

himself down again.^[1] He ﷺ was quoted as saying, "I will not leave this place until Allah accepts my repentance for what I did." At the end of those nights, just before daybreak, Umm Salamah ﷺ heard the Messenger of Allah ﷺ laughing. She ﷺ said, "What are you laughing about, O Messenger of Allah?" He ﷺ said, "Abu Lubaabah's repentance has been accepted." She ﷺ said, "O Messenger of Allah, should I not give him the glad tidings thereof?" He ﷺ said, "Yes, if you wish." She ﷺ went to the door of her apartment and called out, "O Abu Lubaabah, rejoice, for Allah has accepted your repentance."

Everyone raced to release him, but he ﷺ refused their help, saying, "No, by Allah, let it be the Messenger of Allah ﷺ who releases me with his own hand." When the Prophet ﷺ passed by him as he ﷺ was leaving for the morning prayer, he ﷺ untied him.

Because he repented sincerely, Allah ﷻ honoured him by letting him know, through revelation to the Prophet ﷺ, that his repentance had been accepted. True, Abu Lubaabah's sin affected not only him but the entire Muslim population, since he ﷺ had given away a sensitive military secret; but afterwards, he ﷺ didn't try to hide his mistake from the Prophet ﷺ; he could have, if he wanted to, returned to the Muslims and pretended that he had fulfilled his duty as an emissary of the Messenger of Allah ﷺ; that wouldn't have been difficult, because he ﷺ was the only Muslim who went and because he could simply have asked the leaders of Banu Quraizah to keep his mistake a secret. But he ﷺ remembered the fact that Allah ﷻ knew both his outer actions and his inner secrets; furthermore, he ﷺ remembered the great right the Prophet ﷺ had over him, having honoured him by trusting him with an important secret. Upon remembering these things, Abu Lubaabah ﷺ was overcome by regret; he admitted his error and proceeded immediately to punish himself without waiting for anyone else to do the same to him. Abu Lubaabah ﷺ thus

^[1] Refer to *Al-Mustafaad Min Qisas Al-Qur'an* (2/286).

applied the meanings contained in the saying of Allah ﷻ:

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝١٧﴾

"Allah accept only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise." (Qur'an 4: 17)

To be sure, only a person of faith (Eemaan) would have done what Abu Lubaabah ﷺ did; he simply could not bear walking in the streets, conducting business in the marketplace, or sitting down comfortably in his home while the sin of revealing the Prophet's secret hung over his shoulder.

Having seen Abu Lubaabah ﷺ suffer for six days, everyone was happy when the announcement was made that his repentance was accepted: The Prophet ﷺ laughed, Umm Salamah ﷺ enthusiastically conveyed the news to Abu Lubaabah ﷺ, and the Companions ﷺ raced to release him. Allah ﷻ revealed this Verse about Abu Lubaabah ﷺ:

﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخطفَكُمْ النَّاسُ فَتَأُونَهُمْ وَأَيْدِيكُمْ يُنْصِرُهُ. وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ۝٢٦﴾

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful." (Qur'an 8: 26)

And regarding Abu Lubaabah's repentance, Allah ﷻ revealed the following Verse:

﴿وَأَٰخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَءَاخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝١٠٢﴾

"And (there are) others who have acknowledged their sins, they

have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 9: 102)

Some Of The Virtues Of Sa’d Ibn Mu’aadh ﷺ

Much that happened during the Battle of the Confederates proved not only Sa’d’s commitment to serving Islam, but also his high ranking with Allah ﷻ. For example, Allah ﷻ answered the following supplication that Sa’d ﷺ made after he ﷺ was wounded: “O Allah, if you will make the war with the Quraish last any longer, keep me alive for it. For indeed, the people I most love to fight and struggle against are those who have harmed your Messenger ﷺ, disbelieved in him, and expelled him (from his homeland). O Allah, and if you are going to cause an end to the war that is being waged between us and them, then make it martyrdom for me, but do not make me die until you give me complete satisfaction regarding Banu Quraizah.”^[1] His wound closed up, and it looked like Sa’d ﷺ was on the road to recovery. He ﷺ then received complete satisfaction regarding the treachery committed by Banu Quraizah’s tribesmen, for he ﷺ was the one who was appointed to render a judgment against them. Without fearing the blame or reproach of any person, he rendered a just judgment, one that coincided exactly with the judgment that Allah ﷻ rendered against them.

