abyssinia, Hercules of the Romans, Khosrau, Caesars, and the Kings of Oman, Najd and Bahrain. He called them to Islam. Some of them, like Ashamah Bin Abjar, the Negus of Abyssinia, did embrace Islam.

4- For Quraysh to negotiate with the Messenger of Allah and to sign the peace treaty on equal footing with him undoubtedly marked their recognition of the power of the Muslims and of an entity that used to be totally disregarded. It marked a turning point in their outlook on Muslims. They are no more to be looked upon merely as a small group of outlaws who had dissented with Quraysh's established religion and social norms, or to be viewed as a misguided cult that has to be cracked down.

5- This same peace treaty served, in a sense, as a prelude to the Conquest of Mecca. Incidentally, the tribe of Bani Bakr, which chose to take sides with Quraysh, ventured, in collaboration with some men from Quraysh, to raid the tribe of Khuza'ah, which chose to take sides with the Messenger. The raid was considered an act of belligerency that was in flagrant violation of the treaty. Hence the Messenger and Muslims had the right to renounce the treaty and enter Mecca.

6- The treaty provided a sort of relief for those Muslims in Mecca who were deemed weak. The story of Utbah Bin Usaïd, publicly known as Abu-Baseer (رضي الله عنه), is a case in point. It so happened that Utbah had fled from Mecca to the Messenger in Medina. Two men from Quraysh came to take him back, in accordance with the terms of the

treaty. However, Abu-Baseer somehow managed to get rid of them and flee to Al-'Eess, where he was able to form together with those Muslims who had fled a group of people that would attack Quraysh caravans, depriving them of tranquility and peace of mind. The suffering of Quraysh's men from the runaways compelled them to implore the Messenger (ﷺ) both to nullify the article in the treaty that stipulated sending back to Quraysh those who turned Muslims; and to arrange to retain rather than send back to them such runaways!

Q.142 What lessons can be drawn from Al-Hudaibiyah Peace Treaty?

A.142 There are three main lessons to learn from Al-Hudaibiyah Peace Treaty:

1- A-The Messenger's kind and considerate treatment of those who objected rather bluntly to the biased terms of Al-Hudaibiyah Peace Treaty, especially Umar Bin Al-Khattab: he (رضي الله عنه) was so careful not to upset anyone. When Al-Fath Chapter (chapter 48) was revealed, he called on Umar and recited to him as well as to his other companions the verses that considered the treaty both a conquest and victory. That is why the Almighty describes him by saying, ﴿And you are of a great moral character﴾ (Holy Quran 68: 4); ﴿Had you been harsh, hardhearted, they would have dispersed from around you﴾ (Holy Quran 3: 159).

B-After he concluded the treaty, he (ﷺ) ordered his companions to slaughter their offerings and have their heads shaved, but nobody

responded; he repeated his order 3 times, but there was no response. At this point, it would be incredible for any great leader who is actually capable of inflicting punishment to be so exasperated without doing so or without saying a word in anger. The compassionate Prophet was careful not to upset anyone of those who ignored his order for the third time and showed exceptional utmost self-restraint.

C-He went over to his wife, to tell her about what had happened with him, meaning to hear her counsel. She advised him to do it himself first. Um-Salama's advice worked. That he did not disdain to seek the counsel of his wife, and that he did not disdain to act upon a *woman's* counsel hints at the significant fact that (contrary to what is often alleged against Islam) the Messenger introduced notions about woman which he (ﷺ) put into practice.

2- An efficient technique adopted by the Messenger (ﷺ) for Da'wah to Allah was through correspondence. The outcome of the technique was that some leaders, including kings, embraced Islam. It is incumbent on all our Muslim brothers and sisters, particularly those who are adequately proficient in speaking or writing a foreign/ second language and those who can get their ideas across to speakers of English and/or other languages, to put in some effort towards helping unbelievers be delivered out of Hell-fire. A succinctly worded brochure can be sent together with two or three booklets for addresses and/or people chosen from Muslim community centers, such as booklets would briefly introduce Islam or tell about the interesting experiences of how and why great people have embraced Islam.

You may try Da'wah for knowing the Creator, too, by chatting with your acquaintances on the Internet or through the use of some other media.

Let us try to revive the holy Sunnah of our beloved Prophet (ﷺ). Let us instruct our children to make our homes centers for Da'wah, in the hope that Allah may bestow His blessings upon our homes, our children, our wives, money and deeds.

3- The third significant point to be borne in mind is that we need to submit our affair to Allah's will and the Prophet's command, even when our submission runs counter to our expectations, wishes and visions. What is absolutely good is only to obey Allah's and His Messenger's Command.

Q.143 Who were the kings and top leaders that the Messenger (ﷺ) corresponded with? What were their replies like?

A.143 When he (ﷺ) came back from Al-Hudaiybiyyah, he started sending letters to kings and top leaders calling them to Islam. Of those letters, the following may be mentioned (**Figure 25**):

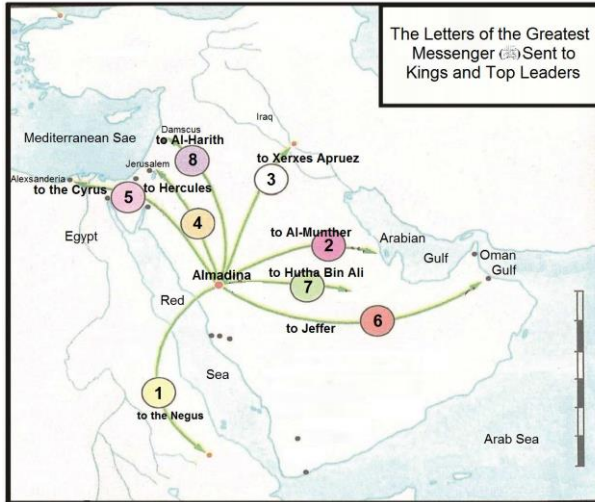


Figure (25): Letters sent by the Messenger (ﷺ) to kings and top leaders

1- The letter he sent to the Negus of Abyssinia, which was delivered to him by Amr Bin Umayyah Al-dhimriy (رضي الله عنه). The Negus (may Allah have mercy on him) displayed particular honoring of the letter, for on receiving it, he put it on his eyes, and got out of bed. He proclaimed his embracement of Islam at the hands of Ja'far Bin Abi-Talib (رضي الله عنه). Besides, he informed the Messenger (ﷺ) of his embracement of Islam in writing. Negus concluded the marriage contract between Ramlah (Um-Habibah), Bint Abi-Sufyan and the Messenger (ﷺ). Negus, upon the order of the Messenger, sent her in the accompaniment of Amr Bin Umayya Al-Dhimri and the immigrants in two ships to Medina. In the 9th year AH, Negus died. Being informed by Gabriel of his death, the Messenger (ﷺ) and his companions offered the remote prayer.

2- The letter he (ﷺ) sent to the Cyrus of Alexandria, the Ruler of Egypt. It was delivered to him by Hateb Bin Abi-Balta'a. The King of Egypt honored the letter by putting it in an ivory *hoqq* (casket); he put the lid back and sealed it. However, he did not embrace Islam. As a token of appreciation, he sent him two maids, the Coptic Maria and Serene. In addition, he sent him an outer garment, she-mule and some other valuable gifts. The Messenger chose Maria for himself and sent her sister Serene as a gift to Hassan Bin Thabit.

3- The letter he (ﷺ) sent to Apruez, Khosrau of Persia. It was delivered to him by Abdullah Bin Huthafah Al-Sahmiy (رضي الله عنه). Khosrau tore the letter up and declined to embrace Islam. When it was reported to the Messenger (ﷺ) that Apruez tore the letter up, he said, "*May Allah shatter his dominion!*" If only Apruez had known that the Messenger's call of vengeance down on him would be responded to by heaven!

After the utter defeat of his armies by the Romans, his own son Sherawaih turned against him and killed him, taking dominion over, only for the might of the Maggi Persians to decline, or rather to be shattered into pieces. Thus the downfall of Persia continued until the time of Umar Bin Al-Khattab (رضي الله عنه), when the Muslims got hold of Persia. Persians have never been able to restore their ancient hegemony.

4- The letter he (ﷺ) sent to Hercules, the King of the Romans. It was delivered to him by Duhyah Bin Khaleefah Al- Kalbiy (رضي الله عنه). Hercules was a scholar well- versed in Christianity. For this reason, he was perfectly sure of the truthfulness of Muhammad's (ﷺ) Prophethood. He knew that Muhammad must be the Prophet, of whom Jesus had given

glad tidings. However, he did not embrace Islam for fear that he might lose his reign. However, he only incurred a sinful act, as the Messenger (ﷺ) put it, against himself and against his subjects.

5- The letter he (ﷺ) sent to Al-Harith Bin Abi-Shummar Al-Ghassaniy. It was delivered by Shuja' Bin Wahab Al-Asadiy (رضي الله عنه). When he had read the letter, he pitched it, threatening to attack Medina. He did not embrace Islam.

6- The letter he (ﷺ) addressed to the Emir of Busra, which was supposed to have been delivered by Al-Harith Bin Umair Al-Azdiy. However the letter was intercepted by Shurahbeel Bin Amr Al-Ghassaniy, the Ruler of Al-Balqa' at Mu'tah. The Messenger (ﷺ) was extremely angry at the treacherous act, which led to the Battle of Mu'tah, as explained later in this book.

7- The letter he (ﷺ) sent to Hutha Bin Ali, the Ruler of Al-Yamamah. It was to be delivered to him by Sulait Bin Amr Al-Amiry. Hutha said he would embrace Islam on condition that he be given the promise that he (i.e. Hutha) should be given the prerogative to take over after the Prophet. At this, he (ﷺ) said, *"Even if he asked me for a piece of land, I would not do that."*

8- The letter he (ﷺ) sent to Al-Munther Bin Sawi, the King of Bahrain. It was delivered to him by Al-Ala' Bin Al-Hadhramiy (رضي الله عنه). Al-Munther embraced Islam; so did some people of Bahrain. The Messenger retained him in his position, as king.

9- The letter he (ﷺ) sent to Jeffer and his brother Abd, the two sons of Al-Gallandy and Kings of Oman. It was delivered by Amr Bin

Al-Ass. Both embraced Islam, and the Messenger of Allah retained them in their position. They helped Amr Bin Al-Ass levy alms.

Q.144 When and why did Ghazwah Khaibar take place?

A.144 This Ghazwah occurred in Muharram, the 7th year AH, i.e. about one and a half months following the return of the Messenger (ﷺ) from Al-Hudaibiyah. The reason for this Ghazwah was that Khaibar was a Jewish stronghold that was a perennial cause for unrest, turmoil and instability in the Islamic area. Khaibar, which had 10,000 Jews all gathered within the heart of the Islamic state at Medina, never showed a genuine desire for co-existence with the Muslims; rather, it really was a focal point for intrigues, plotting and fabrication of slanders, to the detriment of the Messenger of Allah, his companions and the religion of Islam. It was the Jews of Khaibar who had slyly mobilized a ten-thousand-combatant army from Quraysh and Arab tribes; their efforts culminated into Al-Ahzab Ghazwah. It was the Jews of Khaibar who had instigated Bani Quraiza to give Muhammad (ﷺ) a deadly blow in an act of treachery; moreover, it was the Jews of Khaibar who had enticed the hypocrites, the Ghatfans and the bedouins towards the same malicious purpose. In a word, the Jews of Khaibar did not spare a single opportunity for satisfying the ancient grudge they had within their bosoms.

It should occasion little surprise, then, that the Messenger should be waiting for the first chance to clear Khaibar of such malicious people. In the Chapter of Al-Fath (chapter 48), there was the divine

promise of a proximate conquest and victory attested to by the tremendous gains Muslims would win before entering Mecca for Umrah. Thus Allah's promise came to pass in the near conquest of Khaibar in Muharram, the 7th year AH.

**Q.145 Did the Jews of Khaibar learn of the Messenger's
(ﷺ) setting out to fight them?**

A.145 Yes, they did. That was through the chief of the hypocrites Abdullah Bin Abi Salool who told them about Muhammad's intention to launch an attack against them. In view of the invincible fortresses the Jews could protect themselves therein, and their large number, he urged them to keep steadfast. Nevertheless, the Jews of Khaibar deemed it necessary that they resort to their allies, the tribes of Ghatfan. The Ghatfans were promised half the crops yielded in Khaibar in case of the Muslims' defeat. The chiefs of the Ghatfans agreed. They went off, so that having covered some distance they heard commotion caused by their families' shouting and pertaining to their belongings. They thought that the Muslims had attacked them. Thus they returned, removing the combatants that were supposed to prevent the Messenger (ﷺ) from reaching Khaibar. The city was comprised of eight forts arranged (into 3 components) as follows:

Component I (called Al-Natat Forts: 1. Husn Na'em; 2. Husn Al-Sa'b Bin Mu'ath; 3. Husn Al-Zubair.)

Component II (called Al-Shaqq Forts: 1. Husn Ubaiy; 2. Husn Al-Nizar.)

Component III (called Al-Kateebah Forts: 1. Husn Al-Qamus; 2. Husn Al-Wateeh; 3. Husn Al-Salalim.)

Q.146 What were the events of Ghazwah Khaibar?

A.146 In the month of Muharram of the 7th year AH, he (ﷺ) set out on a Ghazwah to Khaibar. He did not conceal his intent; rather, he (ﷺ) openly declared that he was going to the Jews of Khaibar, as Allah had promised him the victorious conquest of Khaibar, immense spoils and valuable booties to be gained from such a conquest. Allah's Messenger was confident of Allah's victory. On their part, the Jews of Khaibar were expecting that the Messenger (ﷺ) would take some revengeful action against them, for their ignominious history was seething with treachery and conspiracy. They were certainly familiar with the way he (ﷺ) would deal with traitors and conspirators, like themselves, just as he had effectively subdued their kinsmen, i.e. Bani Qainuqa', Bani Al-Nadhir and Bani Quraizah. Thus they took precautions by mending their forts, making all needed preparations and the daily training of their fighters by dawn break. When he (ﷺ) arrived at Khaibar during the night, Allah, out of divine support for His Messenger, had cast somnolence on the Jews as well as on their livestock, beasts and all animals, so that everyone was fast asleep. Not a sound was to be heard; no roster happened to cock-a-doodle-doo. None of the Jews could detect that Muslims were already there until after sunrise, for it was then that Jewish farmers were

on their way to their farms, only to discover, to their great horror, that Muslims had occupied their yards. Horrified, they cried out, "*Muhammad ... with his army!*" Thus they ran away to their forts. The Messenger said in comment, "*Allah is the Greatest! Khaibar has fallen in ruins. When we occupy the yard of a people, then what a bad morning is going to be theirs!*" (Figure 26).

The Jews had to flee to the Castle of Al-Zubair inside which they were fortified. The Muslims chased them and had them besieged. On the 4th day, a Jew guided the Muslims to some groundwater streams used by Jews as drinking water; the Muslims cut them off. As a result, the Jews came out and fought ferociously; then they ran away to Ubaiy Fort, one of Al-Shaqq Forts. The Muslims again were in pursuit of them and had them besieged. Consequently, they went out to fight violently. Many of them were killed. When the Muslims broke into the fort, they had to flee to Al-Nizar Fort, the last one of Al-Shaqq Forts. The Muslims chased them to that fort which was the most invincible of all their forts; they had gathered women, children and valuables there. Once the Muslims had set up a catapult, terror was cast into their hearts, which caused them to run away to Al-Qamus Fort, one of Al-Kateebah Forts. There, they were besieged for more than fourteen days. This brought about the Jews' loss of their morale.

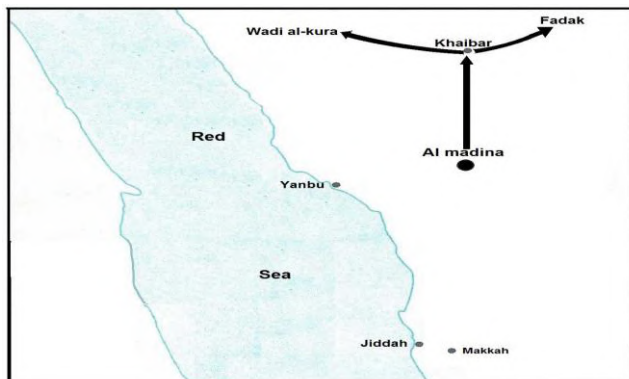


Figure (26): Khaibar Ghazwah

Eventually, they had to surrender. They agreed to the Messenger's demand that they should give up to the Muslims the forts, including all valuables and weapons they contain. On their part, they proposed that they, as well as those women and children who survived, should leave for the Levant. The Messenger (ﷺ) agreed to the proposed terms of the agreement. When they were given the pledge of safety by the Messenger (ﷺ), they requested that they *"be retained on the farms – as we had the better know-how in agrarian reform and in taking care of its produce; in return for this, you could grant us half the produce."* The Messenger (ﷺ) agreed on the provision that he could evacuate them whenever he wished. They had been retained there until Umar Bin Al-Khattab (رضي الله عنه) evacuated them.

Khaibar, thanks to its numerous farms, its abundant water and its copious agricultural produce, was called the countryside of Hijaz. The Messenger (ﷺ) agreed to retain Jewish farmers on their farms due to a number of reasons:

1- If the Messenger had not retained the Jews of Khaibar on their farms to reform and take care of them, quite a number of the companions, especially those who did not have farms in Medina, would have had to stay on in Khaibar, which is such a long way from Medina that it would take several days' walk. The Messenger would need them badly in Medina, the Capital of the State of Islam, to defend it. The Messenger would need his companions to stay in Medina, for it is there where he could teach and educate them. When, under the circumstances, the Messenger (ﷺ) deems it necessary to lead a Ghazwah or to commission a Sariyyah without delay, as well as for some other reasons, then it goes without saying that the companions must all be available.

2- The Jews of Khaibar were subjugated following the death of their Chiefs; some of them were killed prior to Khaibar Ghazwah, such as Haiyyi Bin Akhtab and Abu Rafe' Sallam Bin Abi Al-Haqeeq. Some other chiefs of the Jews were killed in the Battle of Khaibar, such as Sallam Bin Moshkam, Al- Harith Bin Abi Zainab, Kinanah Bin Abi Al-Haqeeq, Marhab, nicknamed the Knight of Khaibar, and his brother Yasser. Thus the Jews no longer had any chiefs for Muslims to dread, nor did they have any leader capable of instigating them against Muslims. As the Muslims had gained all their weapons, there was no reason why the Jews of Khaibar should constitute any threat.

3- As the Jews had no weapons to fight with or leaders to instigate them, and as they became aware of the strength of Muslims who conquered their well-fortified castles although they were well-prepared to fight, the Messenger (ﷺ) and the Muslims ruled out the possibility of the

Jews leading a rebellious movement or engaging in any counter-Islamic attempt at breaking away from Muslim dependency.

Q.147 What did he (ﷺ) do after the conquest of Khaibar? How many Muslims were killed? How many Jews were were killed?

A.147 The number of Muslims who were killed in Khaibar was 20 men, while the Jews lost 93 men; besides, a large number of children and women were taken as captives, among whom was Safiyah Bint Hayiy Bin Akhrab (may Allah be pleased with her), who embraced Islam, whereupon the Messenger (ﷺ) set her free. He married her, and her dowry was her manumission. Previously, she had been the wife of Kinanah Abi Al-Haqeeq, who was killed during the blockade of Khaibar.

Q.148 What happened while he (ﷺ) was in Khaibar after its being conquered?

A.148 Two important events occurred:

1- An attempt to assassinate the Messenger (ﷺ). A Jewish woman named Zainab Bint Al-Harith, who was extremely agonized over the death of her father Al-Harith, her two uncles Yasser and Marhab, and her husband Sallam Bin Mashkam tried to kill the Prophet. Zainab gave the Messenger (ﷺ) a cooked ewe that was full of poison, especially the foreleg (for she had come to know that the Messenger (ﷺ) liked it.)

He (ﷺ) started with the foreleg, taking one mouthful of it. He chewed it and he spat it out, saying: *"this foreleg is telling me that it is poisoned."* He told his companions to stop eating the ewe's meat and to resort to cupping. When he (ﷺ) asked the woman and the Jews, they admitted to their crime saying, *"If you are only a king, we will get rid of you! If you are a Prophet, it will not do you any harm."* Then he (ﷺ) ordered that she be imprisoned. When Bishr Bin Al-Bara' Bin Ma'rour died through being poisoned, he ordered that she be killed in fair retribution for her crime.

2- The arrival of Ja'far Bin Abi-Talib and the ones who had migrated to Abyssinia at Medina, accompanied by Amr Bin Umayya Al-Dhimriy. They joined the Messenger (ﷺ) in Khaibar. Once the Messenger (ﷺ) caught sight of the folks coming, he briskly stood up and rejoiced. Dragging along his outer garment, he hugged Ja'far and said, "By Allah, I wonder which of the two occasions thrills my heart more: Is it the safe arrival of Ja'far and the folks or the conquest of Khaibar?"

Q.149 What about the Jews of Fadak, Taima' and Wadi Al-Qura?

A.149 When the Jews of Fadak and Taima' learnt of the downfall of Khaibar, in the hands of the Muslims, they informed the Messenger (ﷺ) that they were seeking peace, in return, they offered to pay Jizyah. The Messenger (ﷺ) agreed. He (ﷺ) set out together with his companions to invite the Jews of Wadi Al-Qura to Islam, but they refused and insisted on fighting. The Muslims defeated them, killing an

indefinite number of fighters. Then they surrendered, and the Messenger gave them a pledge of peace in return for remaining on the farms, provided that they have half the produce in return for their work.

Thus by holding peace agreements with the Jews in Khaibar and the neighboring areas, he (ﷺ) put an end to the Jewish power and prestige north of Medina. By having concluded Al-Hudaiybiyyah Peace Treaty with Quraysh in Mecca, he put an end to the tumult south of Medina. As a result, the Muslims enjoyed by far the greatest power in the Arabian Peninsula.

Having provided for safety against Quraysh and Jewish menace, the Messenger (ﷺ) turned his attention to the next item on his list of priorities: to subjugate the Arab tribes, which were given to robberies and fight-or-flight response. He (ﷺ) could not manage to destroy the tribes for the simple reason that whenever they heard of his coming, they would disperse and flee; conversely, whenever he went back, they would gang together and revert to their hideous practices of raiding Medina and its outskirts. That is why the Messenger deemed it necessary to commission Sariyyahs in a relatively rapid succession.

Of the Sariyyahs commissioned to deal with those tribes, the following may be mentioned:

- Shuja' Bin Wahab Al-Asadiy's Sariyyah that was sent to a congregation of the tribe of Hawazen in Rabee' I, the 8th year AH.

- Ka'b Bin Umair Al-Ghifariy's Sariyyah – as well as other Sariyyah – that was sent to That-Atlah in the North in Rabee' I, the 8th year AH.
- Umar Bin Al-Khattab's Sariyyah that was sent to Tarabah in Sha'ban, the 7th year AH.
- Abu-Bakr Al-Siddiq's Sariyyah that was sent to Najd in Sha'ban, the 7th year AH.
- Bashir Bin Sa'd's Sariyyah that was sent to Fadak in Sha'ban, the 7th year AH.
- Ghalib Bin Abdullah Al-Laithiy's Sariyyah that was sent to Batn Nakhl in Sha'ban, the 7th year AH.
- Abu Al-Awja' Al-Salamiy's Sariyyah, which was sent to Bani Sulaim in Thil-Hijjah, the 7th year AH.

Q.150 When did the Prophet (ﷺ) perform the "Make-up Umrah"? Why was it called so?

A.150 The Prophet performed the "Make-up Umrah" in the month of Thil-Qi'dah, the 7th year AH, a year after the conclusion of Al-Hudaibiyah Peace Treaty. According to the terms of the treaty, the Muslims had to return to Medina without performing Umrah, and they could perform it a year later. On the first day of Thil-Qi'dah, in the 7th year AH, the Messenger set out together with 2000 of his companions to perform Umrah. They were fully armed, just in case something crops up

on the part of Quraysh. However, they had to lay their weapons outside the Sacred Mosque. They could enter Mecca with a traveler's weapons, i.e. sheathed swords.

He (ﷺ) and his companions entered into the state of *Ibram* soon after they left the gate of the Prophet's Mosque (or as they left Thil-Hulaifah, according to another version of narration). He took the Far' Road leading away from Thil-Hulaifah. On reaching Mecca, they laid their weapons outside the Mosque nearby, under close surveillance. Thus they entered Mecca carrying only a traveler's weapon. In order that they might not see the Muslims entering Mecca in safety, some of the disbelievers climbed up to the tops of the mountains; others, went away from Mecca. He (ﷺ) commanded his companions to display to the disbelievers their physical strength by jogging in the first three rounds of circumambulation. He (ﷺ) and his companions circumambulated Kaaba. After that, they duly completed the enjoined rituals. Having stayed in Mecca for only three days, the Messenger (ﷺ) and his companions left on the fourth day after he had married Maimounah Bint Al-Harith Al-Amiriyah, sister of Umm Al-Fadl the wife of Al-Abbas Bin Abdul-Muttalib (may Allah be pleased with them all.)

Q.151 When and why did Khalid Bin Al-Waleed embrace Islam?

A.151 It happened that Khalid Bin Al-Waleed, Amr Bin Al-Ass and Uthman Bin Talhah (may Allah be pleased with them all) embraced Islam on the same day in the month of Safar, the 8th year AH.

Having noted the outstanding military capabilities of Khalid as well as his excellent fighting skills, Allah's Messenger (ﷺ) was keen on Khalid's conversion to Islam, for then he would be a great asset in the State of Islam, which had been engaged in warfare; the nascent state would be subject to attacks by various enemies or would be involved in counter-attacks to deter transgressors. Thus, as a sign of the Messenger's interest in Khalid's embracement of Islam, he would ask about him his brother Al-Waleed Bin Al-Waleed, who had embraced Islam before the emigration to Medina. When he (ﷺ) entered Mecca on the Make-up Umrah, he asked about Khalid, who had left Mecca. Al-Waleed, who failed to find his brother, wrote a letter to him. He told Khalid that the Messenger of Allah (ﷺ) asked about him. In the letter, Al-Waleed tried to win Khalid over to Islam, encouraging him to make up his mind without delay. After he had read the letter, Khalid said,

"I felt I was stimulated to go out. That Allah's Messenger should ask about me is something that makes me glad, and has indeed increased my interest in Islam. I had had a dream; I was in a barren piece of land and then went to some spacious piece of land. I said to myself, 'It must be a dream like any other dream'. However, on arriving at Medina, I related it to Abu Bakr Al-Siddeeq, who interpreted my dream to me as denoting a change in my life from polytheism and disbelief to faith and Islam."

When Khalid made up his mind to go out and was about to leave for the Messenger of Allah, he met Uthman Bin Talhah and told him that he was going to Medina to embrace Islam. In response, Uthman said, "Me too!" Thus together they set out. They had not covered a

considerable distance when they met Amr Bin Al-Ass, who accompanied them to Medina. The three men gave the Messenger (ﷺ) their pledge of obedience. The Messenger was extremely happy, he said, *"Mecca has cast to you the dearest parts of their livers."* (As for Amr Bin Al-Ass, he had first proclaimed Islam at the hands of the Negus of Abyssinia.)

There is a significant lesson to derive from the episode of how Khalid finally became a Muslim. The due attention accorded to Khalid by the Messenger of Allah (ﷺ) did not go by unnoticed. He wanted to benefit from his military capabilities, proceeding from a genuine concern for the Muslims, as well as the Islamic nation at large. This was in compliance with the verse in which the Almighty says, *{And prepare against them all the power you can muster}* (Holy Quran 48: 20). Accordingly, the Muslim nation is required to attract capabilities and gifted individuals, and retain them in order to serve their countries. Muslim countries are badly in need of the expertise of people who appear to be possessed of rare talents, unique abilities and exceptional capabilities. Failure to provide those talented people with due respect and to ensure a decent standard of living can be the shortest cut to brain drain. It hardly seems necessary to labor the point that most of our Muslim scientists, researchers, and scholars who, failing to find in their own countries the incentive that would ensure for them a decent standard of living, have emigrated from their home countries, and set out eastward and westward to seek an environment where they can find support, both physical and moral; adequate facilities for research; and above all appreciation and recognition. To be honest, we are to blame for such a state of affairs. Look around for nuclear physicists, for instance, and you

find that they have settled down in some Western or Eastern country; again, look for a highly sophisticated neuro-surgeon, and you might be guided to a Muslim surgeon there, too. Isn't it deplorable that we have not made as much effort towards persuading our great scholars and researchers (who are real assets and a source of strength for Islam and Muslims) as we would make in connection with football players, artists, actors and the like?

This brings to mind a well-known line of verse:

"A country that shows no appreciation of honest people is a place of no good".

Not long time ago, an Israeli soldier was released as part of a prisoner exchange deal, according to which 477 Arab prisoners were released. Israel had to release this huge number of captives just to win a soldier back. This implies that it values its citizens, so that they may be ready to sacrifice themselves for their nation. Unfortunately, we, as Muslims, have not exerted effort to win back our great minds who serve other world nations.

It may be of some significance to scrutinize the Messenger's statement in order to figure out how he was able to win Khalid over to his side. Here is what he said with respect to Khalid; *"If he were only to use such stern and vehement attack for the Muslims and against those unbelievers, it would be good for him, for then we would give him precedence."*

Have we made the least effort to give precedence to our intellectuals over those espousing play as their major aim in life? The answer is definitely in the negative. The result is that they have quit their

home countries, only to settle where there is someone who is cognizant of how knowledgeable they are.

Q.152 When and why did Ghazwah Mu'tah take place?

A.152 While the direct cause of sending of 3000 fighters to avenge the death of Al-Harith, the Messenger intended this military campaign to give a lesson to the haughty Romans, their Ghassaniy followers and the Arabs of Levant; they were disrespectful in their dealing with the Messenger, killed several Muslim Da'iyahs and threatened to conquer Medina. In a word, it was incumbent on Muslims to deter the Romans and their clique from such crimes. Unlike Arab tribes that invade and fight for gaining spoils and plunder, and unlike those bedouins who fight for pastures, water and dwellings, Muslims fight for the call to Allah. Although the Prophet did not take part in this battle, it is called Ghazwah, rather than Sariyyah, because it was of great importance, the Muslim army was successively led by many companions and it had been the largest army mobilized by the Prophet.

Mu'tah Ghazwah took place in the month of Jumada I, the 8th year AH. The Messenger (ﷺ) had given a letter to Al-Harith Bin 'Umair Al-Azdiy, which he was supposed to deliver to the Ruler of Busra. On the way to Busra, however, he was intercepted and killed by Shurahbeel Bin Amr Al-Ghassaniy, the Ruler of Balqa', where Mu'tah is located. The killing of a messenger (or an ambassador) is a horrendous crime. The Messenger (ﷺ) got angry and was determined to teach the murderer a

hard lesson. Therefore, Zaid Bin Harithah was commissioned to lead the Muslim army.

Q.153 What were the main events of Ghazwah Mu'tah?

A.153 Upon the command of Allah's Messenger, the Muslim army left Medina for Mu'tah, where Al-Harith Bin Umair Al-Azdiy (رضي الله عنه) was killed.

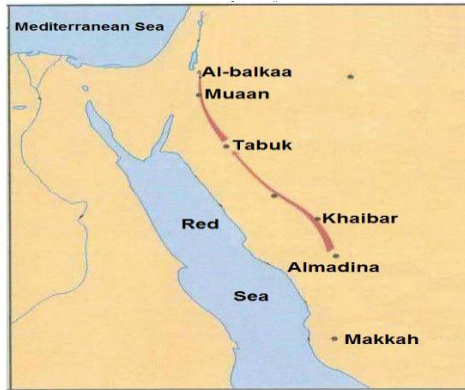


Figure (27): Ghazwaht Mu'tah

The Messenger (ﷺ) had appointed Zaid Bin Harithah as the army leader. *"If Zaid gets killed,"* he added, nominating a substitute for Zaid, and then a second substitute, *"then Jafar must take over; if Jafar gets killed, then Abdullah bin Ruwahah must succeed him."* He recommended that they should get to the location at which the deceased was martyred and to call people there to Islam, otherwise they should be combated.

In the army, there was Khalid Bin Al-Waleed, who had embraced Islam only three months earlier. Thus it was the first Muslim army that he joined.

The army arrived at M'an, only to learn that Hercules had mobilized an army comprising 200,000 Roman and Christian Arab fighters. The Christians were led by Malik Bin Rafilah. The Muslims conferred on whether they should face such an unexpectedly huge army. They finally made up their mind that they must proceed to Mu'tah to fight Romans. The battle was between two sides that were by no means equal, for the number of the Muslims did not exceed 3000 men. Belittling the small size of the Muslim army, the disbelievers thought that they could exterminate it in a matter of an hour or so. However, they had to confront men of dazzling courage and combat people of legendary bravery. Unlike their traditional enemies, i.e. the Persians and their followers whose hearts were devoid of faith and of anything worthwhile, anything that can explain the enigma of life and the rationale behind our existence, the true Muslim believers possess hearts that are full of faith in Doomsday, Paradise, and Hell-fire.

On the sixth day, Zaid was martyred, and then Ja'far followed suit; at the end of the day, Abdullah Bin Rawahah was martyred too. Khalid Bin Al- Waleed (ﷺ) took over the banner.

During the night, Khalid, the gifted army leader reorganized the army in such a way as would deceive the Romans into thinking that new troops had come to aid the Muslim army, while his stratagem was to teach the Romans a hard lesson and then to secure safe withdrawal for the Muslims from the battlefield.

He ordered the cavalymen to retreat during the night and to be on watch outside Mu'tah. At dawn, they were to return to the battlefield in succession, one group at a time, loudly proclaiming Allah is the Greatest. With the horses galloping at maximum speed, causing dust to pervade the air up the sky in order that the Romans might think that more and more troops were being deployed for the aid of the Muslims. In order that the enemies may be "sure" of new faces, Khalid had ingeniously reshuffled the positions of his men. He had replaced those in the right wing with those in the left wing and vice-versa. Furthermore, he ordered those in the rear to come forward and vice versa. Moreover, he ordered that the banners and flags be changed. Thus he formed what looked like another army. The stratagem worked extremely well.

Nothing could have been more detrimental to the morale of the Roman enemy than the realization that Muslim fighters are of an entirely different charisma for their morale never seems to ebb away.

Disgraceful retreat? The enemy soldiers began to tremble with fear. The shrewd leader Khalid could read terror being conspicuous upon the countenance of the enemies. It was the appropriate moment for the Muslims to attack.

No sooner had they heard the commander's timely order to charge than they darted forward. As was expected, the martyrdom seekers were able to break into the rows of the Roman soldiers in their own stronghold, inflicting heavy losses among them. The Romans were even compelled to retreat a great deal, let alone the fact that some of them had already fled from the battlefield.

As darkness fell, fighting stopped after the battlefield had been filled with dead bodies, most of which were Romans'. As the Romans were planning for fighting the day after, Khalid ordered the army to retreat, one battalion after another, protecting each other while retreating. The Romans thought that the retreat was just a trick, as Muslims had already had support. Therefore, they did not chase the Muslim army, and the companions returned safely to Medina. The purpose of the Ghazwah was achieved; they avenged the death of Al-Harith and taught the Romans a hard lesson. The Romans and their followers, though they were 200,000 fighters, failed to defeat the Muslim army for seven days, and many of them were killed. This is evident in what Khalid said, "Nine swords got broken in my hand on the Day of Mu'tah, so that I had to fight with a piece of metal."

"Allah had raised the earth for me," the Messenger (ﷺ) said, "so that I could witness the Battle. First, Zaid upheld the banner, and he passed away; then Ja'far upheld it, and he passed away; then Bin Abi Ruwaha upheld it, and he passed away— [his eyes (ﷺ) filling with tears] until it was upheld by a sword of Allah's [that is, Khalid Bin Al-Waleed] until they were able to win the Battle." What a good testimony! Suffice it to say that it is one that would need no further testimony, as it is made by the infallible Messenger and the Prophet (ﷺ). Suffice it to say that such an incredibly small army conquered a huge better equipped army that was almost seven times as many and taught them and the whole world a lesson to remember.

There is a total blackout as to the number of Romans and their henchmen of the Christian Arabs who were killed. Such a blackout,

which is in no way accidental, is understandable by way of face-saving. For the Byzantine Empire's army to have lost such an immense number of well-equipped soldiers with no little experience in warfare (e.g. with the Persians), for such a defeat to have occurred at the hands of "only a handful of pagan Muhammadans" is, to the haughty polytheists, both disgraceful and shameful!

Information about the number of Muslims who were killed in the Battle of Mu'tah seems to be scanty. History books report that there were twelve on the Muslims' side (the three leaders and nine others). Considering the ferocity and duration of the Battle, as well as the great multitudes and strength of the enemy, the number should no doubt be greater. It is probable that most of those that were dead were tribesmen who had come from the outskirts of Medina, and those might not have been identified by historians writing about the Battle. However, this should not detract from their meritorious rank as they are all well known by Allah.

Q.154 What were the consequences of Ghazwaht Mu'tah? Is there any lesson to draw from it?

A. 154 It was only a disciplinarian campaign launched by the Islamic army upon the order of Allah's Messenger to avenge one of the personalities of the State, who had been attacked and killed by an Arab henchman of the Romans. The Muslims succeeded in breaking into the borders of the Byzantine Empire. Thanks to Islam, Muslims had to have a clear vision of what life in this world is like. It is so ephemeral and vain

that it would be prudent of man not to hold fast to it. Once man has sacrificed his life for a noble cause, then Allah will reward him with the happiest life he could ever have visualized.

The battle caused the Arab tribes to reconsider their attitudes to the State of Islam. Now that the status of the Roman Empire and its army had become shaky (as conceived by the tribes that were under Roman rule and those that were adjacent to the Roman Empire), the tribes and their chiefs – hastened to embrace Islam, as did Farwah Bin 'Amr Al-Juthamiy, for example, who was appointed by Hercules as the Ruler of M'an. The Battle of Mu'tah marks the beginning of the Muslim-Roman conflict. It has shown the naked truth about the Roman Empire and the strength of its army, thus giving a puncture to its haughtiness. Furthermore, it has shown that it can be subjugated and humiliated unless the Empire adopts Islam. For this reason, only a year and a few months later there occurred Tabuk Ghazwah, which we will discuss. Then, there was Usama Bin Zaid's Sariyyah to Al-Balqa'. Then, there occurred the Battle of Yarmouk, in which the Muslims swept aside the Roman Empire, destroying its pride and putting an end to its existence in the Levant and subsequently in North Africa. It was also the key to the destruction of the Empire of Persia in the Orient in about two years' time or even less. How great the victories accomplished by that blessed generation of the honorable companions! Had they not initially achieved victory over themselves, not a single victory could have been scored.

Q.155 When and why was That Al-Salasil Sariyyah commissioned?

A.155 It was commissioned in Jumada II, the 8th year AH. It was brought about by the tribes of Qudha'ah, whose location was north of the Arabian Peninsula, and that had taken part in fighting the losing battle together with the Romans in Mu'tah. Instigated, and actually supported by the Romans, those tribes mobilized multitudes of men for invading Medina. The Messenger (ﷺ) had known of the imminent attack. He wanted to give them a surprise attack by dealing the first blow to them. For this purpose, he (ﷺ) ordered that a Sariyyah comprising some 300 men be sent to them. Amr Bin Al-Ass (رضي الله عنه), who had only four months before embraced Islam, was appointed as leader. Leading his expedition, Amr marched northward. He went on until he came to a place with groundwater called That Al-Salasil, where they halted. He could know that the enemy's army was quite huge, so he asked for more men. The Messenger (ﷺ) promptly dispatched 200 people of the best Ansars and Muhajirins, including Abu Bakr and Umar.

The Muslim army proceeded northward until they got to Qudh'ah. Presumably taking the enemies unawares, they attacked the great congregations and caused them to be dispersed. They chased them as far back as their dwellings. They were defeated despite their large number and the Roman support for them. Then, the Sariyyah leader ordered them to stop chasing them for fear of an ambush. Nevertheless, the Muslims stayed there for three days, in an act of defiance. Then, they returned to Medina without any harm befalling them.

Q.156 When was the Conquest of Mecca accomplished?

What brought it about?

A.156 The Conquest of Mecca occurred on Ramadan 20th, the 8th year AH. It was related to Al-Hudaibiyah Peace Treaty, which Allah called a "conquest". A provision of the treaty stipulated that whomsoever wished to take sides with Muhammad's pledge and contract, it would be permissible to do so, and that for whomsoever wished to take sides with Quraysh's pledge and contract, it would be permissible to do so. Thus the tribe of Khuza'ah chose the former, while Bani Bakr chose the latter. However, there had already been some enmity between the two tribes.

One night, Banu Bakr, the allies of Quraysh, transgressed against Khuza'ah on account of Khuzah's Goundwater called Al-Wateer near Mecca. Quraysh supported them with weapons, and some men from Quraysh fought seeking disguise in the darkness of the night. Furthermore, many people from Khuza'ah were killed in the process. The above episode would mean the nullification of the Peace Treaty. In the transgression of Bani Bakr on Khuza'ah, the Allies of the Messenger (ﷺ), as well as in the assistance extended to Bani Khuza'ah by Quraysh, there was the twofold piece of evidence that warranted the nullification of the Pact.

Q.157 Did Muhammad (ﷺ) learn of the transgression of Bani Bakr on Khuza'ah? What did he do?

A.157 Yes, he (ﷺ) did. Amr Bin Salim Al-Khuza'iy set off to Medina and related the happenings in poetry; then, Badeel Bin Warqa' Al-Khuza'iy came, accompanied by some men from Khuza'ah. They told him about what occurred. Thus he (ﷺ) said, *"We will take revenge for you, our fellow from Khuza'ah!"*

Then, he (ﷺ) began to get ready. He commanded people to get ready too. He told nobody about his destination, except for Abu Bakr (رضي الله عنه). After mobilizing people, he (ﷺ) said, "O Great Allah, do help us take Quraysh unawares in their own land."

Q.158 What about the story of Hatib Bin Abi-Balta'ah concerning whom some Quranic verses were revealed?

A.158 Hatib Bin Abi-Balta'ah was a companion of the honorable people of the battle of Badr. His family and children lived in Mecca, where he did not have any ancestor or a tribe to protect his family in case war broke out. He (رضي الله عنه) wanted to do Quraysh a kind of favor to let them feel they owed him something worth paying back, so that when needed, they might protect his family and children. Hence he sent a secret letter to Quraysh to inform them of Muhammad's and his companions' setting off to conquer Mecca.

As Allah had let His Messenger know of the matter, he (ﷺ) delegated some of his Companions to keep track of the woman who had the letter in order to get it back from her. The letter was brought forth to the Messenger (ﷺ). He called for Hatib to come.

- *"What is it that has caused you to do this?"* the Prophet asked.

- *"Well, by Allah, O you Messenger of Allah!"* Hatib said, *"I can reaffirm to you that I really am a true believer in Allah and in His Messenger, with nothing whatsoever having altered or perverted my faith. However, being a man of no kinship or tribesmen among the folks together with whom there live my family and children, I just wanted to do them a favor, so that they might protect my family and children by way of returning the favor."*

Upon hearing Hatib's vindication of his erroneous act, Umar couldn't help saying, *"O Messenger of Allah! Let me chop off that man's head, for he has committed a hypocritical act."*

"Who knows? It could be, Umar, that Allah, having seen [the heroic deeds of] the people of Badr on the Day of Badr, said, 'Do whatever you like as I have forgiven you!'"

His eyes filled with tears, Umar said, *"It is Allah and His Messenger Who know best."*

It was within this context that the following verse was revealed, {O you believers! Do not adopt My enemy and yours as helpers, showing them amicability and intimacy} (Holy Quran 60: 1).

Q.159 What did Quraysh do after the transgression of Bani Bakr against Khuza'ah?

A.159 Quraysh did realize that such transgression, which had occurred in collaboration with men from Quraysh, was a treacherous act that would suffice to render null and void the Hudaibiyah Peace Treaty with Muhammad and the Muslims. Therefore, they hastened to send Abu-Sufyan to negotiate the treaty renewal and the extension of its validity deadline. On his arrival in Medina, Abu-Sufyan went to his daughter, Umm- Habeebah Ramalah, the Prophet's (ﷺ) wife. Just as he entered her house, she hurried to the bed of Allah's Messenger (ﷺ), folded it up so that he does not sit on it, and remarked, *"It is the bed of the Messenger of Allah, and you are an impure polytheist."* He went out to see the Messenger to ask for the contract renewal and extension of its validity date.

- "Well, has anything cropped up?" The Messenger inquired.

- "No," he said.

- "It goes without saying, then, that we are obligated by the treaty, anyway," the Messenger pointed out.

Then, Abu-Sufyan went out to Abu-Bakr; then, to Umar; then, to Ali. He asked them to intercede for him with the Messenger (ﷺ), but they refused. However, Ali advised him to offer to give a pledge of safety to people, which he did, and then he went back to Mecca.

Q.160 When did he (ﷺ) set out for Mecca? How many men did his army comprise then?

A.160 The Messenger (ﷺ) set out heading for Mecca on the 10th of Ramadan, the 8th year AH, after Al-Asr Prayer, while he (ﷺ) and the Muslims were on fast. The number of men who had joined him when he set out from Medina was 8000 men. On their way to Mecca, men from the tribes of Sulaim, Mazyanah, Ghifar, Juhainah and others successively joined him, so that the total number rose to about 10000 men. He (ﷺ) had sent a number of watches and spies in his endeavor to make it a surprise entry into Mecca, without fighting.

Q.161 What happened while the Messenger (ﷺ) was on his way to Mecca?

A.161 When he (ﷺ) arrived at Al-Juhfah, he met his uncle Al-'Abbas Bin Abdul-Mutalib (رضي الله عنه) while emigrating together with his wife and children; so his uncle sent his family to Medina and went back to Mecca together with the Messenger and his army.

On the way, too, he happened to see his cousin Abu-Sufyan Bin Abdul-Muttalib and Abdullah Bin Umayyah, the brother of Um-Salamah, the wife of the Prophet (ﷺ). Both men had shown bitter enmity to the Messenger (ﷺ). Thus he turned aside from them. Then, they were given permission to meet him (ﷺ), when they embraced Islam.

When he (ﷺ) reached Al-Kadeed, a groundwater between 'Asfan and Qadeed, he broke his fast; and so did the people with him.

Then, he went on as far as Marr Al-Dhahran (currently known as the Valley of Fatimah). It was then time for Isha' Prayer. Having camped there, the people were instructed to light fires. They kindled about ten thousand fires; the Messenger's purpose was to let the spies for Quraysh know how tremendous the Muslims' army was, in which case, Quraysh would surrender and seek the Messenger's pledge of security. That was precisely what happened. Thus, thanks to the Prophet's prudence and compassion, it was possible for his army to enter Mecca without any fighting or shedding of even one drop of blood. One may only marvel at the greatness and wisdom of such a humane leader! If only contemporary leaders would follow the Messenger's example.

Q.162 Would you briefly explain how Quraysh expressed their acquiescence?

A.162 The night on which the Messenger ordered the kindling of an incredibly large number of fires, Abu-Sufyan Bin Harb, Hakim Bin Hizam and Badeel bin Warqa' set out to gather information on the state of affairs that could be important for the Meccan people, who were undergoing a state of apprehension and expectancy. When it happened that they stood upon a place that was high enough for them to see what was going on, they saw something that filled their hearts with terror. Abu-Sufyan and Badeel Bin Warqa' started wondering what and for whom the fires were there. While they were arguing, it happened that

Al-Abbas Bin Abdul-Muttalib, who was riding a she-mule belonging to the Messenger of Allah, was seeking someone to convey to Quraysh the proposal that before the Muslim army enters Mecca, Quraysh might come to the Messenger of Allah. Thus on meeting Abu-Sufyan and Badeel, Al-Abbas chatted with them, advised them and called them to see Allah's Messenger and ask him for a pledge of security. Abu-Sufyan thus obeyed Al-Abbas's and rode on the she-mule behind him. The latter allowed him to enter and see the Messenger (ﷺ).