When Sa’d ﷺ came to render judgment, the Prophet ﷺ bestowed two great honours upon him by saying to his Companions ﷺ, “Stand up before your chief.”^[2] The first honour was making the Companions ﷺ stand up before him, and the second honour was calling him the chief of the Companions ﷺ.

After the judgment against the Jews of Banu Quraizah had been executed, Sa’d ﷺ raised his hands to make another supplication.

^[1] This narration is related in *At-Tirmidhee*; *Mujmaa’ Az-Zawaa'id*; *Musnad Imam Ahmad*; and *As-Seerah An-Nabawiyyah* by Ibn Hishaam.

^[2] Refer to *Ibn Hishaam’s As-Seerah An-Nabawiyyah* (3/263); this narration is also related in both *Saheeh Bukhaaree*, *Saheeh Muslim*, and *Abu Daawood*.

He ﷺ said, "O Allah, I indeed think that You are causing an end to the war between us and them (the Quraish). If You are indeed causing an end to the war between us and them, then cause my wound to flare up and make me die because of it."^[1] Again, his supplication was answered. That very night, his wound flared up and he died – may Allah have mercy on him.^[2]

The deeds of the Companions ﷺ were greatly superior to ours, and so were their supplications. We ask for many things, and righteous people among us still might pray for martyrdom, but Sa'd's supplication went even beyond that. Understanding his purpose and responsibility in life, he ﷺ didn't just ask to achieve martyrdom; he ﷺ also asked to be able to complete his mission in life before being granted martyrdom. Each and every Muslim has a duty towards the Muslim nation; Sa'd ﷺ took that duty very seriously until his dying breath.

Even when Sa'd ﷺ asked for an extension in his life, he ﷺ didn't do so because he longed to remain in this world; rather, he did so in order to fulfill his responsibilities before he ﷺ died. As soon as Banu Quraizah received their due punishment and Sa'd ﷺ realized that the war between the Muslims and the Quraish was soon coming to end, he ﷺ began to think about his own welfare, desiring martyrdom, and asking Allah ﷻ to grant it to him by saying, "Cause my wound to flare up and make me die because of it."

Just from studying the Battle of the Confederates, we can see that Sa'd ibn Mu'aadh ﷺ was a person whose supplications were answered. If he ﷺ swore by Allah ﷻ that something would happen, Allah ﷻ would make sure his oath became fulfilled. Sa'd ﷺ asked Allah ﷻ to grant him satisfaction regarding Banu Quraizah. Allah ﷻ not only granted him the satisfaction of seeing them pay for their crime against the Messenger of Allah ﷺ and the Muslims; He ﷻ also left the matter of deciding the fate of Banu Quraizah completely in Sa'd's hands. And what was most

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/275).

^[2] Refer to *Fiqhus-Seerah* by Al-Bootee (pg. 228).

amazing about this blessing was that it was the leaders of Banu Quraizah themselves who asked that Sa'd ؓ, and no one else, render a judgment upon them.

When Sa'd's wound flared up, his people carried him to the district of Banu 'Abdul-Ashhal. As soon as the Prophet ﷺ found out about Sa'd's worsening condition, he ﷺ instructed his Companions ؓ to accompany him towards where Sa'd ؓ was. The Prophet ﷺ walked so fast that while the Companions ؓ were trying to keep up with him, their outer robes fell off and their sandals started to break apart. They ؓ complained about that, and he ﷺ said, "Verily, I fear that the angels (of death) will beat us (to him) and that they will wash him just as they washed Hanzalah (i.e., he ﷺ wanted to arrive there and see him before he died)." By the time the Prophet ﷺ arrived at the house, Sa'd ؓ was being washed and his mother was crying.

The Prophet ﷺ said, "Every woman who wails for the deceased lies, except for the mother of Sa'd." He ﷺ then left with Sa'd's body, and the people said to him, "O Messenger of Allah, we have never carried a corpse that was lighter than his is." The Prophet ﷺ responded, "And what should prevent him from being so light, for such and such angels descended, having never descended before this day, and carried him with you."^[1]

In *Sunan An-Nasaaee*, in a narration related by Ibn 'Umar ؓ, the number of angels that participated in the funeral procession of Sa'd ؓ is mentioned. In that narration, the Prophet ﷺ said, "This righteous slave (Sa'd ؓ) for whom the Throne moved, for whom the doors of the sky opened up, and whose (death) was attended by seventy-thousand angels – angels that never descended to the earth prior to that – was pressed with an embrace (upon his death) and was then released."^[2]

According to a narration that is related by 'Abdullah ibn

^[1] Refer to *Siyyar 'Alaam An-Nubalaa* (1/287) and to *As-Suyootee's Al-Jaamai' As-Sagheer*; and the chain of this narration is *Hasan* (acceptable).

^[2] Refer to *Siyyar 'Alaam An-Nubalaa* (1/295) and *An-Nasaaee* (4/100). The chain of the *Hadeeth* is authentic.

Shaddaad, the Messenger of Allah ﷺ entered the house just as Sa'd's soul was being removed from his body. The Prophet ﷺ said, "May Allah reward you well. You indeed fulfilled what you promised Him (Allah), so may Allah fulfill for you what He promised you."^[1]

After Sa'd ؓ died, the Prophet ﷺ would praise him a great deal in the presence of his Companions ؓ, primarily to acquaint people with his deeds so that they could then emulate him.^[2] In an authentic *Hadeeth*, the Messenger of Allah ﷺ said, "The Throne of the Most-Merciful trembled for the death of Sa'd ibn Mu'aadh."^[3] And according to another *Hadeeth*, Al-Baraa' ibn 'Aazib ؓ said, "A robe made of silk was given as a gift to the Messenger of Allah ﷺ, and the Companions ؓ began touching it, becoming amazed at its softness. The Prophet ﷺ then said to them, 'Are you amazed at the softness of this? Verily, the handkerchiefs of Sa'd ibn Mu'aadh in Paradise are better and softer than this.'^[4]

Even with his wonderful qualities, many sacrifices, and amazing deeds, all of which were for the service of Allah's religion, Sa'd ؓ still had to be pressed and embraced upon entering his grave. This should cause a great deal of worry and introspection, not to mention many sleepless nights, for the likes of us, whose good deeds do not even nearly measure up to those of Sa'd ؓ, and whose sins are much greater than his.

When the Muslims reached the grave of Sa'd ؓ, four of them descended into it: Al-Haarith ibn Aus ؓ, Usaid ibn Hudair ؓ, Abu Naailah Salkaan ؓ, and Salaamah ibn Waqsh ؓ; meanwhile, the Messenger of Allah ﷺ remained standing (over

^[1] Refer to *Siyyar 'Alaam An-Nubalaa* (1/288) and to *Al-Muttaqee Al-Hindee's Kanz Al-'Ammal*; the narrators of this *Hadeeth* are all trustworthy.

^[2] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (6/171).

^[3] *Saheeh Muslim* (2466); this *Hadeeth* is also related in *Saheeh Bukhaaree* and *Sunan Ibn Maajah*.