Umar, who had caught sight of Abu-Sufyan, hurried to ask the Messenger for permission to kill him.

"O Messenger of Allah!" Al-Abbas immediately said, *"I have already given him a pledge of protection."*

"Then take him with you, Abbas," he (ﷺ) said, *"when it is morning, bring him back to me."*

The next morning, Al-Abbas brought Abu-Sufyan back to Allah's Messenger (ﷺ), who asked him if he wanted to embrace Islam, explaining how good it would be for him to be a Muslim. Half-heartedly, Abu-Sufyan embraced Islam.

Then, he (ﷺ) proclaimed, *"Whoever enters Abu-Sufyan's house will be safe. Whoever stays at home with his door closed will be safe. Whoever enters the Sacred Mosque will be safe too."* After that, he (ﷺ) addressed his uncle saying, *"O Abbas! Let him be locked up there in the strait of the valley, right at the protruding part of the mountain, so that he can see those soldiers of Allah when they pass by him."* Then, Abu-Sufyan went back to Mecca, where he

called upon Quraysh men at the top of his voice, reiterating the Prophet's words:

"O you folks of Quraysh! Here comes Muhammad, leading an army that you can never cope with. Therefore, whoever enters Abu-Sufyan's house will be safe. Whoever stays at home with his door closed will be safe. Whoever enters the Sacred Mosque will be safe too."

On hearing this, they dispersed and hurried along, some of them went home, and others headed for the Mosque.

Q.163 When and how did he (ﷺ) enter Mecca as a conqueror?

A.163 He (ﷺ) entered Mecca on Monday, the Day of the Conquest, on Ramadan 20, the 8th year AH. He (ﷺ) commanded his army to move from Dhahran to Thi-Tuwa (Figure 28). There, he divided his army into sections. The first section, under the command of Khalid Bin Al-Waleed (رضي الله عنه), was to enter Mecca from its southern part (the District known today as Al-Misfilah); the second section, under the command of Al-Zubair Bin Al-Awwam (رضي الله عنه), was to enter Mecca from its northern part, and the banner was to be positioned at Al-Hujoun; the third section, under the command of Abu-'Ubaidah Al-Jarrah (رضي الله عنه), was to enter Mecca from its north-western part; the fourth section, under the command of Qais Bin Sa'd Bin 'Ubadah (رضي الله عنه), was to enter Mecca from its Western part as well as from its south-western part.

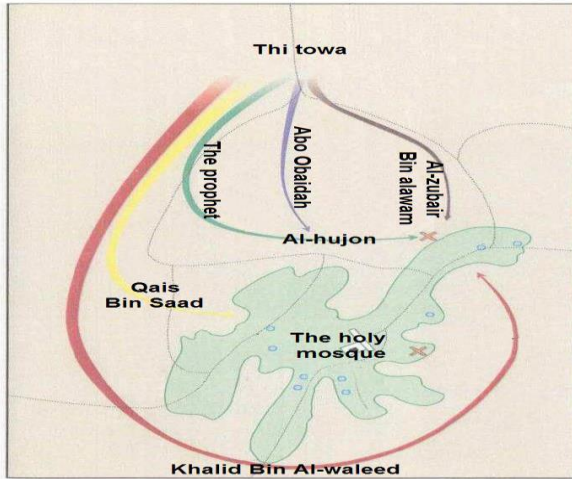


Figure (28): the conquest of Mecca

As for the Messenger (ﷺ), he moved from the direction of Kuda', northwest of Mecca. The commanders were able to maintain their domination over the directions from which they had entered Mecca without fighting, except for the front under the leadership of Khalid, where there was a group of men from Quraysh, led by Safwan Bin Umayyah and 'Ikrimah Bin Abi-Jahl. Although they received a warning, they would not give up fighting. Thus they were attacked by Khalid and his brigade, with the consequence that a number of them were killed, while the others fled. He (ﷺ) had singled out 10 polytheist men and women whose blood could be legitimately shed. He had ordered that whoever happened to be available should be killed even if he were holding fast to the cloth cover of Kaaba. Actually, three of them had been killed. As for the others who remained, once the conquest had been accomplished, they were forgiven by the Messenger (ﷺ). Accompanied

by about 2000 men, who were comprised of Muhajirins, Ansars and tribal chiefs, he (ﷺ) was seen to be walking with his head humbly lowered, out of gratitude to Allah the Almighty, by Whose favor he was able to achieve the promised conquest. Meanwhile, he was reciting Al-Fath Chapter (chapter 48), with Usamah Bin Zaid behind him, echoing him. At Al-Hujoun, he (ﷺ) paused for a while; there he met with his victorious soldiers and their leaders, who had subdued Mecca. From Al-Hujoun, a most impressive and majestic procession moved. While it was spectacular to witness such an unprecedented procession, it was rather the reverberation of the statement *Allahu Akbar* (Allah is the Greatest) as vigorously reiterated by thousands of men who had been eager to hear it, let alone to *produce* it publicly, that had their echoes everywhere in Mecca as well as in its mountains. Would to God that *Allahu Akbar* may be everlasting and may pervade the whole world!

When he (ﷺ) saw Kaaba, he performed takbeer (i.e. saying "Allahu Akbar"); so did the Muslims. They had long been eager to do so. He entered the Sacred Mosque riding his Al-Qaswa' she-camel. In like manner, he started circumambulating the Sacred House. Considering the crowds of people, he would have access to the Black Stone by means of the mihjan (a kind of stick with a curved handle). Then he offered a two-rak'ah (unit) prayer. After that, he went to the Well of Zamzam to drink and have ablution. The disbelievers were amazed to see people competing to collect the very water he (ﷺ) had used for his ablution and have some little share of it. Using his *mihjan*, he caused all the idols that had been set up in the Sacred Mosque to fall down on that day. Then he called on Uthman Bin Talha, from whom he took the key of the Holy Kaaba,

which was opened for him (ﷺ). He entered it together with Usamah Bin Zaid and Bilal Bin Rabah. He saw the pictures that were inside it and ordered that they be obliterated. He walked round inside Kaaba, uttering *takbeer* in some parts within it. He offered a two-rak'ah prayer inside it too. Afterwards, the door was opened. The Mosque had become full of people from Quraysh as well as others, who kept standing and waiting for what the Prophet of Mercy would do about them. The following is an excerpt of the speech that he gave:

- *"O you, the folks of Quraysh! What do you think I am going to do about you?" The Messenger wondered,*

- *"An honorable brother and an honorable nephew!" they replied,*

- *"Then I would like to say to you what [Prophet] Youssuf had said to his brothers: 'there is no blame on you today'. You may leave now, for you are absolutely free!"*

Then he (ﷺ) gave the key back to Uthman Bin Talha and said, *"you will be taking care of Kaaba forever, with the task to be passed down from one generation another,"* reassuring him that no-one would ever be emboldened *"to grasp it from you, unless through unjust means."*

When it was time for Dhur [noon] Prayer, he ordered Bilal (رضي الله عنه) to climb up to the roof of Kaaba for Athan. *Allahu Akbar!* How great you are, O Muhammad Bin Abdullah! How humane you are and how fair of you that of the thousands of Muslims around you on the day of victory, you have chosen that slave, giving him precedence over all other people including the nobility, to proclaim Athan with his mellow voice, for which he received all types of torture, persecution, discrimination and

subhuman treatment! By choosing Bilal to stand on top of the most sacred monument [Kaaba] – Allah's house – and to proclaim the essence of the monotheistic religion, Allah's Messenger demonstrated in actual practice that favoritism, fanaticism, racism, tribalism and sectarianism are alien to Islam, and that people may be valued above one another on the basis of piety and righteousness. Muslims around the world must learn from this great lesson today. They must also be aware of the fact that their pride, dignity, and honor cannot be maintained except via clinging to this religion. They should exert all efforts to keep to its cause, so that they can dominate the whole world as they did in the past. If we adhered to this great religion, we would have been blessed by Allah with it and rise above the world in the same way as Bilal mounted the roof of the Kaaba on the day of the Great Conquest.

Q.164 What happened during his stay (ﷺ) in Mecca after the conquest?

A.164 After the conquest, he (ﷺ) stayed in Mecca for 19 days, during which there was a number of events, the most important of which were the following:

1- He (ﷺ) made a speech on the second day. After that, he was seated at Al-Safa, where he was given a Pledge of Allegiance by men; then by women (without shaking hands).

2- He ordered that all idols in Mecca and its vicinity be removed and destroyed. Thus he sent Khalid Bin Al-Waleed to *Al-Izza* at

Nakhlah, which he demolished; Amr Bin Al-Ass to the idol of *Suwa'*, which he pulled down; Sa'd Bin Zaid Al-Ashhaliy, to *Manat*, which he destroyed.

3- During circumambulation, Fudhalah attempted to assassinate the Messenger (ﷺ). The moment he drew near the Messenger to murder him, he (ﷺ) said to him, "*O Fudhalah! What was it that you were talking to yourself about?*"

"Nothing, O Messenger of Allah!" He said. "I was only glorifying Allah."

At this, he (ﷺ) laughed. He said, "*[I] Seek Allah's forgiveness.*" Then the Messenger put his hand over Fudhalah's chest.

Commenting on this happening, Fudhalah said, "*By Allah! No sooner had he lifted his hand off my chest than I had the feeling that none else on earth could have been more likable.*"

4- He (ﷺ) appointed 'Itab Bin Usaid, a young man in his twenties, as Emir of Mecca. He ordered Bin Usaid to renew *Ansab Al-Haram* (i.e. the structure of the Sacred Mosque). It was Prophet Abraham with archangel Gabriel who first delineated the boundaries of the Holy Mosque.

5- He (ﷺ) delegated Khalid Bin Al-Waleed to Bani-Juthaimah to call them to Islam. On arriving there, and as he began introducing Islam to them, they reiterated: "*Saba'na! Saba'na!*" [They meant to say, we have already become Muslims. Presumably, they were unfamiliar with the appropriate utterance "*aslamna*", which Khalid was listening for; thus,

justified in taking the statement for what it means to an Arabic-speaking person at first sight, he unintentionally killed quite a number of them.]

When Khalid returned, he related to the Messenger what had happened with him. Agonized, he (ﷺ) turned to Allah the Almighty for his [i.e. the Messenger's] acquittal as regards the Muslims that had been inadvertently killed by Khalid.⁽⁶⁾

Q.165 When and why did the Ghazwaht Hunain take place?

A.165 It occurred in the month of Shawwal, the 8th year AH. Hunain is a valley between Taif and Mecca, near Nakhlah. It is currently called Al-Sharae' Al-'Ulya or Sharae' Al-Nakhl. The Ghazwah occurred between the Muslims on the one hand and the tribes of Hawazin and Thaqeef on the other hand.

The main reasons for this Ghazwah were the following: (a) Arab tribes, foremost among which were the two tribes of Hawazin and Thaqeef, were bitterly resentful about the downfall of the religious capital of Arabs, namely Mecca, into the hands of Muslims; (b) Out of fanaticism for Quraysh, they declared their resolution not to acquiesce to

⁶. It turned out that there was a serious misunderstanding, for the base form of the Arabic word *saba'a* (to be persuaded to change one's religion, belief, etc.) has a restricted meaning that suggests negative connotations; for this reason, *saba'na* means "We have been converted from Islam to some other religion or belief," but not vice versa. Thus failure to use the correct medium of expression *aslamna* (We have already become Muslims) had cost some of those Muslims their lives.

the Prophet's rule; (c) Owing to the proximity of Taif to Mecca, Taif was at risk of being conquered by the Prophet. Therefore, the tribes had to be prepared for waging war against the impending danger. An army of about 20,000 fighters was being formed. The task was entrusted to Malik Bin Awf Al-Nasriy. The army included, apart from fighters, women, children and wealth pertaining to each fighter. To preclude any possibility for the combatant's running away, his wife, children and wealth would be positioned behind him. The army camped in the Otas Valley, near Hunain (Figure 29).

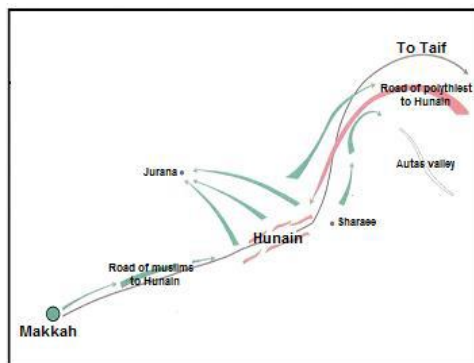


Figure (29): Hunain Ghazwah

Q.166 Did the Messenger learn of this dubious mobilization of the tribes? What did he do about it?

A. 166 Certainly! He learnt of Thaqeef's and Hawazen's setting out to combat Muslims by taking them unawares. For this reason, he (ﷺ) sent Abdullah Bin Hadrud Al-Aslamiy (may Allah be pleased

with her) to stay with the enemy until he had become well acquainted with the situation there. Then he was to inform the Messenger of any significant piece of news about them. When he learnt of the news about the tribes, the Messenger was resolved that he should set out first to meet them instead of giving them time to attack Muslims in Mecca, for the polytheists were capable of any profane act whereby there would be flagrant violation of the sacredness and the sanctity of the most sacred place in the world.

Q.167 Would you give a synopsis of this Ghazwah?

A.167 The Messenger set out leading his army in the direction of Hunain. The army was comprised of about 12000 combatants.

The Muslims, who attached too much importance to their large number, conceitedly thought that owing to their number they could not be defeated on that day. Despite the great number, they initially did lose the battle.

Malik had preceded the Muslims to Hunain. He had taken his time at night distributing his army along the Valley of Hunain and assigning tasks to the groups. He gave special attention to the groups whose task was to lay in ambush for Muslims. At numerous strategic points like straits, entrances and narrow mountainous paths, the men lurking in ambush were given clear directions as far as surprising the enemy with a tremendous number of arrows to be shelled against the Muslims all at one go.

The Messenger arrived near Hunain at the time for Isha' prayer. The army camped there. Then he delegated a man of his companions to watch the enemies all night long from a raised vantage point. When it was time for Fajr [dawn] prayer, the man was back.

"O Messenger of Allah!" he said. "I climbed such and such a mountain, only to identify Hawazen, with their whole lot; men, women, children, cattle and livestock.

As for the Messenger (ﷺ) and the Muslims, they proceeded along the Valley, not knowing about those ambush points. Before daybreak, and while it was still dark, they proceeded, only to be surprised with heavy showers of arrows and spears suddenly shot at them from straits and narrow mountainous paths. They panicked and dispersed in a disorderly manner. Evidently, for many of them, it was defeat that ushered in retreat.

In the Qur'anic description of the state of chaos and disorientation there is a tone of reproach and blame: {Allah has granted you victory in many situations. Do you remember that on the Day of Hunain, when you appreciated your numerous number, which was of no avail for you, for then the Earth – vast though it may have been – became too oppressively tight for you; and thus you turned your back and away you ran} (Holy Quran 9: 25).

What we can infer from such a vivid and reproachful description is that number is never a decisive factor in achieving victory, and that by causing the Muslim fighters to be defeated temporarily, the Almighty wanted to put them to trial. While the majority of fighters retreated or

fled, it was only the Messenger (ﷺ) and few of his companions (among whom may be mentioned Abu-Bakr, Umar, Ali, Al-Abbas and Usamah Bin Zaid) remained steadfast.

The Messenger ordered his uncle to call upon the Muslims: "O you *Al-Ansar* folks! O you *the dark-complexioned* folks." In no time did the Muslims congregate around the Messenger (ﷺ) saying, "*Here we are at your command! Here we are at your command!*"

With his morale thus boosted, he went forward, saying in defiance of the enemy:

"I am the Prophet! There is no falsity about that; I am the descendant of Abdul-Muttalib."

Allah caused His tranquility to descend upon the Muslims' hearts, and, as mentioned in the Holy Quran, sent down soldiers that were not seen by them. The Muslims then charged against their enemies, who were defeated and fled for their lives, leaving behind women, children and wealth as spoils for Muslims, with some seventy men dead. As for those people who had only newly embraced Islam, once they witnessed Allah's support for his Messenger, faith filled their hearts, and this in turn reflected on their Islamic behavior. The Messenger (ﷺ) pooled all spoils in Ja'ranah, for there were quite a lot of spoils, money and valuables, including camels and sheep, not to mention the women and children who were kept under guard. As for the disbelievers, they dispersed in different directions, with the majority seeking refuge in Taif.

Q.168 Did he (ﷺ) chase the disbelievers as far as Taif?

A.168 Yes, he did. He left the spoils in Ja'ranah undivided. He also left the women and children with the adequate needs of food, clothing and lodging provided. Incidentally, his foster-sister Al-Shaima' Bint Al-Harith Al-Sa'diyyah, who happened to be among the women, introduced herself to him. When he recognized her by a certain mark, he showed her good hospitality. He spread his outer garment and told her to sit on it. Then, having embraced Islam, she was hospitably sent back to her folks.

After that, he (ﷺ) proceeded in the direction of Taif via Wadi Nakhlah, Qarn Al-Manazel, up to Taif, in which Malik Bin 'Awf and his fighters were fortified. The Messenger is said to have besieged them for a period of 20 days. The polytheists did not come out to fight; rather there occurred a kind of contest in shooting between the two sides. As a consequence, 12 Muslims were killed. Besides, Taif's High Walls were stricken with a catapult. The Messenger commanded the Muslims to cut vineyards, in an attempt to exert some pressure on the disbelievers, but Thaqeef asked him to leave them for Allah's and for kith and kin's sake, so he left them. The Messenger (ﷺ) called upon the slaves to come down, promising them to be set free. 23 slaves responded, and so the Messenger (ﷺ) manumitted them. The blockade lasted for a considerable length of time, yet none of Taif people had either surrendered or come out for fighting. For this reason, he (ﷺ) commanded his army to leave for Ja'ranah. He (ﷺ) invoked Allah's guidance for Thaqeef folks.

Q.169 What did he (ﷺ) do after he returned from Taif to Ja'ranah?

A.169 He (ﷺ) had waited for a fortnight before he divided the spoils among the fighters, in the hope that Taif people would come and embrace Islam, in which case he would return their wealth and women. Despite the fact that he (ﷺ) had waited for two weeks or so, no-one came over from Taif to Ja'ranah. He (ﷺ) divided the spoils among the combatants, giving a greater share to those who had newly been introduced to Islam. However, some Ansars did not recognize that the Prophet had sought to encourage such people to have greater faith; therefore, they said, *"The Prophet has been reunited with his own people."* As he learnt of this, he made a speech and addressed Ansars. He explained how grateful to them he was and asserted that they were the dearest to him. He also explained why he had given those who had newly embraced Islam more spoils. In response to that, they wept bitterly and said, *"We are content to have the Prophet as our share."*

Q.170 Did the Hawazin (i.e. Taif people) come to the Prophet (ﷺ)?

A.170 They came only after they had become Muslims. They came requesting the Messenger to give them back their women and children. Thus he told people to give them back their females and children. Besides, he (ﷺ) gave them back his own share as well as the share that had been allocated for the Abdul-Muttalib's.

Q.171 What happened during his stay in Al-Ja'ranah?

A. 171 During his stay there, Malik Bin 'Awf Al-nasriy, the commander of the disbelieving army in Hunain, came and embraced Islam; therefore, the Messenger (ﷺ) gave him back his wealth and family. The Messenger's foster-sister, AL-Shaiyma', who had been taken as a captive, embraced Islam and hence was honored by being set free and sent back to her folks. Suraqah Bin Malik Al-Ja'shamiy, bringing forth the letter that the Messenger had given to him on the day of the Prophet's immigration to Medina, embraced Islam too. Finally, the Messenger left Al-Ja'ranah and returned to Mecca in the state of Ihram, intending to perform Umrah. Then, having appointed 'Itab Bin Usaid (may Allah be pleased with her) in charge of Mecca, he (ﷺ) returned to Medina almost a week before the month Thil-Qi'dah, the 8th year AH. The Conquest of Mecca was an emblem of signal victory, which he had been able to accomplish and hence to subdue the town that had driven him and his companions out. Glorified be He who honors the obedient and causes the righteous believers to be His successors on Earth.

Q.172 What was the impact of the Conquest of Mecca on religious and social life in the Arabian Peninsula?

A. 172 The Islamic Conquest of Mecca, by virtue of the town's being the religious and commercial capital of Arab tribes, may be considered one of the greatest achievements in Prophet Muhammad's

(ﷺ) life. It marked a turning point in the history of humanity. It put an end to idolatry and irrational thinking. Thus once Mecca had been subjugated to Islam, it meant that idolatry had died out not only within the boundaries of Mecca, but also in the outskirts of it, gradually extending to the entire Arab tribes. A further consequence was that people began to enter Islam in groups, as Al-Nasr Chapter – Holy Qur'an chapter 110 pointed out. Delegations of tribes began to arrive in Medina, of their own accord, to give their pledge of allegiance to the Messenger. Of those who embraced Islam at this stage, the most famous were Urwah Bin Mas'oud Al-Thaqafiy (may Allah be pleased with her), the chief personality of Taif People; Ka'b Bin Zuhair Bin Abi Sulma Al-Muzniy, the famous poet that was a contemporaneous of the two Eras: Pre-Islam and then that of Islam; 'Udaiy in Hatem Al-Ta'iy; his sister, Sufanah; and many others. At this stage, the Messenger started to send Zakah officials to Arab tribes. A number of Sariyyahs were commissioned by the Messenger (ﷺ) on the errand of destroying and removing any statue or idol that might have remained. This was aided by the fact that following the Conquest of Mecca, there was no longer a place for either an idol or a statue to be worshipped in the monotheistic Peninsula. Satan despaired of being worshipped there.

Q.173 What were the Sariyyahs that the Messenger (ﷺ) delegated after his return from Taif? For what purpose?

A. 173 After he (ﷺ) had ended the Taif blockade and was back in Medina, he dispatched a number of Sariyyahs for the call to Allah

or for the demolition of any idols or statues that may not have been destroyed. The following are among these incursions:

1- The Sariyyah to Bani Tameem (**Figure 30**), who had encouraged some tribes to refuse to pay Zakah. It was comprised of 50 men, under the command of Uyainah Bin Husn Al-Fazzari. It was commissioned in the month of Muharram, the 9th year AH. When they were attacked by Uyainah in the desert, Bani Tameem fled, while a number of their men and women were taken as captives, whom Uyainah brought with him to Medina. Their relatives, however, came to Medina and proclaimed Islam; therefore, the Messenger returned their women and children to them. In their regard, a few verses of Al-Hujurat Chapter – Holy Qur'an chapter 49 were revealed.

2. The commissioning of a Sariyyah to Tebalah, near Bishah, under the command of Qutbah Bin Amer in Safar, the 9th year AH). The Muslims engaged in a ferocious battle with the disbelievers, who were defeated; hence the Muslims had their enemy captives and spoils driven to Medina.

3. The commissioning of a Sariyyah to Bani-Kilab, under the command of Al-Dhahhak Bin Sufyan Al-Kilabiy in the month of Rabee' I, the 9th year AH. Al-Dhahhak called them to Islam, but they refused. He fought with them and defeated them. Some of them were killed.

4. The commissioning of a Sariyyah to Jeddah, under the command of Alqamah Bin Mujazzaz Al-Mudlajiy in the month of Rabee' II, the 9th year AH. The purpose was to repel the Abyssinians, who had perpetrated acts of piracy near Jeddah coast. The Abyssinians fled the moment they learnt of the Muslims' coming to combat them.

5. The commissioning of a Sariyyah to Tai', under the command of Ali Bin Abi Talib in the month of Rabee' II, the 9th year AH. It was comprised of 150 men, and the purpose was to pull down the Statue of Tai'. Ali (ﷺ) destroyed it, defeated the folks and took some of them as captives. Of the captives, there was Sifanah, Bint Hatim Al-Ta'iy, who embraced Islam, and whose brother 'Udaiy later on did too.