^[4] *Saheeh Bukhaaree* (2468); Ibn Maajah, *At-Tirmidhee*, and *An-Nasaee* also related this *Hadeeth*.

the grave). Then when Sa'd ؓ was placed in his grave, the Prophet's face changed colour. He made *Tasbeeh* (i.e., he said, 'Subhaanallah,' or How perfect Allah is!) three times. The Muslims did the same until Al-Baqee' (the graveyard in Al-Madeenah) began to shake. The Prophet ﷺ then made *Takbeer* (i.e., said, 'Allahuakbar,' or Allah is the Greatest) three times, and the Muslims did the same. The Prophet ﷺ was asked about that, and he ﷺ said, "The grave was made narrow for your companion, and he was pressed with an embrace. Had anyone been saved from that (experience), he would have been saved from it. Then Allah caused him to be released from that embrace."^[1]

Sa'd ibn Mu'aadh ؓ was martyred in the prime of his youth, for he ؓ was thirty-seven years old when he ؓ breathed his last breath. In this context, we should remember that he ؓ was the leader of his tribe; in fact, Sa'd ؓ led his people in his twenties, a feat that is truly impressive, considering how one's true and complete potential is reached only at the age of forty. Allah ﷻ said:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ
وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ
أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُنْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥﴾﴾

"And We have enjoined on man to be dutiful and kind to his parents. Is mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do

^[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/77), in which this narration is mentioned, though the author of that book took it from *Musnad Imam Ahmad* (6/141).

righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." (Qur'an 46: 15)

In terms of appearance, Sa'd ؓ was white-skinned, tall, and handsome, with a beautiful beard.^[1] In terms of his achievements, the list is very long; it is sufficient here to mention that he died a martyr, the Throne trembled for his death, thousands of angels attended his funeral, and the Prophet ﷺ confirmed that he ؓ was in Paradise. May Allah ﷻ have mercy on him, and may Allah ﷻ be pleased with him.

The Deaths Of Huyai Ibn Akhtab And Ka'ab Ibn Asad

1) The Death of Huyai ibn Akhtab An-Nadree

In his *Musannaf*, Abdur-Razzaaq related from Sa'eed ibn Al-Musayyib an account of certain things that happened during the Battles of the Confederates and Banu Quraizah. According to that narration, Huyai ibn Akhtab of the Banu An-Nadeer tribe travelled away from Al-Madeenah, as did everyone from the confederate army. When Huyai reached Ar-Rauhaa, he remembered the pledge he made to the people of Banu Quraizah. And so he returned to Al-Madeenah and entered one of the fortresses of Banu Quraizah, deciding to stay with them until the end.

Later on, when Banu Quraizah surrendered, Huyai, who was tied up, was taken to be killed. He said to the Prophet ﷺ, "Lo, by Allah, I do not blame myself for showing enmity towards you; nonetheless, the reality is that when one abandons Allah, one is abandoned himself (as I have become)." The Prophet ﷺ then gave the order, and Huyai was struck in the neck with a sword.^[2]

^[1] Refer to *Siyyar 'Alaam An-Nubalaa* (1/290).

^[2] Refer to *Musannaf 'Abdur-Razzaaq* (5/371) (9737). Also, refer to *Al-Qurtubee* (to the *Tafseer* of Verse number nine of Chapter *Al-Ahzaab*), *At-Tabaree*, and *Al-Bidaayah Wan-Nihaayah*.

But just before Huyai was executed, he stood before the people and said to them, "O people, there is nothing the matter with the command of Allah: A book, a decree, and a slaughter that Allah has written upon the Children of Israel." He then sat down and was struck in the neck with a sword.^[1]

A Few Lessons from the Story of Huyai's Death

a) Only the Plotter Himself, in the End, is Afflicted by His Evil Plotting

Arab and Jewish tribes united in a war against Islam, and during that war, the leaders of the Jewish tribe of Banu Quraizah were convinced that it was necessary for them to break their treaty with the Messenger ﷺ and to attack him from the rear of his army. But in the end, their evil plotting did not avail them in the least; what was worse, their plotting led to their own destruction.

Allah ﷻ does not forget about wrongdoers and transgressors, though it is true that He ﷻ gives them respite and brings them to their destruction by degrees. In the end, when He ﷻ seizes them, "His Seizure is painful and severe." Allah ﷻ said:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾
 ﴿١٠٢﴾

"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe." (Qur'an 11: 102)

And the Prophet ﷺ said, "Verily, Allah gives respite to the wrongdoer, but then when He seizes him, He ﷻ does not let him escape."^[2]

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/265); also, refer to *Al-Qurtubee* (to the *Tafseer* of Verse number nine of Chapter *Al-Ahzaab*), *At-Tabaree*, *Al-Bidaayah Wan-Nihaayah*, and a book titled "Muhammad ﷺ" (by Muhammad Ridaa).

^[2] Refer to *Saheeh Bukhaaree*, to the chapter titled, (Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong). Also, refer to *As-Siraa' Ma'al Yahood* by Abu Faaris (2/112).

b) Hardness of Heart, and Hardness of Will

Upon his death, Huyai showed a good degree of fortitude, not wanting that anyone should take pleasure in his death. Huyai had no doubt that he was a wrongdoer and that he alone had brought about his own destruction; but even still, he died being proud of his sins, and it is this arrogance that led him to the Hellfire. In short, he was a man who worshipped his desires, and not his Lord. Allah ﷻ said:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَفَّيَهُ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ٢٣﴾

"Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?" (Qur'an 45: 23)

c) Whoever Abandons Allah Becomes Abandoned Himself

When Allah ﷻ abandons a person, that person can have no helper or defender who will save him. Allah ﷻ said:

﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ١٦٠﴾

"If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust." (Qur'an 3: 160)

No power on earth or in the heavens could have saved Huyai from his humiliating end, and he was very well aware of that reality. None can ward off Allah's Decree; whatever He ﷻ wills to happen, happens. Allah ﷻ said:

﴿وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١٧﴾

"And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things." (Qur'an 6: 17)

2) The Death of Ka'ab ibn Asad Al-Qurazee (Al-Qurazee Means that he was a Member of the Banu Quraizah Tribe)

Ka'ab ibn Asad, the chief of Banu Quraizah, was taken away to be killed. Before the execution took place, the Messenger of Allah ﷺ engaged in a discussion with Ka'ab.

"(Are you) Ka'ab ibn Asad?" The Messenger of Allah ﷺ asked.

"Yes, O Abul-Qaasim," replied Ka'ab.

"You did not benefit from the advice that Ibn Khuraash gave you," said the Messenger of Allah ﷺ. "He believed in me. And did he not order you to follow me and to convey greetings of peace from him once you saw me?"

"By the Torah, yes indeed, O Abul-Qaasim" admitted Ka'ab. "I would have followed you, had I not feared being shamed by the Jews for fleeing in terror from the sword (from fighting). And so I am upon the religion of the Jews." The Messenger of Allah ﷺ then gave the order, and Ka'ab was executed.^[1]

Books of *Seerah* relate that the Jews of Banu Quraizah sent one group after another to be killed. Those whose turn had not come said to their leader, "O Ka'ab, what do you think is being done to us?"

Ka'ab replied, "Will you continue to lack understanding in every situation? Do you not see that those of you who are taken away do not return? By Allah, it is death (for us all)."^[2]

From the above-mentioned narrations it is clear that Ka'ab blindly followed his religion, knowing fully well that he was upon falsehood. All along, he knew that Prophet Muhammad ﷺ was indeed the Messenger of Allah ﷺ; nonetheless, he refused to enter

^[1] Refer o *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/368).

^[2] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/368).

the fold of Islam, fearing that he would then be ostracized by his fellow tribesmen. He didn't believe because he loved praise, and he ardently wanted to remain a revered member of his tribe. That he placed such worldly concerns over following the truth attests to his weakness, foolishness, and utter cowardice.^[1]

Thaabit Ibn Qais ؓ Intercedes For Az-Zubair Ibn Baataa, And Salmah Bint Qais ؓ Intercedes For Rifaa'ah Ibn Samaa'al

1) Thaabit's Intercession for Az-Zubair ibn Baataa

Thaabit ibn Qais ibn Shimaas approached the Messenger of Allah ﷺ and said, "Donate Az-Zubair the Jew to me (grant him his freedom for me), so that I can reward him for the help he gave me on the Day of Bu'aath (a war that took place prior to the advent of Islam)." The Prophet ﷺ granted Thaabit's wish.