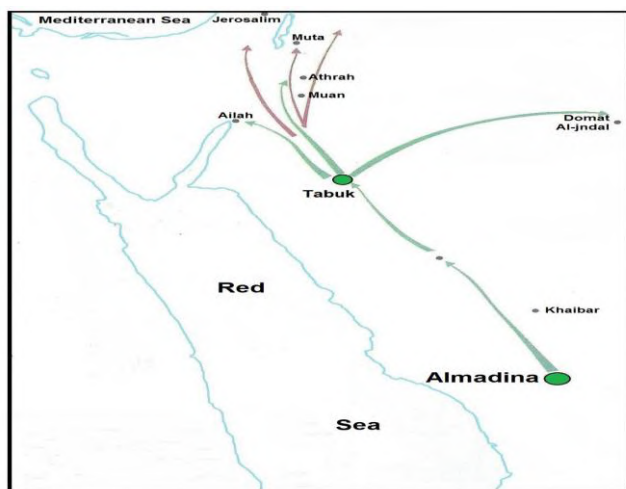


Figure (30): Ghazwaht Tabuk (Ghazwaht Al-'Usrah)

6. The commissioning of a Sariyyah to the tribes of Uthrah and Baliy in the North, under the Command of Ukashah Bin Muhsen Al-Asadiy (ﷺ) in the month of Rabee' II, the 9th year AH.

Q.174 What is Tabuk? When and why did the Prophet (ﷺ) seek to conquer it?

A. 174 Tabuk was a fountain spring located north of the Arabian Peninsula. It was frequented by travelers and shepherds. It was the fountain at which the Messenger (ﷺ) together with nearly 30,000 Muslims camped for 20 days.

Tabuk Ghazwah took place in the month of Rajab, the 9th year AH. This Ghazwah is sometimes referred to as Al-Ussrah Ghazwah (i.e. that of the Hardship) or Jaish Al-Ussrah (the Army of Hardship). Such a designation applied to the situation of the combatants owing to their great suffering.

It was unbearably hot, and it was long way from Medina to Tabuk. Moreover, the Muslim army had to take bumpy roads, and the enemy was the Roman Empire that haughtily believed that it was the strongest power ever. It was the Prophet's last Ghazwah. It took place because Romans realized that Muslims had attacked their very stronghold, and that they had posed a really perennial threat. Moreover, the tribes of Lakhem, Baliy, Qudha'ah and Judham had proven to be ineffective, considering Muslims' peculiar perseverance in fighting, matchless courage and the exceptional might they displayed in the Battle of Mu'tah. Hercules was thus resolute on forming a vast army, with its command to be given over to his brother Theodore. The vast army was to be supported by the Christian Arab tribes, like Lakhm and Qudha'ah.

On his part, the Messenger (ﷺ), having learnt of such preparations for a large-scale war, was determined, as was usual in such a

case, to make the first move; going to meet the enemies instead of waiting for them to attack. Therefore, he ordered people, whose return from Mecca had barely exceeded eight months, to get ready. He also put the Muslims in Mecca and Arab tribes on the alert. In order that people may be fully prepared, especially in view of the difficult circumstances, he told them that he would meet the Romans.

Q.175 How did he (ﷺ) get ready for Ghazwaht Tabuk?
What difficulties did he face?

A.175 He (ﷺ) urged people to set out, give alms and expend money generously, owing to the straitened financial circumstances, the extensive length of the distance and the great number of those who would be setting out; the number nearly amounted to 30,000 men. The Messenger did not have adequate food or enough animals to ride. The companions (may Allah be pleased with them) displayed such surprising competition in giving away that portion of their wealth which they deemed to be the maximum sum. They left over only the minimum sum for their families. Umar, for instance, gave away half his wealth, only to discover that Abu-Bakr had outdone him, for he had given away all his wealth. Uthman gave away 900 camels fully equipped and 100 horses, not to mention money. Abd Al-Raman Bin Awf was among those who competed with one another in response to the Messenger's call (ﷺ) for financial contribution. Even the poor made their modest contributions; some of them gave only a handful of barley or dates (probably as the only thing they could afford). Women gave away whatever musk, bracelets,

rings and earrings they could find available to them. No one had shown miserliness except the hypocrites, who, as with what they used to do in the past, had only some mischievous, or at best a troublesome, demoralizing role to play. Following are a few evil samples of their ill will as regards Muslims and the Messenger (ﷺ):

1. As Allah said in His description of those hypocrites, in the Holy Quran, they are those {who scoff at the believers who give alms but they do not find something adequate to give away; therefore, they ridicule them. Allah ridicules them [the hypocrites].} (Holy Quran 9: 79).

2. The hypocrites would frighten people against confronting the Romans and dissuade them from setting out in hot weather, {And they said, Do not venture out in the heat." Say, "The Fire of Hell is much hotter, if they only understood."} (Holy Quran 9: 81).

3. They would disparage Muslims while on their way to Tabuk, by saying something like, *"Never in our lives have we seen the like of those reciters of the Holy Quran, whose tongues are capable of telling more lies, nor have we known men with bellies that are more gluttonous. They dread confrontation with enemies in a cowardly manner".* They also said, *"Mubammad claims that he is a Prophet on whom revelation descends, yet he does not know where his camel is!"*

4. They built the Mosque of Dhirar that was in reality only a den of iniquity, for the hypocrites would meet there to conspire against Muslims and do harm to them. When Allah revealed the secret to the Messenger about the Mosque, he ordered that the Mosque be set on fire.

5. They attempted to assassinate the Messenger (ﷺ) while he was on his way back from Tabuk. However, Allah foiled their attempt, and they incurred only disgrace.

Q.176 How did the Prophet (ﷺ) set out to Tabuk? What happened on the way?

A. 176 After they had completed their preparations, he (ﷺ) set out with about 30,000 of his companions. Many hypocrites, like Abdullah Bin Ubaiy and Al-Jadd Bin Qais, and Arab tribes did not set out with the Prophet, and gave some excuses for not being able to set out. That was the case with few Muslims, like Ka'b Bin Malik, Hilal Bin Umaiyyah and Mararaht Bin Al-Rabee', whose Faith was not to be called into question; there were two people whom the Messenger had told not to join the army: Ali Bin Abi-Talib, to take care of his family; and Muhammad Bin Muslimata Al-Ansariy, to succeed the Messenger (ﷺ) in charge of Medina. He (ﷺ) proceeded northward, heading for Tabuk (**Figure 32**). On his way, a number of events happened. These include:

1- He (ﷺ) and the Muslims passed by a locality known as Al-Hijr (or Mada'in Salih). When Passing by Al-Hijr, he was noted to have covered up his blessed face and to have instigated the animal he was riding; furthermore, he said to his companions *"Do not enter the dwellings of those who had done wrong to themselves – unless you are weeping, lest you should be afflicted with the same catastrophe as that which had befallen them."* Moreover, he forbade his companions to use Al-Hijr's water for drinking or ablution purposes, except for the well that was frequented by the camel

of Salih (ﷺ). Furthermore, he forbade them either to eat the dough in which they had used that water; he ordered them to use it as fodder for camels.

2. It so happened one morning that when the Companions woke up they found that they had no water at all. Therefore, they complained about that to the Messenger (ﷺ), who invoked Allah for water; the Almighty sent forth a [rain-laden black] cloud. Before long, it rained so hard that people had their thirst quenched and carried as much water as was needed.

3. It happened that his camel got astray on the way, which occasioned some impudent comment. The hypocrites said, "He claims to be a Prophet, and that he conveys to you what comes to him from heaven, yet he has no idea where his camel is!"

In reply, the Messenger (ﷺ) said, "A man has said such and such a thing [i.e. repeating his statement]. As for me, by Allah, I know only what Allah has taught me. Allah has shown me where it is. It is in the valley in such and such a place; the camel is tied to a tree. So, go and fetch it to me!" Thus they went and found it.

4. When he got near Tabuk, he (ﷺ) said to his companions, "Tomorrow, if Allah wills, you will get to the Fountain of Tabuk. You will not get to it before the forenoon time of the day. Thus whosoever happens to get to it, they are not to touch water until I have got there."

Q.177 What did he (ﷺ) do when he arrived at Tabuk?

A. 177 The Messenger (ﷺ) and the Muslims camped at the Fountain of Tabuk, only to discover that there was very little water left there. He cupped his hands to "ladle out", the little water as it were; he washed his face and hand. Then, and as soon as he had poured back onto the Fountain the water (already used for washing his blessed face and hand), copious water began to gush forth. The abundant water gushing out of the Fountain was sufficient for the 30,000 fighters with daily intake for nearly 20 days. The Messenger (ﷺ) predicted, furthermore, that some time in the future the arid land of Tabuk would be full of gardens and orchards. Addressing Mu'ath Bin Jabal, an intimate companion of his, he said to him, *"If you were to be granted extra longevity, Mu'ath, you will see that there will come a time when you will see that all this arid area (of Tabuk) has turned into gardens."* After he (ﷺ) had arrived at Tabuk, a few companions who happened to be detained for one reason or another began to arrive. Abu-Tharr whose camel failed him as it would not budge an inch was compelled to leave it on its own, carry his camel load on his back and strive to join the Messenger and Muslims. Abu-Haithamah and others managed to arrive too.

In Tabuk, the venerable companion Abdullah Al- Muzniy, who is nicknamed as Thul-Bijadain (the one with the two outer garments) passed away. The Messenger, together with some of his companions, put him in his grave. After burying him, he said, *"O Great Allah! I have been pleased with him; be pleased with him too."*

In Tabuk, he (ﷺ) gave such an impressive and pithy sermon in which few words succinctly conveyed great messages. He urged them to seek both the welfare of this world and that of the Hereafter.

As for Hercules, his army and his Christian Arab allies, they were horrified indeed to learn that the Messenger (ﷺ) himself had already arrived at Tabuk with a horrendous army at his command. Thus instead of venturing to meet the challenge and fight the Muslims, Hercules's army dispersed and were scattered about the land, for both soldiers and commanders could recall what a much smaller army of Muslims had done to them, when they fought without Muhammad. For the Romans, to engage in a war with an army that was ten times as many while Muhammad is there fighting with them was next to impossible.

He (ﷺ) commissioned Sariyyahs to penetrate the borders of the dwindling Roman Empire. For this reason, so many of the followers of the Romans, the most famous of whom were the people of Athrah, Jarba' and Ailah, came to the Messenger (ﷺ), offering to pay *Jizyah* and seeking reconciliation with him.

He (ﷺ) also commissioned Khalid Bin Al-Walid (رضي الله عنه) to lead a Sariyyahs to Ukaider, the ruler of Domet Al-Jandal. The Prophet (ﷺ) said to Khalid, *"You will see him hunting cows."*

Khalid set off. When he drew near Ukaider's castle, he lay in ambush for him. On that moonlit night, some wild cows could be seen coming. Using their horns, they started to knock through the gate of the Palace. In no time did Ukaider, his son and some of his helpers come out to hunt them. Once Ukaider was off the Palace, Khalid attacked him and

took him as a captive. When he was brought to the Messenger, he (ﷺ) was reconciled with him provided the latter paid *Jizyah*.

He (ﷺ) remained in Tabuk for almost 20 nights, yet no Roman turned up. Therefore, he (ﷺ) and the Muslims went back to Medina. No mischief or harm befell them. Allah had spared them any fighting. On their way back, however, there was an attempt on the part of some hypocrites to assassinate the Prophet (ﷺ), but owing to Allah's Bounty, the attempt recompensed them with disgrace, for it was revealed and foiled.

When he (ﷺ) approached Medina, Allah caused to descend upon him the news concerning Dhirar Mosque. It was revealed to him now that the said mosque had been erected by hypocrites only for purposes of intrigues and evil plotting. Hence, he (ﷺ) sent some of his companions, who set fire to it.

He (ﷺ) entered Medina after a lengthy absence of about 50 nights. The first thing he did was to offer a two-Rak'ah prayer in the Mosque. Next, he sat down to listen to and talk with people. Hypocrites came, offering their excuses and apologies. On the face of it, he accepted what they said, committing the inner affair of their intent or real motive only for Allah to judge upon.

Of those who lagged behind there were only three men, Ka'b Bin Malik, Hilal Bin Umaiyyah and Mararata Bin Al-Rabee' (may Allah be pleased with them). They told the truth; they had no real excuse for their lagging behind. Thus he ordered his companions to boycott them until Allah has passed His judgment concerning them. After 50 nights of

boycott and agony, Allah revealed to the Messenger the glad tidings that Allah had accepted their repentance:

{Also towards the three who were left behind. Then, when the earth, as vast as it is, closed in on them, and their very souls closed in on them, and they realized that there was no refuge from Allah, except in Him, He redeemed them, so that they may repent. Allah is the Redeemer, the Merciful} (Holy Quran 9: 118).

Q.178 What effects did Ghazwaht Tabuk have? What lessons may be derived?

A. 178 Although this Ghazwah did not involve any fighting, it was of great importance for the following reasons:

1. It contributed to the enhancement and exertion of the prestige of the Muslim State both inside and outside the Arabian Peninsula. Arab tribes showed their acquiescence to the Muslim State as well as to its leader (ﷺ): more than 70 delegations began to flood into Medina. They all came to give their pledge of allegiance to the Messenger (ﷺ) and declare their loyalty to the State of Islam, the leader and the Islamic Law.

As for those pre-Islamically-minded hypocrites, who had always looked up to the "majestic" and "invincible" Roman army as supporter and ally, they had to admit to the glaring truth that they had been under delusion by their holding fast to a shaky monument that was inevitably bound to collapse.

Instead of making some face-saving attempt at defending the boundaries so as not to lose the respect and loyalty of their Arab tribes, the Romans, overawed presumably, turned a blind eye on Muslim Sariyyahs and battalions to have free play there. This it was a significant sign of the Roman decline; as a result, the people of Athrah, Jarba' and Aila retracted their loyalty to them, in favor of the Messenger (ﷺ).

As the companions trusted in Allah and had total reliance on Him, they were rewarded with victory. How about more than 1.5 billion Muslims at the present time? How do they react to the attacks launched against them by the Jews and the "new Romans" in the West? By Allah, if Muslims trust the Almighty and have total reliance on Him, they will conquer the Jews in Palestine in no time and will never be intimidated by any other enemies. This is the only way to regain vast areas of land in Andalusia (Spain and Portugal), Southern France, Mediterranean islands, Eastern Europe and Russia that used to be under Muslims' control. If Muslims do this, the whole world will obey Allah's and their commands.

2- More than 70 delegations of Arab tribes came to Medina to give pledge of allegiance to the Prophet. In addition to delegations of Arab tribes in the Peninsula, Arab tribes outside the Peninsula sent messengers to Medina to declare their allegiance to Islam. For example, Farwah Bin Amr Al-Juzami, who had been appointed by the Romans as the ruler of Ma'an, sent a messenger to Medina to declare that he had embraced Islam. Those delegations had no doubt that Islam was the religion of truth, and that the Muslim State would grow in power.

3- Securing the northern borders of the Muslim State against the attacks of the Romans and their Christian Arab henchmen. The Ghazwah proved that the Romans did not have enough courage to fight Muslims. Those Roman and their surrogate Arab tribes lost faith in the Roman Empire as their capital, Dawmat Al-Jandal, had been conquered, and their leader, Al-U'kaider, had been taken as captive by Muslims.

4- The Ghazwah resulted in changing the way the hypocrites were treated. Muslims were ordered not to accept the money they offered as alms and were not allowed to perform funeral prayer for their dead ones. As Islam grew in power, it was about time the plots of those traitors were put to an end. Unfortunately, there is still a large number of such hypocrites in the Muslim community. They have different labels and still seek to harm Islam in deceitful ways. These hypocrites are as dangerous as the ones who lived in Medina with the Prophet. As Muslims now are less powerful and united than their ancestors, these hypocrites pose a more serious threat to Islam. The only way to conquer them is to expose their vicious plots and raise Muslims' awareness about the harm they may cause to Islam, so that they are treated as ordained by the Almighty in the Qur'anic chapter of Al-Tawbah – Holy Qur'an chapter 9.

5- Tabuk Ghazwah contributed to the expansion of the Islamic state and its influence to include parts of the lands of the Roman Empire and its allies, as indicated above.

Q.179 What were the most prominent events that occurred after his return from Tabuk?

A. 179 A few events took place following his return from Tabuk.

1-The main hypocrite Abdullah Bin Salool died. The Prophet offered the deceased prayer in supplication to Allah for forgiveness, though Umar had tried to forbid him from doing so. However, the Qur'an corroborated Umar's view.

2-The passing away of Umm-Kulthoum, the daughter of the Prophet (ﷺ) was a very sad event for him. He said to Uthman Bin Affan her husband: *"If I had a third daughter, I would have given her to you as wife."*

3-Ashama Bin Abjar, the Negus (King) of Abyssinia died. The Messenger (ﷺ) led his companions in offering him the Absentee funeral prayer.

4-The Prophet (ﷺ) told Aba-Bakr to lead people on Pilgrimage, the fifth Pillar of Islam which was most probably enjoined on Muslims in the same year. Therefore, Abu-Bakr set out in the month of Thil-Qi'dah together with 300 Muslims intending to perform pilgrimage.

Q.180 When was the Delegations Year? Why was it called as such?

A. 180 The Delegation Year is the 9th year AH, and it is so called owing to the multitudes of Arab delegations that had come to

Medina; the number of these delegations was more than 70. They had arrived at Medina of their own accord to declare their embracement of Islam and loyalty to Allah's Messenger, Muslim, and Islamic State, both on their part personally as well as on behalf of their tribes.

Q.181 Why did many tribes embrace Islam? What were the most famous among the delegations of tribes?

A.181 So many Arab tribes proclaimed Islam in the 9th year AH, owing to the fact that following the Conquest of Mecca, the Messenger (ﷺ) made sure that idolatry was removed once and for all, and that all symbols of paganism in Mecca and elsewhere had been destroyed. Such physical destruction was coupled with the emergence of truth, and the disappearance of superstitions and misconceptions about Islam. As a result of Tabuk Ghazwah, it was established beyond any shade of doubt that the Islamic State was invincible and that Muslims dramatically increased in number as people embraced Islam in large groups. Thus those who performed pilgrimage with the Messenger (ﷺ) of Allah were more than 120,000 pilgrims. Muslims evidently had the upper hand so long as they were in support of Allah's cause, His Chosen Prophet and religion.

Here are only some selected examples of the tribes that sent delegations to express their loyalty to the Prophet (ﷺ) (Figure 31):

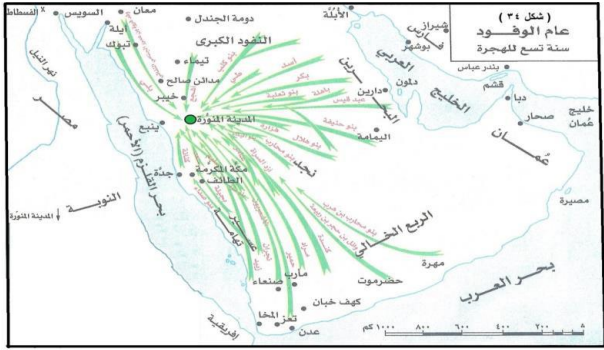


Figure (31): Arab delegations to Medina

The Delegation of Dose, which was led by their chief Al-Tufail Bin 'Amr Al-Dosiy. It also comprised the knowledgeable and venerable companion Abu-Hurairah Abdul-Rahman Bin Sakhr Al-Dosiy;

The Delegation of Farwah Bin 'Amr Al-Juthamiy, the Arab-Roman Liaison Officer for M'an and its vicinity in the Levant;

The Delegation of Sada';

The Delegation of Muzainah;

The Delegation of Bani-Hanifah;

The Delegation of Thaqif;

The Delegation of Bani Abdul-Qais;

The Delegation of Bani-'Amer;

The Delegation of Tai' (with 'Udayy Bin Hatim Al-Ta'iy);

The Delegation of Al-Ash'ariyyin (Abi-Mousal-Ash'ariy's folks);

The Delegation of Bin Fazarah;

The Delegation of the Kings of Yemen;

The Delegation of Hamdan;

The Delegation of Bahilah; and so many other delegations.

In some cases, there came only one personality. An example of a one-man delegation is that of the renowned Arab poet Ka'b Bin Zuhair Bin Abi-Sulma. The poet, having embraced Islam, recited a great poem in which he devoted several lines to the praise of the Prophet (ﷺ). As soon as Ka'b had finished his poem, the Messenger took off his *Burdah* (i.e. his outer garment) and gave it to the poet. When the poet died, Mu'awiyeh Bin Abi Sufyan (رضي الله عنه) purchased the blessed garment from his sons for 20,000 dirhams. The garment was to be worn by Mu'awiyeh only on Eid days and on Fridays. For a considerable length of time, the *Burdah* thus continued to be handed down from one Caliph to another. The garment is said to be preserved in Topkapi Palace and Museum in Istanbul, Turkey.

Q.182 What did the Messenger (ﷺ) do about the delegations?

A.182 The Messenger showed them good hospitality; he would reward them and give them some offers to kindle their interest in Islam.

Q.183 When was Pilgrimage enjoined on Muslims?
Why didn't the Prophet perform Pilgrimage in
the 9th year AH?

A.183 Pilgrimage was enjoined in fulfillment of Allah's command, {It is incumbent on Muslims that, for those who are capable they should perform Pilgrimage} (Holy Quran 3: 97). The majority of Muslim scholars unanimously agree that Pilgrimage was enjoined some time towards the end of the 9th year AH. He (ﷺ) did not perform pilgrimage this year because the polytheists up to this time had performed pilgrimage while they would engage in certain acts that Allah wanted His immaculate messenger to keep his hearing and visual faculties aloof from hearing and seeing. In their *talbiyah* (prayer invoked by the pilgrims during hajj), for example, which is supposed to be a confirmation and consolidation of the pivotal Islamic concept of monotheism, they reiterated nothing but polytheism. Among those idolaters, there were such moral dissolute that had tailored their worship to agree with their lust, for they circumambulated the most sacred place in the most pornographic fashion, fully naked! A woman, criticizing the disgusting scene, recanted a line of poetry, referring to body parts that need to be concealed:

"Today there will appear either the whole of it or a part of it/Whatever part of it has appeared, I would not consider it legitimate to be seen by anyone."

Quraysh would not make their stand-in at Arafat; rather, they would make it at Muzdalifah because they would not go out beyond the

boundaries of the Sacred Mosque. Furthermore, there were other aspects of disbelief and violations of Islamic law, which Quraysh would engage in, though they would not be approved by Islam. In the same year when Abu-Bakr led people in Pilgrimage, the first few verses of Bara'ah Chapter – Holy Qur'an chapter 9, were revealed. Considering the relevance of those verses to the purification of Mecca and the sacred places, the Messenger (ﷺ) told Ali Bin Abi-Talib to recite them to people in various places throughout the Hajj period and to communicate to them the order of Allah's Messenger that beginning from next year no polytheist may perform pilgrimage, and that henceforth no-one is supposed to circumambulate Allah's House nakedly.

Ali announced to the polytheists that pledges by the Messenger (ﷺ) to the polytheists would be valid for only 4 months (starting from that day). However, once the four months have elapsed, Allah and His Messenger are to be acquitted from being under any obligation toward anyone of the polytheists.

Clearly, then that such procedures were intended to secure a Hajj season that could be performed the following year within polytheism-free environment both in Mecca and the entire Arabian Peninsula.

Q.184 What were the prominent events of the 10th year AH?

A.184 The following are the most prominent happenings of the 10th year AH:

1. The commissioning of a Sariyyah led by Khalid Bin Al-Waleed to Najran, south of the Arabian Peninsula, during the month of Rabee' I. It was sent to Bani AL-harith and Bani Abdul-Mudan. The Messenger (ﷺ) commanded Khalid to call them to Islam and to wait for three days before fighting them. He did as the Messenger (ﷺ) had instructed him to do. They responded to his call by embracing Islam. Thus Khalid (رضي الله عنه) stayed with them to explain Islamic teachings to them. After that, he went back to Medina, accompanied by Banil-Harith delegation, who gave the Messenger (ﷺ) their pledge of allegiance. With Qais Bin Al-Hussain appointed as their Emir on the journey, they returned home. Subsequently, the Messenger (ﷺ) delegated Umar Bin Hazm, a seventeen-year-old young man, to consolidate their jurisprudence of Islamic Law.

2. The Sariyyah led by Ali Bin Abi-Talib to Yemen in Ramadan. Ali set out, leading three-hundred cavaliers. It was the first time that horses belonging to Muslims had entered the Yemeni territories of Muthhaj and Hamdan. Afterwards, Ali (رضي الله عنه) went to Mecca, where he met the Messenger (ﷺ). Thus both of them performed Pilgrimage.