Thaabit ؓ went to Az-Zubair ibn Baataa and said, "Do you know me?" Az-Zubair said, "Yes, and does a man not recognize his own brother?" Thaabit ؓ said, "I wanted to reward you today for the help you had provided me with on the Day of Bu'aath," to which Az-Zubair responded, "Then do so, for the generous one rewards another generous one." Thaabit ؓ said, "I have done so. I asked the Messenger of Allah ﷺ (for your release), and he granted you your release for me."

Az-Zubair was then freed, but it seems that he still did not know that his fellow tribesmen were being killed. He said to Thaabit ؓ, "I have no one to steer me (perhaps he was blind, which explains why he said this; and Allah knows best), and you have taken my wife and son." Thaabit ؓ returned to the Messenger of Allah ﷺ and asked that, for his sake, the Prophet ﷺ order for the release of Az-Zubair's wife and son. Then returning to Az-Zubair, Thaabit ؓ said, "The Messenger of Allah ﷺ has returned to you your wife and son."

^[1] Refer to *As-Siraa' Ma'al Yahood* (2/115).

But still, Az-Zubair was not satisfied. He said, "There is a garden that belongs to me, and in it are bunches (of fruit). My family and I have no means of livelihood except for that garden." Thaabit ؓ returned to the Prophet ﷺ, who gave him the garden as a gift. Thaabit ؓ returned to Az-Zubair and said, "The Messenger of Allah ﷺ has indeed returned to you your family and your wealth, so embrace Islam, and consequently achieve safety (from Allah's Punishment)."

Az-Zubair asked, "What happened to my two companions who were sitting with me?"^[1] Here, he was referring to two men of his tribe. Thaabit ؓ said, "They have been killed. They are done with, but perhaps Allah ﷻ has kept you alive for a good purpose." Az-Zubair said, "By Allah, O Thaabit, I ask you by the help I extended to you on the Day of Bu'aath, make me join them! For indeed there is no goodness to life without them." Thaabit ؓ mentioned that to the Messenger of Allah ﷺ, who then gave the order, upon which Az-Zubair was executed.^[2]

2) Salmah bint Qais's Intercession for Rifaa'ah ibn Samaa'al

Islam honours women and gives them the right to intercede on behalf of others. Salmah bint Qais ؓ applied this right shortly after the Battle of Banu Quraizah. Salmah ؓ was the sister of Sulait ibn Qais ؓ, and was one of the aunts – from the mother's side – of the Messenger of Allah ﷺ. She ؓ had made the woman's pledge of allegiance to the Prophet ﷺ. After the surrender of Banu Quraizah, a Jewish man named Rifaa'ah ibn Samaa'al Al-Qurazee asked Salmah ؓ to try to get him asylum, for he knew her family during the pre-Islamic days of ignorance. Salmah ؓ went to the Prophet ﷺ and said, "May my mother and father be sacrificed for you, bestow upon me Rifaa'ah (i.e., free him for me), for indeed,

^[1] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/372).

^[2] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/373); also, refer to *As-Seerah* by Ibn Hishaam, to the chapter titled, "The Battle of Banu Quraizah in the Year 5 H, and the Story of Az-Zubair ibn Baataa."

he claimed that he would pray and eat from the meat of camels.” The Prophet ﷺ then freed Rifaa’ah for her.

The Manners Of Disagreeing

As the Muslims were preparing to march towards the district of Banu Quraizah, the Prophet ﷺ said to them, “Let no one (among you) pray ‘Asr until (you reach) Banu Quraizah.”^[1] The Companions ﷺ disagreed about the meaning of this command. Some of them felt that the Prophet ﷺ was simply trying to encourage them to get to their destination as quickly as possible – before sunset, preferably – and that he ﷺ did not literally mean that they should not pray ‘Asr on time. These Companions ﷺ stopped and prayer ‘Asr on time before they reached Banu Quraizah. Others understood the Prophet’s command literally: They were not to pray until they reached Banu Quraizah. The time for ‘Asr came and went, and they didn’t pray it because they had not yet reached their destination. Only after they reached Banu Quraizah did they pray ‘Asr.