3. The sending of Emirs to Yemen, Mu'ath Bin Jabal and Abu-Mousa Al-Ash'ariy, to invite people in Yemen to Islam, teach them about Islamic Law and collect Zakah. The Messenger told them to be kind and lenient to people.

4. The Farewell Pilgrimage.

Q.185 How many times did he (ﷺ) perform Pilgrimage and Umrah?

A. 185 Pilgrimage, as most Muslim scholars hold, was enjoined on Muslims toward the end of the 9th yea AH. He (ﷺ) performed pilgrimage in the 10th year AH. About eighty days after that, he passed away. Thus he (ﷺ) performed pilgrimage only once.

As for the number of times he performed Umrah, it is debatable whether he did that three or four times. The first time he performed Umrah was in the 6th year AH, when Quraysh blockaded the Messenger and the Muslims in Al-Hudaiybiyyeh and prevented them from performing Umrah. The next three are those that were performed in the 7th, 8th and 10th years AH. They are respectively the following: the Make-up Umrah, the one he (ﷺ) performed from Al-Ja'ranah after the blockade he laid on Taif and the one he combined together with Hajj, one Ihram being done for both.

Q.186 When was the Farewell Pilgrimage? Why was it called as such? Could you give us some details about this Pilgrimage?

A.186 The Prophet's Farewell Pilgrimage was performed in the 10th year AH. It was so called as he (ﷺ) bid his companions farewell in several contexts saying, *"Fulfill your rites the way you have witnessed me do them, for I really do not know if I can meet with you after this year."*

Incidentally, it is also called *Hijjat Al-Balagh* (the Official Announcement Pilgrimage). This is because (in his sermons in Arafat, Mina and elsewhere) he (ﷺ) announced the rulings of the Islamic religion.

A third designation for the Hijjah is *Hijjat Al-Itmam* (the Completion Pilgrimage). This is because Allah the Almighty had informed His Prophet and Muslims that He had perfected the Islamic religion and accomplished His bounty by means of the verse that was revealed to His Prophet on the Eve of 'Arafah (as Umar Bin Al-Khattab (رضي الله عنه) remarked: {Today, I have completed your religion for you; I have also perfected my bounty on you; I am satisfied with Islam as being your religion} (Holy Qur'an 5: 3).

This is also called *Hijjat Al-Islam*, for it is the only Hijjah that the Messenger had done after Pilgrimage was enjoined as an obligatory act of worship for anyone capable of performing it.

The Messenger of Allah (ﷺ) announced an intention to proceed with this blessed pilgrimage journey himself. Enormous crowds of people came to Medina, all of whom were seeking the guidance of the Messenger (ﷺ) in the pilgrimage (*Al-Hajj*). On Saturday of the last four days of Dhul-Qa'dah, the Prophet (ﷺ) started the departure preparations procedure. He combed his hair, applied some perfume, wore his garment, saddled his camel and set off in the afternoon. He arrived at Dhul-Hulaifa before the afternoon prayer. He performed two *Rak'as* and spent the night there. When it was morning he said to his companions: "A comer, sent by my Lord, has called on me tonight and said: 'Pray in this blessed valley

and say: I intend 'Umrah combined with pilgrimage ('Umrah into Al-Hajj')." "

Before performing the noon prayer, he bathed for *Ibram* (ritual consecration), and Aishah (May Allah be pleased with her) perfumed him on both his body and head with her hand with a perfume containing musk. He left it unwashed, wore his loincloth and garment. He performed the noon prayer shortened, two *Rak'as*. He proclaimed pilgrimage procedure associated with 'Umrah at

his prayer-place. He, then mounted his she-camel 'Al-Qaswa', and proclaimed: "There is no god but Allah". When he moved into the desert, he acclaimed the Name of Allah. He proceeded with his journey till he approached Mecca. He spent the night at Dhi Tuwa and entered Mecca after performing the dawn prayer. He had a bath on Sunday morning, the fourth of Dhul-Hijjah the tenth year of Al-Hijra. He spent eight days on the way, which was an average

period. As soon as he entered Al-Haram Mosque he circumambulated Al Ka'bah and walked to and fro (*Sa'i*) between As-Safa and Al-Marwah. He did not finish the *Ibram* (ritual consecration) because he was *Qarin* (i.e. intending 'Umrah and Al-Hajj associated). He then took *Al-Hadi* (the sacrificial

animals). He camped on a high place of Mecca — Al-Hajun. As for circumambulation, he performed only that of *Al-Hajj* (pilgrimage circumambulation). Those of his companions who had no *Hadi* with them to sacrifice, were ordered to observe *Ibram* into 'Umrah, and circumambulate Al-

Ka'bah and stride ritually to and fro between As-Safa and Al-Marwah. After that they could relieve themselves from *Ibram*. They, however, showed reluctance to do what they had been told. Thereupon, the Messenger of Allah (ﷺ) said: "Had I known beforehand what I knew afterward, I would not bring *Hadi*, and if I did not have *Hadi*, I would break *Ibram*. On hearing these words, his companions obeyed the orders of the prophet.

On the eighth day of Dhul-Hijjah — that is the Day of *Tarwiyah*, he left for Mina where he performed the noon, the afternoon, the sunset, the evening and the dawn prayers. — i.e. five prayers. Then he stayed for a while till the sun rose up then he passed along till he reached 'Arafah, where there was a tent built for him at Namirah. He sat inside till the sun went down. He ordered that riding animal be prepared for him.

They saddled it and had it ready, so he went down the valley where a hundred thousand and twenty-four or more gathered round him. There he stood up and gave the following speech:

"O people! Listen to what I say. I do not know whether I will ever meet you at this place once again after this current year. It is unlawful for you to shed the blood of one another or take (unlawfully) the fortunes of one another. They are as unlawful, as shedding blood on such a holy day as today and in such a holy month as this month and in such a sanctified city as this sacred city (i.e. Mecca and the surrounding areas), etc."

As soon as the Prophet (ﷺ) had accomplished delivering the speech, the following Quranic verse was revealed to him: (Today, I have completed your religion for you; I have also perfected my bounty on you; I am satisfied with Islam as being your religion) (Holy Quran 5: 3).

After the speech, Bilal called for prayer accordingly. The Prophet (ﷺ) performed both of the noon and the afternoon prayers separately, with no prayers in between. He then mounted his camel, approached the location of the vigil, directed his face towards *Al-Qiblah*, kept on standing till sunset when the sky yellow color vanished a bit and the sun set. Osamah added that the Prophet (ﷺ) moved onward to Muzdalifa, where he observed the sunset and the evening prayers with one 'first call' and two 'second calls'. Then he lay down till it was dawn prayer time. He performed it with one first call and one second call at almost daybreak time. Mounting on his camel, he moved towards *Al-Mash'ar Al-Haram*. He faced *Al-Qiblah* and started supplicating: "Allah is the Greatest. There is no god but Allah." He remained there till it was clear morning and before the sun rose high, he made his way to Mina. He walked a little and threaded the mid-road leading to the big *Jamrah* where he stopped and pelted seven pebbles at it saying "Allah is the Greatest" each time. They were like small pebbles hurled from the bottom of the valley. Then he set off to the sacrificial place, where he sacrificed sixty-three camels with his hands, and asked 'Ali to slaughter the rest to be a hundred altogether. Then he (ﷺ) called barber Mu'mmar bin Abdullah Al-Jumahi, to shave his hair. Al-Jumahi distributed some of the hairs to the people who gathered to get one or two hairs, but he gave the majority of the hair to Abu Talha. A piece of meat from each slaughtered

animal was ordered to be cooked in a pot and from which all ate, and sipped the soup. Then the Messenger (ﷺ) mounted his she-camel and returned to the Holy Mosque where he observed the noon prayer at Mecca. At the daytime of the tenth of Dhul-Hijjah on the Slaughtering Day, the Prophet (ﷺ) delivered another speech. That was at high time morning, while he was mounting a grey mule. 'Ali conveyed his statements to the people, who were either standing or sitting. He repeated some of the statements that he had previously said the day before.

On Tuesday Dhul Hijjah 13th, the Prophet left Mina and came to Khaif of Bani Kinana and prayed there Zuhr, Asr, Maghrib, and Isha prayers. At dawn, he led the Muslims to the Sacred Mosque and performed the farewell circumambulation. His last looks were on the Kaaba and the Holy Mosque. Then people were allowed to return to their homes. Then he, his wives, the Muhajirins and Ansars returned to Medina

He stayed in Mecca for 10 days, and the whole journey took more than 25 days. On the way back to Medina, he camped in Dhul-Hulaifa for one night. In the morning, he saw Medina from distance and said "Takbir 3 times", and then he said:

"None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the confederates."

He arrived in Medina during the day. Al-Tabarani reports that as the Prophet came back to Medina after the Farewell Pilgrimage, he ascended the pulpit and said:

"O people! Abu Bakr has never hurt me, so honor him for this. O people! I am pleased with Abu Bakr, Omar, Uthman, Ali, Talha, Az-Zubair, Abdulrahman Bin A'waf and the early Muhajirins, so honor them for this. O people! Honor my companions, in-laws, loved ones for my sake. Be wary of incurring Allah's wrath by hurting any of them. O people! Do not offend Muslims with your words, and when a Muslim dies, tell people about his good deeds."

Q.187 What was the first thing he did after his return from the Farewell Pilgrimage?

A.187 Having returned from the Farewell Pilgrimage towards the end of Thil-Hijjah, the 10th year AH, the Prophet (ﷺ) called upon people for an attack to be launched against the Romans in Al-Balqa' and Palestine. He formed an army comprising the leading personalities of both Al-Muhajirin and Al-Ansar. Usamah Bin Zaid (رضي الله عنه), a seventeen- or an eighteen-year-old young man, was appointed by the Prophet (ﷺ) as the army leader. Usamah was commanded to lead the army to the very place in Mu'tah where his father Zaid Bin Harithah (رضي الله عنه) had been killed. When Usamah camped at a locality known as Al-Jurf, people hastened to join the army. Meanwhile, the Messenger of Allah (ﷺ) fell ill, which has caused Usamah to wait, keeping his army camping at Al-Jurf. After the Prophet (ﷺ) had passed away, Abu-Bakr became Caliph; Usamah's army,

which comprised 3000 fighters, was commanded by Abu-Bakr to carry out the orders that had been given to it.

Q.188 What were the early signs that he (ﷺ) was bidding farewell to this worldly life?

A.188 One of the early signs that he was saying goodbye to this worldly life was his seclusion in Holy Mosque of Medina for 20 days during the month of Ramadan, while previously he would stay in seclusion for 10 days. On seeing off Mu'ath before his going to Yemen, the Prophet (ﷺ) told him, *"O Mu'ath, you may not see me after this year; and you might pass by this Mosque of mine and my grave."* In more than one situation of his Farewell Pilgrimage, he would keep saying, *"I might not see you again after this year."* Moreover, the verse, *{Today, I have completed your religion for you; I have also perfected my bounty on you; I am satisfied with Islam as being your religion}* (Holy Quran 5: 3) and Al-Nasr Chapter – Holy Qur'an chapter 110, were revealed. To Bin Abbas, this was a signal that the end of the Prophet's life-term was drawing near. Furthermore, in the early days of Safar, 11 AH, he (ﷺ) went out to Uhud, where he offered prayer for martyrs; it appeared as if he were saying goodbye both to the dead as well as to those still living. Still, in the last few days of Safar, he went to Al-Baqee' cemetery at midnight, asking Allah's forgiveness for the dead, and adding, *"And we are to follow you."*

"

Q.189 When did his complaints begin? How long did his illness last?

A.189 The complaints of the Prophet (ﷺ) began on Monday, 29 Safar, 11 AH, after having witnessed a funeral at Al-Baqee'. On his way back, he complained of a headache. He had temperature, the heat of which went up so that you could feel it even on the outside of a bandage tied round his holy head. Being unwell like that, he managed to lead people in prayer for 11 days, though his illness lasted for 13 or 14 days.

Q.190 How did he spend the last few days before he passed away?

A.190 One night, the Prophet (ﷺ) asked his servant, Abu-Muwaihiba, to accompany him to Al-Baqee' cemetery, as he had been ordered to ask forgiveness for the deceased. Thus after greeting them and asking Allah's forgiveness for them, he came up to Abu-Muwaihibah and said:

"O Abu-Muwaihibah! I have been given the keys to this worldly life and eternity therein, and then (to be entered into) Paradise. I have been given this option which I may choose; otherwise, I may choose the second option, namely to meet my Lord and to be entered into Paradise."

At this, Abu-Muwaihibah said:

"Would to Allah that I could offer my dad and mom as a ransom for you! Why don't you take the keys to the treasures of this worldly life and eternity therein, and then be entered into Paradise?"

"Oh, no by Allah, Abu-Muwaihibah! I would sooner meet Allah the Almighty and Paradise", said the Prophet.

Then he asked Allah's forgiveness for the dead people of Baqee's and went off to Aishah's (may Allah be pleased with her).

He felt that his pain was aggravated while he was going round his wives, so that when he was in Maimounah's (may Allah be pleased with her) the pain grew severe. Just then he (ﷺ) called for his wives, asking them for permission that he be taken care of in Aishah's (may Allah be pleased with her). Given permission, he managed to "walk" [shuffling his feet] in between Al-Fadl Bin Al-Abbas and Ali Bin Abi-Talib, with a bandaged head, to Aishah's, where he spent the last days of his life.

On Wednesday, 7th of Rabee' I, he (ﷺ) was in even more intense pain; he was also more febrile, so much so that he fell unconscious. When he came round, he asked that as much as 7 buckets of water be brought from diverse wells and be poured on him, so that he may go out to meet people and confide something to them. When they poured out the water, he (ﷺ) felt energetic, so he went out to the people that had gathered in the mosque, with his head being bandaged. He sat on the pulpit, gave the people a sermon and offered himself for retribution. Then he descended, offering Dhuhur Prayer. After that, he went back to the pulpit and sat on it. He commended Al-Ansars to their care. Hinting at himself, as his

death was drawing near, he said that *"there is some man whom Allah has given the choice between being granted as much as he wishes of the splendor and glamour of this proximate world or being granted that which is in Allah's possession—only to choose that which is in His possession."* At this point, Abu-Bakr could not help crying and saying on behalf of all, *"We'd rather sacrifice our fathers and mothers as ransom for your sake!"*

He (ﷺ) commended Abu-Bakr and said, "Not a single gate is to be left passable, except for Abu-Bakr's gate."

On Thursday, 8 Rabee' I, 11 AH, his pain grew even more severe. Therefore, he said, *"Come over here! Let me provide you with a book [some guidelines that you may write down and] in light of which you will not get astray."* Upon hearing this, Umar (رضي الله عنه) said, *"The pain he is in is intolerable. You have the Holy Quran, Allah's Book, which will suffice."* Consequently, there was a lot of commotion [and a hue and cry], which made the Prophet (ﷺ) say to them, "Be off! Leave me alone!"

On that day, he (ﷺ) committed to them the task of driving out of the Arabian Peninsula Jews, Christians and polytheists; and the task of receiving the delegations hospitably and of rewarding them the way the Prophet would have done if he had been alive. As for the third, which the narrator had forgotten, it could be the task of holding fast to the Book [the Holy Qur'an] and the Prophetic Tradition [the Holy *Sunnah*]; it could be the accomplishment of Usama's army or it could be observance of prayers and taking care of the dependents.

Again, despite the severity of pain, he (ﷺ) managed to lead people in prayers until Al-Maghrib prayer, in which he recited the

Chapter of Al-Mursalaat – Holy Qur'an chapter 77; as for *Isba'* Prayer, for which he was unable to lead, it was Abu-Bakr who led people in the prayer instead.

When, on Saturday, 10 Rabee' I, the Prophet (ﷺ) felt energetic and active enough, he went out for Dhuhr Prayer leaning on two men; meanwhile Abu-Bakr was leading the people in prayer. Thus when Abu-Bakr caught sight of him, he attempted to step back [in order that the Prophet might lead them in prayer], only to notice that the Prophet (ﷺ) had made a gesture signaling to him not to move backward. He told the two men to let him sit beside him. They both had him seated on Abu-Bakr's left side, in which case Abu-Bakr would be led by the Prophet [instead of being leader in prayer and would reiterate the statement *Allahu Akbar*].

On Sunday, Rabee' I, he (ﷺ) manumitted his slaves. He also gave away seven dinars as alms, which he had in his possession. He gave away his weapon to Muslims, as well. He (ﷺ) had armor kept by a Jew as a lien for thirty Saa's (measures) of barley.

On Monday, 12 Rabee' I, while Muslims, were being led by Abu-Bakr for Al-Fajr Prayer, he (ﷺ) opened the curtain of his room to look into the Holy Mosque. Looking at the Muslims being arranged in rows at prayer, he wore a smile, mingled with a little chuckle. Muslims were on the point of rendering their prayer disrupted on account of their joy. Thus he (ﷺ) signaled to them with his hand to continue their prayer. Then he went back into the chamber and closed the curtain.

When it was well after the forenoon period, he called on Fatimah (may Allah be pleased with her). Confiding something to her, she cried; then he confided some other secret to her, and she laughed. Aishah said, *"Thus we inquired about that later on. She [Fatimah] said 'The Prophet (ﷺ) had confided to me the secret that he would be caused to pass away while in such pain, the thing that had caused her to weep; then, he broke to me the secret that I would be the first member of his family to join him, however, the thing that had caused me to laugh'."*

Noting the agonizing distress that Allah's Messenger (ﷺ) was undergoing, Fatimah could not help exclaiming, *"What agony, Dad! How distressful! Oh dear!"* to which he (ﷺ) answered reassuringly: *"From now on, there will be no more distress befalling your Dad."*

He (ﷺ) called for his grandsons Al-Hasan and Al-Husein. He kissed them and committed them to the good care of people. He also called for his wives and gave them a word of admonition and reminder. His ailment increased. The effect of the poisoned food he had eaten in Khaibar appeared to be felt now. "O Aishah," said he, "I am still suffering from the pain on account of the food I ate in Khaibar. It is time my aorta was cut off. Uttering *"As-Salaat"...* *"As-Salaat"...* *"WA ma Malakat Aimaanukum"* [REMEMBER: "Prayer"... "Prayer"... "and those whom your dependents." He repeated this several times.

As the pangs of death started, Aishah made him lean on her. Then her brother Abdul-Rahman Bin Abu-Bakr came in with a siwak (a tooth cleanser) in his hand. The Messenger of Allah (ﷺ) immediately looked at it. Figuring out that he wanted it, Aishah therefore took it [from him], softened it for the Messenger (ﷺ); then she handed it to him. He

(ﷺ) used the *siwak* very well. Between his hands there was a pot with some water in it. He (ﷺ) would wet his hand and pass it over his face, saying [the basic article of faith in Islam] "*la ilaha illa llaah*" (i.e. *There is no deity other than Allah.*) He would say that dying has its own pangs, and that it does cause agonies; then he would ask the Almighty to help him with such agonizing struggles. When the final moment had nearly come, he was seen to raise his hand or finger, his eyes fixed in the direction of the ceiling. His lips were seen to be moving; when Aishah listened to him, she could make that he was saying, "*[Let me be] ... together with those Prophets, Al-Siddiqun (those followers of the Prophets, who were the first and foremost to believe in them), the martyrs and the righteous-- on whom you have bestowed your grace. O great Allah! Do forgive me; do have mercy on me! Do help me be with the highest company.*"

O Great Allah!

Al-Rafeeq Al-A'la. O Great Allah! Al-Rafeeq Al-A'la. O Great Allah! Al-Rafeeq Al-A'la." – [Oh Allah, let me be with] the highest company ...

When it was the late forenoon period, on Monday, 12 Rabe'e I, 11 AH, and at the age of sixty-three, he (ﷺ) parted this life. (May the grace and peace of Allah be upon him: "To Allah we belong; to Him we shall return.")

People received the news with stupefied amazement. Medina became dark. As Anas (رضي الله عنه) pointed out, "*never had I seen a day that was better or brighter than that on which the Messenger of Allah (ﷺ) entered Medina; nor had I seen a darker one than that on which he passed away.*"

It was such a catastrophic event that people could not believe it. Umar, for example, threatened that no-one should indulge in communicating to others that Allah's Messenger had passed away. As for Uthman (رضي الله عنه), he was so amazed that he could only go round in the mosque without uttering a word; bewildered likewise, and not knowing what to say or what to do, Ali would only keep going to and fro the mosque and his house. As for Abu-Bakr, he was at Sanh (for he had got the Messenger's permission to go there to see his wife, Kharijah Bint Zaid). On hearing that Allah's Messenger had died, he rode his horse and hastened to the prophet's place. What an agonizing scene! Aishah was crying. Allah's Messenger, enshrouded, was laid out in Aishah's house.

Uncovering his [sweet-smelling] face, Abu-Bakr leaned down on him. He kissed him and burst out crying and said:

"would to God that I could sacrifice my father and mother as a ransom for you, how kind you are: both when alive and when parting with life! You have died the way that Allah had preordained it for you."

Then he went out while Umar was still warning people not to indulge in any talk related to the messenger's death.

He headed to the pulpit when people came to him. He said, "Let those who used to worship Muhammad know that Muhammad has passed away. Let those who worship Allah know that Allah is living and that He never dies." Then he quoted Allah's saying, (Muhammad (ﷺ) is no more than a Messenger, and indeed [many] Messengers have passed away before him. If he dies or if he should be killed, are you then going

to turn back on your heels? Whoever turns back on his heels is not going to cause any harm to Allah at all. Allah will, by all means, reward those who are thankful [to Him]} (Holy Quran 3: 144).

In this regard, Umar asserts that when he heard Abu-Bakr recite that verse, he felt that both his legs were too weak to support him. Consequently, he lost his balance and tumbled down.

Q.191 What did the companions do during the rest of the day on which the Messenger of Allah (ﷺ) passed away?

A.191 The companions met in a saqeefah (gallery) of Bani Saa'idah. The meeting aimed at choosing a successor to the Messenger of Allah (ﷺ). While there were some differences of opinion at the beginning, they finally agreed that Abu-Bakr should be the Caliph. By the time the final decision was made, the rest of the day time on Monday had already elapsed; furthermore, night had already started. His body remained in Aisha's house until the end of Tuesday night.

Q.192 Who were in charge of preparing the Messenger for burial? Where is he buried

A.192 On Tuesday, 13 Rabee' I, 11 AH, the companions cast a final look at his honorable corpse before being buried. They gave him a

ghusl "bath" without his being undressed. There were several people in charge of giving him the *ghusl* and preparing his body for burial: thus his uncle Al- Abbas Bin Abdul-Muttalib, and his two cousins Al-Fadhl Bin Al-'Abbas and Qathm Bin Al-Abbas would turn over his body while Aws Bin Khouli was leaning the body to his chest. Usamah Bin Zaid and Shaqran poured water, and Ali Bin Abi Talib washed him. Then they enshrouded him in three white sheets of cloth (with no shirt or turban).

Next, they dug a grave for him in Aishah's chamber. His body being laid out in front of them, they offered prayer for him in groups, with one group entering at a time and with no group leader in prayer. The groups entering to offer the prayers for him followed in this order: first of all, Banu- Hashim; then, Al-Muhajirin; then Al-Ansar; then, all the other men. Thus when all the men have finished, it was the women's turn, who were followed by the boys; and finally, slaves. Aishah reported that they had not learnt of the burial of Allah's Messenger until midnight, Wednesday eve.

Thus an honorable page in history had been turned over for all Prophets, starting with Adam and ending with the sweet-scented biography of Prophet Muhammad.

And this is how he (ﷺ) passed away. We do bear witness that he proclaimed the Message, rendered the trust, advised the nation, and struggled in the way of his God until the last day of his life. Oh Allah we ask you to reward him on our behalf the best of what you rewarded a prophet on behalf of his nation; on the Day of Resurrection, do gather us under his banner so that we meet him at the Basin whereby we quench our thirst with a drink from his holy hand, after which we feel no more

thirst. Oh Allah, do make us follow his great example in conveying Islam across the world so that we enter Paradise with him on the doomsday. May Allah's peace and blessings fall on him.

The above questions and answers are aimed at explaining the various stages of the Prophet's life; there can never be a more honorable biography; (You have an excellent example in the Messenger of Allah; for anyone who seeks Allah and the Last Day, and remembers Allah frequently) (Holy Quran 33: 21).

Does the Prophet's death mean the end of Islam and the Muslim nation? The Prophet (ﷺ) did not relate the continuity of the Muslim nation to his own life, but rather to the values he worked hard to instill into Muslims. He maintained that the true elements of prosperity for his nation were the Qur'an and Sunnah; *"I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunnah of His Prophet."* This is evident in the ancient and recent history of the nation; when Muslims adhered to the teachings of the Qur'an and Sunnah in the early centuries of Islam, they became a leading nation that enjoyed power and prosperity. How about the nation at the present time? It is still there, but it is weak, disunited and dependent on other nations. This is because Muslims have forgotten about true application of Qur'anic and Sunnah teachings; (Allah does not change the condition of a people until they change what is within themselves) (Holy Quran 13: 11).

The Prophet was entrusted with calling people to Allah and explaining the teachings of Islam. He accomplished this mission most honestly, as testified by the Almighty. He also entrusted all Muslims with

the same mission; *"Pass on information from me, even if it is only a verse of the Qur'an; and relate traditions from the Bani Isra'il, for there is no restriction; but let him who deliberately lies against me come to his abode in hell."*

Have we delivered people the message of Islam? Have we made effort to guide the seven billion people of the world to the religion of truthfulness? Have you ever thought of saving an unbeliever from Hell by sending a letter or an email, or any other means? Some people have dedicated their lives to Da'wah, and this will definitely end with the fulfillment of the prophecy of the Prophet:

"Islam will keep spreading as far as the night and day reach until Allah will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam). Might with which Allah elevates Islam (and its people) and disgrace with which Allah humiliates disbelief (and its people)."

Indeed, Islam has spread in all the continents of the world, to the amazement of researchers in the West. They expect that Europe will become a "Muslim continent" by 2050, and that Islam will be the religion most dominant in the world. Let us take part in Da'wah and do our best to deliver the message of Allah to humanity, so that we may be among the ones proceeding to Paradise under the banner of "the Imam of Da'wah", i.e. the Prophet (ﷺ).

Q.193 What is meant by Prophetic Attributes? What Peculiar Privileges and Merits were granted by Allah to the Prophet (ﷺ) and those of the Islamic nation?

A.193 Prophetic attributes are those merits that Allah's Messenger (ﷺ) was favored with over all other Prophets and mankind. Some such features may pertain to this worldly life; others may have to do with life in the Hereafter. Of those merits that relate to the present worldly life the following may be mentioned.

1. All Prophets, Messengers and their peoples had taken the solemn covenant before Allah that they would believe in and support Muhammad (ﷺ) in the likely case any of them is alive while Prophet Muhammad (ﷺ) is presiding office.

2. Unlike other Prophets that had been sent each to a particular people specifically, Muhammad (ﷺ) was sent as a Messenger to all humans and jinns.

3. Allah's Prophet and Messenger Muhammad (ﷺ) is certainly the last one; that is, there is no Prophet or Messenger to succeed him.

4. Allah has sent him as mercy to all humankind.

5. His existence (ﷺ) gives his followers a sense of security against torment.

6. There is a hint in the Holy Quran suggesting that he (ﷺ) is accorded a special status in the sight of Allah, Who makes an oath, using the phrase *la'amruka* (By your [dear] life).

7. Unlike the way all the previous Prophets were addressed in the Holy Qur'an, by their first names, there is not a single verse in this book where Allah addresses Muhammad (ﷺ) as *Ya (O) Muhammad*, on the analogy of *ya Yahya* (O John), *ya Mousa* (O Moses), *ya Zakariyya* (Zechariah), *ya 'Esa* (O Jesus), etc. Rather, Allah addresses him with the highly respectful and honoring form of address *ya ayyuban Nabiyyu* or *ya ayyuhar Rasoulu*, bringing into focus the titles of *Nabiy* and *Rasoul* (Prophet and Messenger) he had most deservedly earned.

8. Furthermore, Allah has ordered believers not to be too casual with him, but to use either of the respectful forms of "O Allah's Messenger !" or "O Allah's Prophet!"

9. Allah the Almighty has enabled him to give the pith of speech, that which is succinct and replete with meaning, in few words.

10. Allah would cast horror into the hearts of the Messenger's (ﷺ) enemy at a great distance, even one that would take a month or more to cross.

11. Allah has also given him keys to the treasures of the earth. For this reason, He has made conquests expedient for him and for the believers; likewise, He has expedited the unearthing of underground treasures and the extraction of the minerals therein.

12. All sins, if any, which he might have perpetrated in the past up to the present as well as those he may commit afterwards as long as he is alive have been forgiven.

13. Allah has allotted to him the Holy Qur'an as the perpetual miracle which is safeguarded against alteration, addition and ellipsis.

14. Allah has also caused his Prophet (ﷺ) to go on the night journey from the Sacred Mosque [in Mecca] to Al-Aqsa Mosque [in Jerusalem/Palestine] both in body and soul, while awake, not in sleep. Then he was caused to ascend beyond *Sidrat-ul-Muntaha* (Sidr-tree of the utmost boundary). The Prophet was back in Mecca on the same night.

15. The Almighty made him infallible and protected him from people's mischief.

16. The Prophet (ﷺ) is closer to the believers than their own selves.

In the Hereafter, Allah will grant Muhammad (ﷺ) prestigious privileges:

1. Allah will give him *Al-Waseelah* (the privilege of interceding on the day of Judgment), which stands for the highest position in Paradise; it is one that is to be held by only one of Allah's servants, namely, Muhammad (ﷺ). Allah will grant him *Al-Fadheelah* (eminence), which, as compared to the statuses of all other mankind, entails an extra prestigious status.

2. Allah will give the Prophet and Messenger (ﷺ) access to the highly commendable standing on the Day of Judgment. He will then assume his capability for intercession on behalf of people that retribution may start to save people the great hardships of having to witness the indescribably horrendous situation.

3. The Messenger (ﷺ) will be the first human to emerge on the doomsday, when earth over him will split asunder.

4. All the Prophets will be under his banner on the Day of Judgment.

5. Of all Prophets, Muhammad will have the most followers.

6. He (ﷺ) will be the first one to knock at the gate of Paradise and to enter.

7. He will be the master of all people on the Day of Judgment.

There are still certain distinctive features characterizing the people of Muhammad (ﷺ) in this world. The most notable features are the following:

1- The Muslim nation is described by Allah as the best of all nations and the most honorable; {You are the best community that ever emerged for humanity} (Holy Quran 3: 110).

2- Unlike the case with other foregoing nations, spoils are made lawful for the Muslim nation to gain.

3- The earth [the bare surface of the earth] has been made an expedient place for prayer and for ritual purification.

4-Allah has lifted many of the burdens and fetters that He had laid on those before Muslims (Jews and Christians), thereby rendering lawful many of the things that had been prohibited for past nations; {And He has not laid upon you in religion any hardships} (Holy Quran 22: 78).

5-He has chosen for the Islamic nation Friday, which is the best of all days of the week; it was on Friday that Adam (peace be upon him) was created; and it was on Friday that he was entered and driven out of Paradise. It is on Friday that Resurrection will take place. Muslims perform the Friday congregational prayer on Friday, and there is an hour for Allah's response in fulfillment of what they had wished for or asked of Allah on the same day.

6-Allah has overlooked whatever Muslims have committed by mistake or through forgetfulness; He has also pardoned them for any unspoken thought that Muslims may entertain within their mind, unless such tacit thoughts have been vocalized into [concrete] utterances or have been put into action.

7- Likewise, Allah has safeguarded the Islamic nation against perdition or extermination.

8- The Muslim nation has been [divinely] inspired that they could not be all unanimous for aberration [or falsities].

9- On earth, they will be witnesses for Allah. On the Day of Resurrection, they will be witnesses for the Prophets.

10- When led in prayer, the Muslim nation is arranged by Allah into rows in relation to the leader. This arrangement is similar to that of the Angels in relation to their Lord.

Of the Prophetic Properties that pertain specially to Prophet Muhammad's men in the Hereafter, the following privileges may be cited:

1- On the Day of Resurrection, they will be readily distinguished by such brightness shining from their faces, and by such brilliant light glittering from their hands and feet, which shows the impact of ablution.

2- On the Day of Resurrection, they will bear witness to the fact that the previous Messengers conveyed their Lord's Message to the people they had been sent to. The Almighty will accept their testimony without question because they are noted for their impartiality, disinterestedness and objectivity.

3- They are the first people to pass the ordeal of *Sirat* (the straight path) and to enter Paradise.

4- Of all nations, the Muslim nation is that of the fewest good deeds, but it is that of most rewards and recompense.

5- That they will constitute the majority of Paradise-dwellers.

6- Although they belong to the latest times, they are foremost as far as their impact on humanity as well as predecessors as far as their status.

Of those aspects which are restricted to him (ﷺ), but not to his nation, the following interdictions and properties may be mentioned:

- 1- Neither he (ﷺ) nor anyone of his household is to accept alms.
- 2- It would be sinful to retain a woman as wife in case she hated to be his partner.
- 3- It would be forbidden for him once he has got dressed up in a warfare outfit to take it off before he has met with the enemy.
- 4- For him, the fraud of the eye (e.g. a wink or any kind of eye gesture by way of suggesting or committing something) is forbidden.
- 5- The Almighty, out of disdain for poetry, did not endow the Holy Prophet with poetic genius, as it does not behoove a respectable man of the stature of the Prophet.
- 6- It was permitted for the Prophet (ﷺ) to carry on with his fast for more than one day.
- 7- He was permitted to get married without a guardian or witnesses.
- 8- It was permitted for him to have more than four wives at the same time.
- 9- It was permissible for him to engage in fighting in Mecca.
- 10- It was permissible for the Prophet (ﷺ) to look at a woman and to have privacy with her.
- 11- As far as the Mission is concerned, he is infallible in words and in actions.
- 12- Whosoever has slighted the Messenger of Allah or insulted him should be killed for having perpetrated an act of blasphemy.

13- Telling lies through imputing to Allah's Messenger (ﷺ) of something that he did not say is a much graver sin than telling lies that are unfairly imputed to anyone else.

14- The Prophet (ﷺ) would see objects which others failed to see; would likewise hear sounds which others failed to hear and would see things with his “rear eye” objects behind his back just as he would normally see those with his front eyes.

15- Allah has, out of special honoring and sanctification for the Divinely chosen Messenger (ﷺ), waived the need for an excuse (namely, disability to stand up) in order for a supererogatory (*naflah*) prayer when performed in the *sitting position* to be just as rewarding as that when performed in the proper, standing position.

16- He did not bequeath anything he owned to anybody; he simply left that which he owned, if any, only as alms.

17- Allah has designated his wives as the "Believers' Mothers".

18- Having a dream about him (ﷺ) is to be taken as true, for he who has a dream about him will be exactly like one who has seen him while awake; Satan will not take on his figure.

19- Allah – glorified be He – gave him before his death the option of choosing either this World or the Hereafter.

20- The Prophet (ﷺ) was given the property of having sweet-smelling sweat and soft touch. It is permissible for us to have the blessing of his hair, saliva, and whatever he may have left over.

21- Allah – glorified be He – has not given Satan the chance to approach him.

22- For the Prophet to insult someone [when no insult is meant by him (e.g. would to Allah that your Mother had been deprived of you, O Mu'ath)] would rather be taken as the Prophet's call for Allah's Mercy to descend on them and would rather denote a closer relationship.

23- Allah enjoined on him (ﷺ) some acts of worship which, for his followers, are only commendable or permissible – but not obligatory. This is by way of showing him (ﷺ) a higher stance and hence a greater recompense. Of such acts the Prophet was commanded to offer the late-night prayer, the odd-number prayer, the forenoon prayer and the dawn supererogatory prayer, and to cleanse his teeth with Siwak, slaughter an animal (a sheep, a cow, a camel, etc.) and consult with others.

Q.194 Would you tell us something about the family of the Prophet (ﷺ); his wives, sons and daughters?

A.194 The Prophet (ﷺ) married 13 women, but he did not consummate his marriage to two of them. During his life-time, two wives, Khadeejah Bint Khuwailid and Zainab Bint Khuzaimah Al-Hilaliyyah, died. Thus when he (ﷺ) passed away, he left behind 9 widows. Following is a full list of their names and some biographical information about each.

1. **Khadeejah Bint Khuwailid.** This was the first woman that he had married. When the Prophet (ﷺ) married her, he was 25 years old,

and she was 40. She gave birth to two boys, Al-Qasim and Abdullah, and four girls, Zainab, Ruqayyah, Ummu-Kulthoum, and Fatimah. All of his children passed away during his life-time (ﷺ), except for Fatimah who died six months him.

Khadeejah had been married to Abi Halah Bin Malik Al-Tameemiy, by whom she had given birth to two girls, Halah and Zainab. Prior to that she had been married to Ateeq Bin Abid Bin Makhzoum, by whom she gave birth to two children, Abdullah and Jariyaht.

Khadeejah passed away at the age of 65. She died in Mecca and was buried in Al-Hujoun cemetery in the 10th year of the Mission (May Allah please her and be pleased with her.).

2. Sawdah(t) Bint Zam'ah. The Prophet (ﷺ) married her in the month of Shawwal, the 10th year of the Mission, and after Khadeejah had passed away. She had previously been married to a cousin of hers called Al-Sakran Bin Amr, with whom she had emigrated to Abyssinia. When he returned, he happened to die, leaving her behind. In Shawwal, 54 AH, she died. Sawdah, (may Allah be pleased with her), was buried in Al-Baqee' cemetery.

3- A'ishah Bint Abi Bakr Al-Siddeeq. A'ishah was born in Mecca in the 4th year of the Mission. The Prophet (ﷺ) married her in the 10th year of the Mission, that is when she was six years old. The marriage, which took place in Medina, was not consummated until she reached the age of nine. Of all the Prophet's wives, A'ishah was thus the only maiden among his wives. She would be called by the nickname of Umm-Abdullah although she did not give birth to children.

Of all people, A'ishah was certainly the most beloved by the Prophet. Apart from the fact that she was a most knowledgeable woman, she was specifically well versed in Islamic Jurisprudence. A most trustworthy narrator of Prophetic Hadiths, she is owed the credit for having rendered Muslims as many as 2210 Hadiths.

A'ishah (may Allah please her and be pleased with her) passed away on Ramadan 17th, 58 AH, at the age of 67. She was buried in Al-Baqee' cemetery.

4. Hafsah Bint Umar Bin Al-Khattab. Hafsah was born in Mecca five years before the Mission, while Quraysh were building Kaaba. The Prophet married her in Medina in Sha'ban, the 3rd year AH. She did not give birth to children. Previously, she had been married to Khunais Bin Huthafaht Al-Sahmiy, who died after the Battle of Badr (ﷺ). She died at the age of 60. That was in Sha'ban in the year 45 AH. Hafsah (may Allah please her and be pleased with her) was buried in Al-Baqee' cemetery.

5. Zainab Bint Khuzaimah Al-Hilaliyyah. Zainab Bint Khuzaimah

Al-Hilaliyyah was nicknamed as Umm-ul Masaakeen (Mother of the Paupers), as she used to be merciful upon them. She had been married to Ubaidah Bin Al-Harith, who was martyred on the Day of Badr. The Prophet (ﷺ) married her in the 3rd year AH. She did not give birth to children. Few months after getting married to the Prophet, Zainab died. That was in Rabe'e' I, the 4th year AH. Buried in Baqee', she was the first of the Prophet's wives to be buried there.

6. Ummu-Salama Hind Bint Abi Umayyah. Ummu-Salama had been the wife of Abdullah Bin Abdul-Asad (ﷺ), by whom she gave birth to Salama, Umar, Zainab and Ruqqayah. Her husband died in Jumada II, the 4th year AH, leaving his wife behind. The Prophet (ﷺ) thus married her in Shawwal of the same year. Ummu-Salama was a prudent lady and well versed in Islamic Jurisprudence. She died in 59 AH, when she was 84 years old. She was buried in Al-Baqee' cemetery.

7. Zainab Bint Jahsh. Zainab was the daughter of Umaimahta Bint Abdul-Muttalib, the paternal aunt of Allah's Messenger (ﷺ). Originally, her name was *Barrah*, but the Messenger changed it into Zainab. Allah's Messenger (ﷺ) married her to his *Maula* (manumitted slave) Zaid Bin Harithah (ﷺ) who was called as Zaid Bin Muhammad. However, they could not get along well with each other; rather they were always falling out.

Zaid decided to resolve his dilemma by divorcing her. When he did so, there was revealed the Qur'anic verse, addressing the Prophet who appeared to be embarrassed as to how he (being the father of Zaid) would, in defiance of the commonly accepted social conventions, marry his adopted son's divorced wife, {Then, when Zaid ended his relationship with her, We gave her to you in marriage} (Holy Quran 33: 37).

The Prophet (ﷺ) married Zainab in Dhil- Qi'dah, the 5th year AH. She was then in her mid-thirties. She did not give birth to any children. A most pious worshipper among women, Zainab was also remarkable as one of the most generous alms-givers. She was the first of the Prophet's wives to have died after his passing away. She (may Allah be pleased with her) was buried in Al-Baqee' cemetery.

8. **Juwairiyah Bint Al-Harith Bin Abi-Dhirar.** Juwairiyah was the daughter of the chief leader of Bani Al-Mustaliq. Being among the spoils gained following Al- Muraisee' Ghazwah, she happened to fall in the lot of Thabit Bin Qais Bin Al-Shammas, who agreed to set her free in return for money. Thus she came up to the Prophet (ﷺ) seeking financial assistance. He paid off the ransom money and set her free. He married her in Sha'ban, the 6th year AH. She died in Rabee' I, 56 AH. She was then in 60s. Juwairiyah was buried in Al-Baqee'.

9. **Ummu-Habeebah Ramlah Bint Abi-Sufyan.** Umm-Habeebah had been previously married to Ubaidil-Lah Bin Jahsh, with whom she emigrated to Abyssinia. When her husband died there, the Prophet (ﷺ) sent a letter to the Negus asking him to ask her hand in marriage. Accompanied by Shurahbeel Bin Hasanah, Ramlah Bint Abi-Sufyan was therefore sent to Medina. The Prophet consummated the marriage in Rabee' I, the 7th year AH. She did not give birth to children. She passed away in 44 AH, during the caliphate of her brother Mu'awiyah. She was 73 years old when she died and was buried in Al-Baqee'.

10. **Safiyyah Bint Hayiy Bin Akhtab.** Safiyyah fell as captive on the Day of Khaibar. She had been married to Kinanah Bin Abil-Haqeeq, who was killed in the blockade on Khaibar. Hence, the Prophet (ﷺ), chose Safiyyah for himself and set her free. In Muharram, the 7th year AH, and after the conquest of Khaibar, the Prophet (ﷺ) married her. She did not give birth to children by Muhammad (ﷺ). During the caliphate of Mu'awiah Bin Abi-Sufyan, in 50 AH, Safiyyah (may Allah be pleased with her) died, when she was 60 years old. She was buried in Al-Baqee'.

11. **Maimounah Bint Al-Harith.** (sister of Ummil-Fadl, Lubabah Bint Al-Harith, wife of Al- Abbas Bin Abdil-Murtalib). She had been the wife of Abi-Raham Abdil-'Izza. When her husband died, and she was thus rendered a widow, Al-Abbas Bin Abdil-Murtalib (ﷺ) came up to the Prophet (ﷺ): "O Messenger of Allah!" Al-Abbas said, "Maimounah Bint Al-Harith is now without a husband. How about marrying her?" In the month of Dhil-Qi'dah, the 7th year AH, and after he had accomplished the "Makeup Umrah", the Prophet married Maimounah, consummating the marriage in Saraf, (located outside the Sacred Mosque area, north of Mecca).

In 51 AH, during the caliphate of Mu'awiyah (رضي الله عنه), Maimounah (may Allah be pleased with her) passed away at the age of 81. She was buried in Saraf.

As for the two ladies whom the Prophet (ﷺ) married but did not consummate his marriage with them, they are:

12. **Asma' Bint Al-Nu'man Al-Kindiyah.** As the Prophet had noticed that she had white dermatological patches, he gave her a handsome gift and sent her to her parents.

13. **'Umrah Bint Yazeed Al- Kilabiyah.** Instead of greeting the Prophet (ﷺ), she *stupidly* sought refuge from him with Allah. Therefore, he said, "You have sought refuge with One Who is Great. Go back to your family!"

Concubines

1. Coptic Maria who sent to him as a gift by the ruler of Egypt. She gave birth to Ibrahim, who was born in Shawwal, 10 AH, but died as infant.

2- Raihanah Bint Zaid Al-Nadhriyyah (or Al-Quraziyyah)

The Prophet's Children

Children by Khadeejah:

1. **Al-Qassim Bin Muhammad** (ﷺ): Al-Qassim was the Prophet's eldest son. He (ﷺ) was addressed by the nickname of Abu Al-Qassim. Al-Qassim was born about three years before the Mission. He died as a two-year-old baby.

2. **Zainab Bint Muhammad** (ﷺ): Zainab, who was the eldest daughter, was born five years after the Prophet's marriage to Khadeejah, and when he (ﷺ) was 30 years old. She married to Abul-Ass Bin al-Rabee', the son of her Aunt Hala Bint Khwailid, and gave birth to two children, Ali and Umamah. As for Ali, he died when he was young. As for Umamah, she was married to Ali Bin Abi Talib after the death of her Aunt Fatimah Al-Zahra'. Zainab died in the 8th year AH, when she was 31 years old. She died in Medina and was buried in Al-Baqee' cemetery.

3. **Ruqayyah Bint Muhammad** (ﷺ): Ruqayyah is the second of his daughters. She was born in Mecca about seven years before the Mission. She was married to Utbah Bin Abi-Lahab. When Muhammad (ﷺ) received the Mission, Ruqayyah embraced Islam. Therefore, Utbah divorced her before he consummated the marriage. Then she was married to Uthman Bin Affan (رضي الله عنه), with whom she emigrated to Abyssinia,

joining him on both the first and the second emigrations. The only child that she gave birth to by Uthman (named Abdullah) died when he reached the age of 6. Ruqayyah (may Allah be pleased with her) died in Medina when she was 22 years old. As she was ill on the day of Badr, the Messenger of Allah told Uthman to stay in Medina to take care of her.

4. **Ummu-Kulthoum Bint Muhammad** (ﷺ): Ummu-Kulthoum, the Prophet's third daughter, was born in Mecca 6 years before the Mission. She was married to 'Utaibah Bin Abi-Lahab. As soon as she embraced Islam, however, he divorced her upon the command of his father Abu-Lahab (the paternal Uncle of the Prophet). She emigrated to Medina, where she got married to Uthman Bin Affan (ﷺ) after her sister Ruqayyah, the ex-wife of Uthman had died. Ummu-Kulthoum lived with Uthman until the 9th year AH. She did not give birth to children. Ummu-Kulthoum (may Allah be pleased with her) died in Medina in the 9th year AH. She was buried in Al-Baqee' cemetery.

5. **Fatimah(t) Bint Muhammad** (ﷺ): Fatimah was his youngest daughter and unquestionably the most beloved to him. Moreover, of all the other daughters she took after her father (ﷺ) most. Fatimah (may Allah be pleased with her) is reported to be the women leader of the Paradise residents. She was born 5 years before the Mission, the same year as that in which Quraysh had built Kaaba. Following Badr Ghazwah, Fatimah was married to Ali (ﷺ), by whom she gave birth to two sons, Al-Hasan and Al-Husain, and to two daughters, Umm-Kulthoum and Zainab (may Allah be pleased with them all). Fatimaht (may Allah be pleased with her) died in the 11th year AH; she was then 29 years old. She

died only 6 months after her father's death. She was buried in Al-Baqee' cemetery.

6. **Abdullah Bin Muhammad** (ﷺ): Born after the Mission, Abdullah was the last and the youngest child that Khadeejah gave birth to by the Prophet. He died when he was still an infant.

7. **Ibrahim Bin Muhammad** (ﷺ): Ibrahim was born in the 9th year AH. Muhammad's concubine, the Coptic Maria, had given birth to him in Medina. He did not live long, for he died as an infant. He was buried in Al-Baqee' cemetery.

Q.195 Who are specifically Al (the family of) Muhammad to whom it would be unlawful to give anything out of charity, and for whom we ask Allah's grace in every prayer?

A.195 The most creditable religious opinion is that "Al Muhammad" (i.e. his household, posterity, relatives, relations, *maula's*) refers to any member of whom it would be absolutely forbidden to give alms or anything by way of charity. They are specifically the following: his posterity and wives, and Banu Hashim: Al Al-'Abbas Bin Abdul-Muttalib, Al Ali Bin Abi-Talib, Al Ja'far Bin Abi-Talib, and Al Aqeel Bin Abi-Talib; Banu Al-Muttalib Bin Abd Manaf; and Banu Abdul-Muttalib: Al Al-Harith, and Al Abi-Lahab (as well as their *maula's* provided they died as Muslims). Those are called *Al Al-Bait*. Needless to say, just as it is unlawful to offer alms to them, it is incumbent on Muslims

to be amiable and affable with them and, if needed, pledge loyalty to them.

First:

**Suspicion-raising Questions
... and answers**

Q.196 How do I know for sure that Muhammad (ﷺ) is the Messenger of Allah?

A.196 It is worth mentioning here that

1. Initially, I would like to point out that for anyone to believe beyond any shade of doubt in the truthfulness of Muhammad's Divine Mission, he should have unshakable belief in the existence of Allah; it would be utterly futile to attempt to establish a single piece of evidence, attesting to the Muslim's unequivocal belief that Muhammad is the Messenger of Allah, upon a shaky foundation. There is no point in attempting to argue for the matter in question with someone who would, after all, intransigently deny the existence of Allah.

2. The second point that I need to underscore relates to the rationale behind the Divine Will that a Messenger be sent to mankind. When we take a cursory look at the history of humanity, we discover that it is in accordance with Allah's Wisdom that a Messenger and/Prophet be sent to every nation, one who would "recite to them His Signs, purify them and teach them the Holy Book and the Holy Sunnah," thereby guiding them to the right path that they need to follow in order to lead a secure and peaceful life. For one thing, it is only Divine Law, and not a positivistic law that can cater for the genuine interests of the society, both in this world and the Hereafter.

When Legislation and laws are left for humans to make up, however, then they are going to have gaps, for the human brain will fall short of comprehending that which is best for the ephemeral life and the eternal one. And now let us revert to the main question.

First, since, as we have already seen, the Holy Quran was revealed by Allah and the Holy Quran was unquestionably revealed to Muhammad (ﷺ), it follows then that any piece of evidence corroborating the fact that the Qur'an was revealed by Allah will serve as a piece of evidence in support of Muhammad's "claim" that he was sent by Allah.

Second, the fact that Muhammad (ﷺ) was proclaimed Allah's Prophet and Messenger 14 centuries ago. To the best of our knowledge, none has disputed the truthfulness of such a claim ever since. Over the past long period, no other Messenger has been sent by Allah to object to this or show the falsehood, if any, of Muhammad's claim. Rather, we have witnessed so many miracles which Allah has provided him with in support of his Prophethood. Such miracles and prophecies give testimony to the absolute truthfulness of the Prophet (ﷺ).

Third, the claim that one has been chosen as Allah's Messenger may be expected to be declared by either of two types of person: a most truthful one or a consummate liar. It would, therefore, be only for a most naïve person not to tell one man from the other. The reason is that there would be some circumstantial evidence that could readily help us recognize the man who is telling the truth from that who is telling lies. To be sure, there has never been anyone so far that has falsely claimed to be a prophet without having been readily detected as an imposter through ignorance, telling lies, licentiousness, devilish acts and the like; (Yet you will recognize them by their tone of speech.

And Allah knows your actions) (Holy Quran 33: 37). For one thing, as Uthman once remarked, there is hardly anyone that has concealed an evil secret within himself, which has not become apparent

in his facial gestures or which has not been noticeable in the slips of the tongue.

When the claim is, however, made by someone in the other extreme, as it is in the case of the truthful and the honest Muhammad (ﷺ), we have quite a different matter. When the Prophet (ﷺ) confided to his wife Khadeejah that he had met with Jibreel, and that he was worried about himself, she appeared to reel off the highly commendable manners and the innate morals. Trying to boost his morale, she said, *"Ob, no! By Allah! He will never let you down. You join kith and kin relations. You are so truthful. You hasten to the help of one who in distress. You treat your guest so hospitably. You offer financial assistance to the indigent. You help with the vicissitudes of life and in times of adversity."*

Likewise, Waraqa Bin Nawfal, who was writing down the Gospel (New Testament), immediately recognized that Muhammad must be the prospective prophet, for he received the same "Nameos" (angel) that used to come to Mousa (Moses).

After questioning the Muslims about the teachings of the Prophet (ﷺ) and after he had heard recitations from the Holy Qur'an, the Negus commented on it, remarking that *"The Qur'an and what Jesus has brought forth belong to the same category."*

When Hercules, King of the Romans, received a letter of invitation to Islam sent by the Prophet (ﷺ), he wanted to check up on the truthfulness of a claim of Prophethood made by the messenger (ﷺ). Therefore, he called upon Arab informants who could be available. Hercules had known of a Quraysh trading caravan led by Abu-Sufyan,

which was heading for the Levant. Here is the dialogue that took place between H (Hercules) and A (Abu-Sufyan):

H: Has anyone alleged to be a prophet before?

A: No.

H: Is he of a noble descent among you?

A: Yes.

H: Have you ever charged him with telling a lie before he has made the claim?

A: No. We have never detected anything false concerning what he says.

H: Has he been followed by those who are deemed to be weak or by those of the nobility?

A: Those who are deemed to be weak.

H: Is the number of his followers increasing or decreasing?

A: It's rather on the increase.

H: Has anyone of his followers given up the religion that he has embraced as an expression of dissatisfaction with it?

A: No.

H: Have you fought him?

A: Yes, we have.

H: What has the battle with him been like?

A: We are in a state of belligerency; victory is shared by turns among us.

H: What does he command you to do?

A: He tells us to worship only Allah and to associate none with him in worship. He tells us to leave aside that which our fathers said. He orders us to perform prayer; he commands us to say nothing but the sheer truth. Furthermore, he commends chastity and joining of kinship.

Having thus received such answers, which appeared to correspond exactly to the descriptions of the prospective Prophet heralded in the New as well as the Old Testaments, Hercules turned to the interpreter and commented on each of the answers. He said,

"In answer to my question concerning his lineage, you said that he was of noble descent. So is the case of a Messenger. I inquired if his claim had been a replicate version of someone among you, but you did not verify that. If you confirmed the question, I would have concluded that Muhammad was only a man following in the footsteps of someone else. I asked you if anyone of his fathers or forefathers had reigned, and you answered in the negative. If there had been someone of his ancestors that had been a ruler, I might have concluded that Muhammad is now seeking to reclaim his dominion.

I asked you if you have charged him with telling lies and you negated that. I am sure that he is not to abstain from telling lies to people and then to tell lies to Allah. Then I asked you the further question concerning whether it was nobility or those people

who were deemed weak that were his followers. You answered that it was only those who were deemed weak that were his followers. This is exactly what characterizes followers of Messengers. In answer to the question as to whether their number is increasing or decreasing, you mentioned that it was increasing; and such is the case of faith until it has become perfect. When I asked you whether anyone has given up Islam after he has embraced it, you denied that: and such is exactly what happens when faith emanates from the heart. In answer to the question concerning whether he is known to be treacherous, you said that he was not: and such is the case of all messengers, I also asked you what he ordered you to do. You answered that he simply ordered you to worship Allah and not to associate anyone else in worship with him; he forbade you to worship idols; he commanded you to perform prayer, and to be truthful and chaste. If what you say turns out to be true, then he will possess this very place where my feet stand. I have known that a Prophet must emerge, one whose description fits perfectly in what you say. However, I have not thought that he would emerge from among you. Had I known that I could reach him in safety, I would have taken all pains to meet him. If I were with him, I would not disdain to wash his feet.

Fourth, the Holy Quran, which was revealed to the Prophet (ﷺ), includes quite a number of promises concerning future events, which of course came to pass later, taking on the same form as that of the prophesized before.

1. Allah reassured His Prophet of victory in the Qur'anic verse: (Certainly, you shall enter *Al- Masjid Al- Haram*, if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear) (Holy Quran 48: 27). As Allah's promise must come true, the next year the companions *did* enter the Sacred Mosque, just as described.

2. Allah says: (Allah has certainly promised those of you who are believers and those who have done good deeds to appoint them – just as He had done to their predecessors – as viceroys on Earth; to cause their religion [i.e. Islam], which He has been satisfied with, firmly established for them; and to alter their state after having been fearful into that of security—[all in return for nothing other than] worshipping me, and not associating anything in worship with me) (Holy Quran 24: 55). Allah did fulfill his promise. Within a matter of 30 years of the rule of the rightly-guided caliphs, Muslims had, thanks to Allah's aid, extended their dominion from the borders of China in the east to the Atlantic in the west.

3. Allah says: (When the victory provided by Allah has come; when the Conquest [of Mecca] has been accomplished; and when you see people coming in crowds [or delegations] to embrace Allah's religion ...) (Holy Quran 110: 1-2). Indeed, the Prophet conquered Mecca, and crowds of people embraced Islam.

4. Allah says: (Say to those who disbelieve, "You will be defeated" ...) (Holy Quran 3: 12). This promise was certainly fulfilled.

Fifth, the Prophet (ﷺ) foresaw certain future events, which occurred just as he had described them:

1. The Prophet (ﷺ) foretold the companions of the emigration to Yathrib prior to the actual emigration, and it occurred later just as he had prophesied.

2. The Prophet (ﷺ) foretold the companions of the Conquest of Mecca, Jerusalem, Yemen, the Levant and Iraq. And that did happen.

3. The Prophet (ﷺ) predicted that security would pervade the whole of the Arabian Peninsula, so that a woman could travel [on her own] from Al-Hirah (in Iraq) to Mecca fearing none but Allah, and this did happen.

4. He predicted that Khaibar would be conquered at the hands of Ali (رضي الله عنه) and it did happen.

5. He prophesied that they would lay hands on the valuables of Khosrau of Persia and Hercules of Rome among themselves.

6. He prophesied that Persian daughters would attend to them as maids. (All of the above prophecies came true during the life-time of the companions just as he had predicted.)

7. He said that the longevity period of the companions' generation would be 100 years. The last companion died in 110 AH. [Remember that the prophet passed away in 11 AH]

8. He said that afflictions would not appear so long as Umar was alive, which came to pass.

9. He prophesied that Uthman would be murdered while he reciting the Holy Quran. His death came to pass in that manner.

Sixth, in order that people might test the truthfulness of the "Messenger," they would ask him to furnish evidence. That is why Allah would aid His Prophets and Messengers with miracles. A miracle is a supernatural event or phenomenon that operates contrary to all other natural phenomena. They are caused by Allah to operate in support of a Prophet.

There are several kinds of miracles. Prophet Saleh's She-Camel and Mousa's Staff (stick) are two examples of physical (concrete or tangible) miracles. Jesus's Miracles include the healing of the blind and the leprous, and giving life to the dead. As opposed to the physical type, there is the moral or rational miracle, The Holy Qur'an is an example. In view of the fact that Prophet Muhammad is the last one of all Prophets and Messengers, Allah caused a great many physical and non-physical miracles to operate at his hands. To enter into a detailed discussion of the diverse Prophetic miracles would fall beyond the scope of the present synoptic work. Nevertheless, it may be pertinent to give a random sample of these miracles which include:

- The phenomenon of the moon being cut asunder; the phenomenon of causing water to gush forth from between his fingers; the phenomenon of actually causing too little food or almost no drink to be almost endlessly increasing (e.g. the event in which food that was hardly enough for a few people was made to be more than enough for an *incredibly* large number of nearly starving laborers as they had been toiling, digging a trench whose number was estimated at about one thousand!)

-Talking to some animals (like beasts); his Prophecies of the unseen, which would come to pass just as he had described; his being greeted by trees and stone as well as their rapport with him; healing the sick. I recommend that you read *The Prophet's Miracles* by Abi Al-Fida' Ismaeil Bin Katheer.

- The Greatest Miracle, with which the Prophet (ﷺ) was fortified, is the Holy Qur'an. It is an eternal piece of evidence that attests to the truth of his Prophethood and Mission. It remains *the* Greatest Miracle as it is capable of providing a data base, so to speak, whereby it enables people at all levels of literacy not only to draw significant lessons and admonition from the experiences and anecdotes of successive bygone generations (believers as well as disbelievers) but also to furnish scholars and scientists with allusion to scientific and eternal truths. Thus it unravels more and more secrets at all times in human history, while posing a variety of challenges to the human mind and intellect.

- A word may now be said about some of the universally miraculous aspects of the Holy Quran. Part of such a miraculous nature of the Glorious Qur'an is its capability of addressing different levels of literacy and sophisticated knowledge at all times. In the first place, it does not lose sight of the fact that it addresses man in his entirety, body and soul; reason and emotion; and sensation and perception. Thus it taps on all our senses. All our sense faculties can be described as being tapped on (particularly in depicting joyful, even euphoric scenes of those in endless bliss; in transmitting indescribably heart-rending calls of those disbelievers, helplessly imploring the Hell-guards to mitigate torment).

Allah challenges the best men of letters, rhetoricians, poets and orators to produce a Book or at least ten verses comparable to it. However, noting that they would not possibly do so, He reduced the challenge even to a single verse, which has also proved to be impossible. The challenge is too serious ever to be expected from an imposter. Had it been falsely made by an imposter, he would not have proclaimed it for fear that his case would be discovered.

The Qur'an is a miracle, its wording, expressions, accounts, narratives, and rulings. It is a definitive mental and material evidence of the truthfulness of the Prophet's Prophethood and Message.

Q.197 Proponents of Islam are described today as terrorists and extremists because, influenced by what they read in the biography of Prophet Muhammad (ﷺ), they frequently resort to violence, which they call Jihad. What is your comment on such claim?

A.197 First of all, we have to bear in mind that it is the media that direct the general public offering them only the perspective(s) from which they can see things the way those in control of the media would like the public to see the historical event. Thus today, and with the disintegration of what was called the Soviet Union, there remains one enemy for the West at which "the Western arrows" may be focused, namely *Islam*. This is not because it is the only religion that Westerners have not been, nor will they be, able to liquidate its teachings, muffle its

resounding voice or put an end to its dissemination throughout the world at large. Being endowed with knowledge and [clear] thinking, therefore, we have to guard against falling victims to the media that suggest to us and to people in general that Muslims are terrorists and extremists, and that they exploit the notion of *Jihad* as an umbrella term for terroristic and extremist acts.

Secondly, we wonder who is responsible for associating Islam with Terrorism? The answer is this: it is our foe, those who live within Islamic countries as well as those enemies who are living abroad; it is those who dread Islam and those who are afraid of true Muslims that have devised such a label, their motives being to "stigmatize" Islam and to disparage Muslims.

In his book, *The Contemporary Arab World*, Morroe Berger contends that "the fact that we [i.e. non-Arabs] are apprehensive of Arabs, and that we are interested in the Arab nation stems not from the fact that they possess oil in tremendous quantities; rather, it is Islam. It is therefore incumbent on us that we should combat Islam to preclude the possibility for the Arabs getting united; for unity will lead to their strength. There has always been a correlation between the strength of the Arabs and the strength, the prestige and the spread of Islam."

Grouping Islam with Communism and Nazism, Dan Coil, the Vice- President of the former American President George Bush, arrived at the malicious generalization that *the only enemy that remains for the West to confront is Islam*. The Media Systems of the West have furthermore devised the new term "fundamentalism" [Within the same domain of

hostility and provocative acts]. The Times Magazine has published on its outer cover a minaret and a gun under the heading of "Islamic Danger".

The allegation that Islam is synonymous with terrorism is untenable so long as the description is made up by an enemy. After all, has it ever happened that enemies will be just in their dealing with each other? In Afghanistan the world has witnessed such atrocities inflicted upon Muslims and such crimes that would drive one mad. On their part, Muslim people have witnessed all types of sub-human treatment (starting from humiliation and degradation); slow killing, as brought about by a long-term blockade that has led to food, water and medicine deprivation; and torture to death through the use of electrocution and cauterization; swift or instantaneous killing.

If you keep track of the unjust Western media, which have devised such stigmatizing designations and have unfairly applied them to Muslims, and if you keep track of Western thinkers, writers and politicians in particular to find out whom they mean by such a description, you will readily discover that the media will apply the label of "terrorists" to none but Muslims.

When Muslims set out to combat the invaders in self-defense, defend their religion and recover their land, their enemies would readily raise a hue and cry against such a move, shelling the "culprits" now with an endless series of "missiles": Terrorists! Extremists! Fundamentalists! Puritanical! An act of violence!

As for the massacres that have been perpetrated by the Jews in Deir Yaseen, Sabra, Shateela and Al-Haram Al-Ibraheemiy, as well as the other horrible massacres which have been committed against the

Palestinian people, they were are not, from the viewpoint of the Westerners and their biased media, to be related in any way to terrorism or violence. Rather, they are to be counted simply as action taken in self-defense. Incidentally, the Bosnian War furnishes conclusive evidence that refutes the malicious allegations with which Muslims have been charged. The trials conducted by the International Court concerning criminals of war categorically failed to indict or to convict a single Muslim of having anything to do with violence, extremism or terrorism. Thus, far from being ascribable to Islam, the real crimes of war were found out to have been perpetrated by either the Serbians or the Croatians. Muslims were exculpated.

There can be cited a number of instances of Muslims, be it individual Muslims, Muslim families, or Muslim Communities, who are living in Europe and who are being persecuted. In France, for instance, a Muslim woman is forbidden to practice such a personal right as the freedom to go out as veiled, with a veil covering up at least her hair. This is a right that needs to be respected under all laws. The question that now arises is this; considering the fact that democracy consists in personal freedom, freedom that does not encroach on that of others, which act may be categorized under extremism and terrorism: to put on the veil, or to forbid the veil? Nevertheless, the World Media persist in their allegations that Muslims are terrorists and extremists.

These are just examples of the misguided way of thinking of the world community, which is the natural result of laws made by humans, rather than the Creator, and people's disregard for the Right Path of the Almighty; ﴿But whoever turns away from My Reminder, for him is a confined life. And We

will raise him on the Day of Resurrection blind) (Holy Quran 20: 124).

Hence it is incumbent on Muslims to be strong, strong enough, so that they may become a superpower feared by all powers of unbelief. This is essential for preserving Muslims' religious freedom and protecting faith. This is most evident in the following verse; (And prepare against them all the power you can muster, and all the cavalry you can mobilize, to terrify thereby God's enemies and your enemies) (Holy Quran 8: 60).

Sayyid Qutub presents his own interpretation of this verse:

"Islam needs power to liberate humanity. Using this power in Da'wa should be a priority, so that people who choose the religion of Islam will feel entirely free as they would not be repelled from it or be subjected to affliction in connection with it. Moreover, this power should be aimed at terrorizing those enemies of Islam, so that it may cause them not to entertain the idea of launching aggression against the stronghold of Islam, as it is protected by such power. This would also ensure that the terror being perceived by those enemies is such that they will never even think of impeding the progress of Da'wa that seeks to liberate all humans from injustice".

Accordingly, we are required to terrorize the enemies of Allah who seek to violate His dominance, hurt His Prophet and blacken the image of the true religion. Such people should lead a life of humiliation and disgrace, as ordained by Allah and contrary to the Darwinian perspective. Darwin suggests that

"Human nature dictates that only the fittest may survive. All those who perish are weak and are not qualified to stay alive. Thus all natural resources are available for use only by those who prove to be fit enough to survive. As for those who are unfit, they need to be convinced that might is right, and that the fittest have the right to eliminate others."

What "human nature" does he mean? Is it the one instilled by the Creator? This is no more than "jungle law", and his life view has nothing to do with reason.

However, we are required to treat other Muslims most humbly and mercifully. That was the case with our good ancestors who used to be stern against the disbelievers, yet compassionate amongst themselves.

As for the second part of the question, we need to consider whether all Muslims are termed terrorists! It is evident that only Muslims who are keen on preserving their religion and adhering to the teachings of their Prophet are termed as such. This is because they call for enforcement of Allah's laws and the Prophet's Sunnah, refuse to owe allegiance to anyone but Allah and His Prophet, struggle against occupation of all types and call Muslims to unite and abide by the teachings of the Holy Qur'an. These people, who do their best to achieve these ends, are falsely termed "terrorists", "fanatics" and "extremists" as they impede the fulfilment of the vicious ambitions of the enemies of Islam, and prevent them from stealing the wealth of Muslim countries. On the other hand, Muslims who adore the Western lifestyle and ideology, and do not mind Western hegemony and occupation are termed "modest".

However, as for those who claim to be Muslims and commit crimes against innocent people under the pretext of "Jihad", such people know nothing about Jihad or Islam. Although such aggressive acts are mostly committed by non-Muslims with the purpose of blackening the image of Islam, people should know that Jihad is governed by a set of rules. For example, the Prophet prohibited his companions from killing women, children and people of the covenant. The Prophet (ﷺ) said: *"Whoever killed a Mu'ahid (one who has made a covenant) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of 40 years."*

Accordingly, when a Muslim commits a crime or violent act, violating Islamic law and teachings, Islam is not to blame. It is surprising that none has ever blamed Christianity, for example, for aggressive acts or crimes committed by Christians!

Q.198 Why was it that the Messenger (ﷺ) married more than four wives, but he restricted the number of wives that a Muslim could marry to a maximum of four?

A.198 First, I would like to call your attention to an error in the wording of the question, namely that the Messenger restricted the number of wives that a Muslim could marry up to a maximum of four. As we all know, Muhammad is no more than a Messenger sent by Allah, the Almighty, to people, for the task of conveying to them the Message He wanted to communicate to them. Thus he is not empowered to act of his own accord. Rather, he acts in accordance with divine guidance. It is

Allah, glorified be He, Who has permitted Muslims to marry more than one wife, He says: {And if you fear that you will not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four—but if you fear that you will not be able to deal justly (with them), then only one or what your right hands possess (slaves and captives)} (Holy Quran 4: 3).

As for the Prophet, Allah says:

{O you Prophet [Muhammad (ﷺ)]! We have made lawful to you your wives, to whom you have paid their dowries, and those (captives or slaves) whom your right hand possesses – whom Allah has given to you, and the daughters of your paternal uncles, and the daughters of your, paternal-aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated [from Mecca] with you, and a believing woman if she offers herself to the Prophet and the Prophet wishes to marry her – a privilege for you only, not for (the rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess – in order that there should be no difficulty on you. And Allah is ever Oft-Forgiving, Most Merciful. You can postpone the turn of whom you will of your wives, and you receive whom you will. And whomsoever you desire of those whom you have set aside her turn is no sin on you to receive her again: that is better. It is in order that they may be comforted and not grieved; it is in order that they may all be

pleased with what you give them. Allah knows what is in your hearts. And Allah is ever All-Knowing, Most Forbearing} (Holy Quran 33:49-50).

Evidently, then, it is Allah the Almighty that made it permissible for him to marry those wives whom he has given dowries. Thus it looks as though Allah were saying: "We have married you to those women". After all, this is for the Messenger of Allah (ﷺ) to perceive that, as it is the case with all his affairs, he is always being in the constant care of Divine Providence, of Him Who has chosen him as Messenger.

We also see in these verses of the Qur'an that God Almighty prohibited the Prophet from marrying after these women whom he married (It is not lawful for you 'O Prophet' to marry more women after this ..) (Holy Quran 33: 51). These are your wives only, so it is not permissible for you to marry anyone else. So, permissibility and prohibition are from God Almighty, and not from the Messenger of God.

Incidentally, it was not unfamiliar in ancient pre-Islamic cultures for Prophets and their followers to be polygamous. Allah's Prophet David (David, (ﷺ)), one of the Prophets of the Children of Israel, had, for instance married as many as a hundred wives; Sulaiman, too, was reported to have married even more than that).

Rationale for extending the Prophet's number of wives:

As to the question of why Allah's Messenger had married so many women while – for all other Muslims – the number has been restricted to four, this is owing, among other factors, to the peculiar prophetic properties applying specifically to the holy Prophet. Thus

Muslims must be alerted to the fact that not all acts (of worship or otherwise) which the Holy Prophet is reported to have practiced are admissible to them. No Muslim is allowed to follow the Prophet's suit with respect to any of these properties. For example, the

Prophet forbids us to follow his own example of fasting for two, or perhaps more than two, days consecutively. When he learnt that some of his companions wanted to follow his model in this respect, he (ﷺ) sternly advised them not to do so, saying: "I am not like you. I can stay overnight (without breaking my fast) as my Lord provides me with food and drink." Likewise, Muslims were forbidden to marry any of his wives since these are "the believers' mothers".

Another instance of a Prophetic property is that the Prophet himself was forbidden to marry any woman over the nine wives that he had; likewise, he was not permitted to divorce any of them either. Clearly, then, on matters of permissibility or impermissibility it is for Allah—not the Messenger of Allah – to decide. When examining his biography, we find that he did not have as many wives until after he emigrated to Medina and after he passed the age of 53, an age when men usually get married not to gratify their sexual desires or lustful wishes in the first place. Moreover, except for Aisha almost all his wives were widows, paupers, and old, whom he married only for reformatory and legislative purposes, of which we can mention the following:

It may be pertinent at this point, by way of doing some justice to the holy Prophet to shed enough light on how and why he married those 11 wives.

1. **The Educative Purpose:** The Prophet (ﷺ) was keen on fulfilling his *educative purposes* and on disseminating versatile religious knowledge not only in men but also in women. The fact that he was in need of more than four wives or women to assist him with the accomplishment of such a broad-spectrum objective. There is no denying at all that his righteous wives did make substantial contributions towards opening the minds to a new culture, a new world of knowledge and a new outlook on it. Suffice it to know that the modest chambers of the Prophet's wives turned into schools or learning centers where women had the chance to ask A'ishah, for instance, about the lawfulness or otherwise of any embarrassing female issues. This is evident in the verse in which the Almighty says, {And remember what is recited in your homes of Allah's revelations and wisdom. Allah is Kind and Informed} (Holy Quran 33: 34).

2. **The Legislative Purpose:** We owe gratitude to those wives of the Prophet for an even more significant contribution. Thanks to them that the credit for having communicated to the Muslim nation such honorable heritage, i.e. a vast corpus of the Prophetic Sunnah. The Prophet's wives took part in transmitting every word they heard him say and every act they saw him do. According to Hadith narrators, the number of Prophetic Hadiths reported by the Prophet's wives was over 3000. Clearly, the Prophet's wives contributed to the enrichment of Islamic Law with a substantial corpus of Prophetic Hadiths that has rendered Islamic Legislations far more specific than any of the positivistic regulations.

3. Social solidarity: The Prophet married to women who had lost their husbands and had none to provide for them. These include Umm-Salamah, Ramlah and others. This proves that the Prophet was keen on showing compassion for and having mercy on widows, orphans and those in distress.

4. Setting an example for Muslims: The Prophet sets an example for Muslims with regard to his gentleness with his wives, treating them fairly, helping them with housework and being faithful to the ones who passed away. He was the ideal husband, exemplary father and the typical man of his family.

Q.199 Is there any contradiction between the Quran on the one hand and the events of the Prophetic Biography, for Allah the Almighty had promised Muhammad (ﷺ) and his Companions victory, but they were defeated, in the Battle of Uhud, for example? How would you interpret this?

A.199 I would like to point out that Allah the Almighty did fulfil his promise of victory for Muhammad (ﷺ) and his companions, particularly those who had remained steadfast in their support of Islam. In fact, all Arab tribes embraced Islam and were thus subjugated to the state of Islam. The 9th year AH is known as the Delegation Year: in that year, Medina witnessed almost all Arab delegations come to give a pledge of allegiance to the Messenger of Allah (ﷺ), expressing their full

acquiescence to the State of Islam. Such a victory occurred during the lifetime of the Prophet (ﷺ). Furthermore, he predicted for his companions great victories, which came true after he (ﷺ) had passed away. It was a matter of a few years after his death when the Muslims subdued the Persian Empire and parts of the Roman Empire to the Islamic State and dominion. Thus it can be realized that Allah's promise of victory which He had given His believers was fulfilled.

In his endeavor to achieve final victory, the Prophet experienced severe sufferings, heavy losses and casualties. This was only natural, for as Allah has explained, {Or, do you think that he will enter Paradise without such trials which came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, 'When will Allah's Help come?' Certainly, Allah's Help is near} (Holy Quran 2: 214). It is simply, the struggle between good and evil.

It can be seen then that the way to the call for Allah is fraught with all sorts of difficulties, obstacles and losses, and that Muslims should not be misled into thinking that the events of the Day of Uhud would be analogous to those of the preceding Battle of Badr, resulting in signal victory for them and utter defeat for the disbelievers. It was only because they had not taken into account the fact that victory, contrary to what happened to them on the Day of Badr, might result in heavy losses. The Almighty comments on this, {And when a calamity befell you, even after you had inflicted twice as much, you said, 'How is this?' Say, 'It is from your own selves.'} (Holy Quran 2: 165).

They fought under the delusion that they would defeat the disbelievers whether or not they had made all the necessary preparations for a large-scale battle, and whether or not they had accomplished the means conducive to success.

In evaluation of what the state of affairs was like during the Battle of Uhud, the results did show heavy losses inflicted upon the Muslims. However, heavy losses do not necessarily mean defeat of a party and victory for the other party. The fact is that initially the Muslims achieved victory, for they were able to drive the polytheists out of their camp. Furthermore, they surrounded their women and valuables. They pulled down their banner in the battlefield. It was only the disobedience of the Messenger's command on the part of the archers that enabled Khalid Bin Al-Waleed to besiege the Muslim army and, consequently, to inflict so many casualties upon the Muslim army. In view of the fact that the morale of the Muslim army remained boosted, they kept on fighting the disbelievers (whose number was more than four times as great) and defending their Prophet until they finally delivered themselves. That they were able, under the command of the Prophet (ﷺ), to rescue themselves and the Prophet was in itself significant victory. Unlike the really defeated disbelievers in the Battle of Badr, the Muslims did not run away from the battlefield; rather, they sought fortification in the mountain. After all, if the disbelievers had been victorious, the pleasure of having achieved victory would have caused them to stay in the battlefield until they had destroyed the Muslim army or at least the top army commanders, whom Abu-Sufyan had asked about, namely the Messenger of Allah (ﷺ), Abu-Bakr and Umar (may Allah be pleased with them all). Had they had the

pleasure of scoring victory, they would have attacked Medina, in which there were only women, children, the hypocrites and Jewish henchmen of disbelievers.

Abu-Sufyan realized that the apparent victory that his soldiers had achieved in the second round was not due to bravery or courage, for he could know how they had run away in the first round. He could also explain why such a victory was achieved. It was indeed ascribed only to a fault on the part of the archers. If the Muslims had really been defeated and the disbelievers had been victorious, then the Muslims would not have chased them as far as Hamra' Al-Asad. As soon as the disbelievers learnt of the Muslims chasing them, they hurriedly kept on going back to Mecca, for fear that the high-spirited Muslims could overtake them. Has it ever happened that anyone defeated in a battle would chase his enemy? Has it ever occurred that anyone that has been victorious would run away?

There is hardly any nation that may not commit any fault, for "to err is human", but nations should draw lessons and admonition from their faults. This applies to the Muslim fighters on the Day of Uhud, for example, who benefited from their mistake. The morning immediately following the Battle of Uhud, the Prophet (ﷺ) commanded his army to get ready for Hamra' Al-Asad Ghazwah. None of his companions, who had just been back from the Battle of Uhud, lagged behind, despite their wounds and ailments. Their prompt response was in fact to atone for the big fault the shooters had committed.

The Almighty summarizes the lessons that Muslims need to learn from the Battle of Uhud:

{Many societies have passed away before you. So travel the earth and note the fate of the deniers. This is a proclamation to humanity,

and guidance, and advice for the righteous. And do not waver, nor feel remorse. You are the superior ones, if you are believers. If a wound afflicts you, a similar wound has afflicted the others. Such days We alternate between the people, that Allah may know those who believe, and take martyrs from among you. Allah does not love the evildoers. So that God may prove those who believe, and eliminate the disbelievers. Or do you expect to enter Paradise, before Allah has distinguished those among you who strive, and before He has distinguished the steadfast?} (Holy Quran 3: 137-142).

Q.200 Are we required to follow in the footsteps of the Prophet (ﷺ), as occurred in his biography?

A.200 The Prophetic Biography of Muhammad (ﷺ) may be considered a truthful image of the immaculate way of life that a Messenger whom Allah has chosen to be a mercy bestowed upon mankind. Therefore, whoever craves success both in this world and in the Hereafter ought to peruse the Prophet's life in order that he may learn the way to worship Allah and call to Allah's way. To comprehend the life that he led is an integral part of the understanding of the teachings of Islam; {You have an excellent example in the Messenger of Allah; for anyone who seeks Allah and the Last Day, and remembers Allah frequently} (Holy Quran 33: 21).

Besides, the Prophetic Biography is indispensable for a careful study and exegesis of the Glorious Qur'an. The Qur'an provides a record of the prominent events and happenings pertaining to the Prophet's life; the Ghazwahs that took place, Da'wah techniques, circumstantial evidence for Revelation, and guidance and legislation principles. The Prophetic Biography, therefore, is virtually the elucidation and explication of the Holy Quran. In other words, to comprehend Islam one needs to comprehend the Holy Sunnah.

The Prophethood period of the Messenger's (ﷺ) lifetime (i.e. the period starting from the Prophethood until he passed away) is to be given special attention. The fact that this latter part of his life covers a lot of the religious rulings, including those holding in peace as well as at war, rulings related to someone's being resident or being on a journey, rulings when healthy as well as when ill, and rulings pertaining to worship as well as transaction, etc. It is such rulings that we do need to observe; incidentally, observance of rulings like these would be rewarding and meritorious.

On the other hand, there are certain aspects of the Prophetic Biography, particularly those of the ante-Prophethood part of his lifetime, which do not involve any religious rulings that a Muslim should be obligated to follow. For instance, his marriage to a Jew or of a Copt, making a living by working as a shepherd and being suckled in the nomadic locality of Bani Sa'd. These are examples of features that Muslims need to know, but they are under no obligation to follow; {Or is it that they did not recognize their messenger, so they are denying him? } (Holy Quran 23: 69).

Q.201 You have said that Muhammad (ﷺ) possessed miracles. However, how can I distinguish between miracles and magic or sorcery?

A.201 A miracle is a supernatural event that is impossible to occur according to ordinary laws. We, as Muslims, do believe that prophets and messengers are supported by miracles from the Almighty. Magic, on the other hand, denotes anything that is occult or that is in a manner that is contrary to its reality. It is a kind of subtle camouflage or some optical illusion. One kind of magic is sorcery. This kind involves the exploitation of spirits on earth, i.e. *Jinn*, by a magician to do what he wants. However, this could never be attainable unless the sorcerer does some blasphemous act or proclaims polytheism. Thus, magic and sorcery are only types of disbelief. Allah describes sorcerers in His Holy Book;

﴿They followed what the *Shayatin* (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). He did not disbelieve, but the *Shayatin* (devils) disbelieve, teaching men magic and such things that came down at Babylon to the two angles, Harut and Marut, but neither of this two angles taught anyone (such things) till they had said, "we are only for trial, so do not disbelieve."﴾ (Holy Quran 2: 102).

Al-Nasaa'iy reported on the authority of Abi-Hurayrah (رضي الله عنه) that the Prophet said, "Whoever ties a knot and blows on it, he has practiced magic; and whoever practices magic, he has committed *shirk*

(polytheism); and whoever hangs up something (as an amulet) will be entrusted to it."

The other kind of magic is the one that causes an optical illusion. A reference to this kind of magic is to be found in the Qur'an when (He [Mousa (Moses)] said: "throw you (first).") So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed great magic) (Holy Quran 7: 116); (They simply *thought* that the ropes and the sticks which they had thrown were in motion) (Holy Qur'an 20: 66).

In summary, let us now identify some differences between a miracle and an act of magic.

1- A miracle is something of Divine origin; it appears in support of a Prophet or a Messenger to show the truthfulness of his Prophethood and of his Message. Hence, the Almighty causes whatever He likes to occur. The Holy Quran abounds in supernatural happenings that do not follow ordinary cosmic laws. By contrast, magic shows the support of Satan to his followers.

2- Allah may allow a miracle to operate at the hands of a righteous and pious worshipper, a prophet, or a messenger, for such person can never be expected to engage in magic, which is disbelief. It might happen that at the hands of a righteous, immaculate worshipper, one who seeks to do only that which pleases his Lord and shuns anything that could incur His wrath, though he is not a Prophet nor a Messenger. In that case, we may attribute such event to what is called *Karamah* (special honor or privilege granted by Allah to someone).

As for magic, sorcery and the like, the act of magic can operate at the hands of a disbeliever, a polytheist or a vicious person who has resorted to Satan rather than to Allah. Therefore, if you happen to note something which you may presume to be supernatural, you should look into the spiritual state of that person. If you can detect righteousness about him you can immediately tell that the event is a kind of reward, a *Karamah*, being granted by Allah to a holy, pious person; it is a *miracle*, if it occurs in connection with a *Prophet* or a *Messenger*, it is a miracle, However, if it turned out that he is a sinner, one who perpetrates all abominable things, then you may be pretty sure that he is a sorcerer or a charlatan.

3- A miracle alters the nature of things, rendering them concrete, tangible reality. When Moses threw his staff, it turned into a real snake that swallowed up the sticks and the pieces of rope of Pharaoh's sorcerers. Incidentally, as sorcerers do not bewitch themselves, they could see the difference. To them, their sticks and pieces of rope remained as they were, but they could immediately notice that Moses' had changed into a real snake.

That is why they fell prostrate, proclaiming their belief in the Lord of all the Worlds; (And the magicians fell down prostrating. They said, "We have believed in the Lord of the Worlds. The Lord of Moses and Aaron.") (Holy Qur'an 26: 46-8).

Sorcery, on the other hand, does not change the nature of things; rather, a sorcerer affects people's senses, so that objects will look different from what they really are. This was the case with Pharaoh's sorcerers, who

had bewitched people's eyes, so that the sticks and the pieces of rope looked like snakes. As a matter of fact, they remained as they had been.

4- A further difference between a miracle and a spell of magic relates to the purpose behind it. A miracle will be used for some noble or beneficent purpose, e.g. restoring eyesight to a blind person, curing a leper, healing someone that is incurably ill, supporting Messengers and helping believers keep on the right track, etc. Nothing can evolve from a miracle save something good. As for sorcery, it is often geared by some evil intent, such as engendering discord between husband and wife leading to separation of the two spouses; it might be geared towards causing people to develop diseases and ailments, which may eventually lead to death.

So, miracles and magic are on opposite sides in their reality, their purposes and the state of their practitioners. They are dissimilar except in some of their apparent effects, but it is easy for anyone with an insight to differentiate between them. If the act is magic, it must pertain to humans; as for the miracle, it is divinely made, and can never be achieved by human beings.

Q.202 Referring to His Prophet Muhammad (ﷺ), Allah says, "And Allah will safeguard you from people." How come, then, that His Prophet was bewitched under the spell of magic, poisoned and had one of his four front teeth broken?

A.202 "And Allah will safeguard you from people," is part of the 67th Qur'anic verse of Al-Ma'idah Chapter – Holy Qur'an chapter 5, which reads as follows: {O, you Messenger! Communicate that which has been revealed to you from your Lord. If you do not, then you will not have conveyed His Message; and Allah will safeguard you from people. Indeed, Allah will not guide people who are disbelievers} (Holy Quran 5: 67). This verse represents an order from Allah the Almighty to His Messenger Muhammad (ﷺ) to go on with his Da'wah and carry on the task of communicating to people that which he has been ordered to communicate. He is required to pay no attention to the enemies or care about their stratagem or plotting against him. Prior to the revelation of the above verse, he used to dread being killed or murdered on account of communicating Da'wah. Thus Allah, Who knows of course that which heaves within himself as well as that which the enemies grudgingly conceal to put an end to his life, has revealed the verse to reassure him that he is under Allah's protection and care. Imam Ahmad reported on the authority of A'ishah (may Allah be pleased with her) that Allah's Messenger (ﷺ) had stayed up one night while she was beside him. She said, "I asked, 'What's your problem, O, Messenger of Allah?'"

He said, "Would to Allah that a righteous Companion of mine could keep a watch on me tonight."

I said, "While I was in such a situation, I could hear the sound of a weapon. He inquired, 'Who is there?'"

He answered, "It's me! I'm Sa'd Bin Malik."

He asked, "What has caused you to come over here?"

He replied, "I have come to keep watch on you, O, Messenger of Allah." Then A'ishah said, 'I could thus hear him produce the deep sleep sound'."

Ibn Abi-Hatim narrated on the authority of A'ishah, who said, "The Prophet (ﷺ) used to be put on watch until the verse 'And Allah will safeguard you from people?' was revealed."

She said: "And thus the Prophet put his head out of the dome (alcove) and said,

'O, you people! Be off for Allah has given us protection'."

Thus what is meant by Allah's safeguarding of his Messenger (ﷺ) is only protection from killing. The Jews, hypocrites and idolaters had made so many attempts to murder him. Had it not been for Allah's protection of His Messenger (ﷺ), he would have been killed in the first few days of his public Da'wah stage. For those who would like to read about such attempts, they may refer to *And Allah will Safeguard You from People* by Ahmad Al-Gada'. The book recounts the attempts at murdering the Prophet (ﷺ), beginning from the carefully planned attempt made by Quraysh, which was an important factor in his emigration to Medina.

It is only normal for all Messengers that they should be put to trial. As Allah says, (Other messengers before you were rejected, but they endured rejection and persecution until Our help came to them. There can be no change to Allah's words. News of the Messengers has already reached you) (Holy Qur'an 6: 34). The Prophet (ﷺ) said, "It is only prophets that are put to trial and adversity and then those who are more

ideal first". The fact that Allah has protected His Messenger (ﷺ) from being killed is exclusive of the Prophet himself only.

Q.203 There has been some controversy and vagueness pertaining to Muhammad's marriage of Zainab Bint Jahsh. Would you please resolve the ambiguity and clarify the misunderstanding involved in this marriage?

A.203 Zainab Bint Jahsh was the daughter of Umaimah Bint Abdul-Muttalib, the Messenger's (ﷺ) Aunt, and the sister of Abdullah Bin Jahsh, who was martyred in the battle of Uhud. The Messenger of Allah married her after his freed slave Zaid Bin Harithah (رضي الله عنه) had divorced her. The marriage was consummated without a human contract; this was because it was Allah that married them. The divine rationale was to put an end to:

(a) The prevailing custom of adoption;

(b) The related custom of forbidding a man to marry the divorced wife of his adopted son, a custom that used to dominate the Arab way of thinking. In order to let all generations know of the Divine Will to terminate the above customs, Allah has revealed the following Quranic verses:

{And (remember) when you said to him (Zaid) on whom Allah has bestowed His Bounty, "Keep your wife for

yourself and fear Allah." But you hid in yourself that which Allah has already made known to you: that He will give her to you in marriage. You feared people saying, "Muhammad (ﷺ) married the divorced wife of his manumitted slave, whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her, we gave her to you in marriage, so that in the future there may be no embarrassment for the believers as regards the marriage of the wives of their adopted [sons when the latter have divorced them]. And Allah's Command must be fulfilled. There is no blame on the Prophet (ﷺ) in that which Allah had made lawful for him. That has been Allah's Way with those (Prophets) of old who have passed away. And the Command of Allah is a decree determined} (Holy Quran 33: 37-8).

The Qu'anic verse is clear and self-explanatory. In brief, it tells us that the Prophet (ﷺ) did conceal [something], but as soon as this is said, we are told that Allah, glorified be He, has already made [the whole story] manifest. When we examine all the details given, we clearly discover that Zainab is (in fulfillment of Allah's Will) simply going to be the wife of Muhammad (ﷺ). I call upon all who have such doubts to reconsider their attitude to Allah and His Holy Prophet and to abstain from doing him injustice or saying anything improper, which can disparage his infallible character. Let us now have a detailed account of this blessed marriage.

Zaid Bin Harithah was an Arab from Bani Kalb tribe. It so happened that, as a consequence of a raid made by a tribe against his folks,

he was taken as captive. As was customary among people in the Arabian Peninsula before the advent of Islam, Zaid was sold, only to be purchased by Hakim Bin Hizam (ﷺ), on behalf of his Aunt Khadeejah (may Allah be pleased with her), whom she gave him as a gift to the Messenger of Allah (ﷺ). Meanwhile, his family looked for him for some time to have him back with them until they knew of his whereabouts, Mecca. Hence, they went to ask the Messenger of Allah (ﷺ) to return their son to them. They requested him, pointing out that, being the people of the Sacred Mosque, they do deserve such a magnanimous and noble deed. In response, Allah's Messenger (ﷺ) offered another idea. He suggested that Zaid might be called and given the option between either going with his father and family, or staying on with Muhammad (ﷺ). Much to his family's surprise, Zaid opted to keep with Muhammad, owing to his good manners, his affability and his kindness with others.

"Would you rather choose slavery than freedom?" They protested.

As a reward for him, the Messenger of Allah (ﷺ) proclaimed at Quraysh's Club that Zaid was his son, and that he is entitled to inheritance as well as to being inherited by his "father". This is why he was called Zaid Bin Muhammad. With the advent of Islam, Zaid was the first freed slave to embrace Islam. When Zaid grew up (under his care), the Prophet (ﷺ) undertook to get Zaid to be married to his Aunt's daughter Zainab. That the Messenger of Allah should be keen on effecting a marriage of such a socially mismatched couple, where a slave of a modest social class could attain such an honorable prestige through

marrying a Qurayish lady from a noble descent like Zainab, was then too degrading for her to be acceptable.

A descendant of Quraysh, a most honorable tribe, she took pride in her ancient lineage and her noble descent. Hence the Almighty revealed the following verse, {It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision} (Holy Quran 33: 36).

That the decision has been resolved by the Divine Will, she had to acquiesce, no matter how reluctant she was. However, she would look down on him as inferior, snobbishly treat him as beneath her and hurt his feelings. Therefore, Zaid complained to the Messenger, who commanded him to keep her to himself, and to fear Allah.

Through divine inspiration, the Prophet had learnt that Zaid would eventually divorce Zainab, and that he (ﷺ) would marry her. However, he did not tell anyone.

According to the prevalent customs at the time, it was improper for anyone to marry the wife of his adopted son. For this reason, the Prophet did not want anyone to know about that:

{But you hide in yourself [what Allah has made known to you, namely that He will give her to you in marriage] that which Allah will make manifest. You feared people [saying, "Muhammad (ﷺ) married the divorced wife of his manumitted slave"] whereas Allah has a greater right that you should fear Him} (Holy Quran 33: 37).

Some calumniators have deliberately distorted the truth about the story. The unfair misinterpretation of the Quranic verse "and you hide in yourself that which Allah will make manifest" in terms of something ignoble. If the Prophet had been in love with Zainab, for example, what could have prevented him from marrying her, as she was his cousin, and he had seen her several times in Mecca and Medina before the Veil Verse was revealed? The thing that Allah made manifest was marriage, rather than love. Such calumniators seek to question the Prophet's honesty, neglecting the fact that he is the purest human being ever. As they had an unhappy marriage, Zaid divorced Zainab, and when her *iddah* (period during which a widow or a divorcee may not remarry) was over, the Prophet got married to her, as he had been ordered by the Almighty; {Then, when Zaid ended his relationship with her, We gave her to you in marriage} (Holy Quran 33: 37).

The rationale behind this marriage was that Allah the almighty decreed to invalidate two deeply-rooted customs that had been handed down from Pre-Islamic culture: forbidding the adopter from getting married to his adoptee's divorced wife; boasting about one's descent and ancestors. Allah says: {The best among you in the sight of Allah is the most righteous} (Holy Quran 49: 13).