Once everyone reached Banu Quraizah, the Prophet ﷺ reproached neither of the two groups, which established an important precedent in Islamic legislation – the precedent of having disagreements about secondary issues in Islamic jurisprudence and of recognizing the fact that the proponents of each opinion (if they try their best to arrive at the truth) are rewarded.

This incident is referred to during the discussion of a variety of issues in Islamic jurisprudence. For one thing, it establishes the permissibility of deducing laws from the Qur’an and *Sunnah*. Also, it shows us that it is not possible for Muslim scholars to end their disagreements about secondary issues in jurisprudence – and there is nothing wrong in that. To try to end such disagreements is a foolish waste of time. For whenever there is a case in which scholars have to derive

^[1] *Saheeh Bukhaaree* (4119).

laws from their understanding of revealed texts, they will often disagree, an inevitable outcome given the disparity in understanding and intelligence among human beings. Had it been possible for the scholars of our generation to end such differences, the same would have been accomplished during the lifetime of the Companions ؓ. But even they disagreed about a number of issues in jurisprudence. A scholar who judges by the literal meaning of a revealed text cannot be blamed, and the same goes for a scholar who derives a more specific and less literal ruling from a revealed text. Whoever is wrong in a given issue has no sin upon him for that, because the Prophet ﷺ said, "If a judge rules, having tried his best (to arrive at the correct ruling), and is then correct (in his ruling), then he has two rewards. And if he judges, having tried his best (to arrive at the correct ruling), but then is wrong (in his ruling), then he has one reward."^[1]

Al-Haafiz Ibn Hajar (may Allah have mercy on him) commented on this story, saying,

The deduction from this story that every *Mujtahid* (Scholar who tries his best to arrive at a correct ruling in issues of jurisprudence) is always correct (in his opinions) is far from being plain. The story only proves that one who tries his best and works diligently to arrive at a correct ruling should not be scolded, blamed, or reproached; or in other words, (regardless of whether he is right or wrong in his ruling,) he has not sinned (as a result of his ruling). In a nutshell, the story describes how some Companions ؓ took to a literal understanding of what the Prophet ﷺ said, not minding that the time for prayer was finished, because they gave precedence to a later prohibition (not to pray until they reached Banu Quraizah) over a previous prohibition – the prohibition of delaying prayer until after its timing has ended. Their opinion was also based on the idea that, if one is busy in a military matter,

^[1] *Saheeh Bukhaaree*, chapter, "The Reward of the Judge Who Tries His Best (to Arrive at the Truth), When He is Correct or Wrong." Also, refer to *Muslim*, *At-Tirmidhee*, *Ibn Maajah*, *An-Nasaaee*, and *Musnad Imam Ahmad*.

one may delay the prayer, which is exactly what they had to do during the days of (the siege at) the trenches. Other Companions ؓ did not take to a literal understanding of the prohibition; rather, they felt that the Prophet ﷺ gave that command simply to encourage them to hurry and to arrive at Banu Quraizah as soon as possible. The conclusion drawn from this story by the majority of scholars is that one does not sin when one tries one's best to arrive at the correct view in a given matter; this is because the Prophet ﷺ reproached neither of the two groups. Had any of them sinned (in praying on time or in delaying prayer until they reached Banu Quraizah), the Prophet ﷺ would have reproached specifically those who had sinned (i.e., those who were wrong; but he ﷺ didn't; hence the aforementioned conclusion).^[1]

Distributing The Spoils Won From Banu Quraizah, And The Islam Of Raihaanah Bint 'Amr ؓ

1) Distributing the Spoils Won from Banu Quraizah

The Companions ؓ set about the task of gathering all of the wealth that was left behind by the people of Banu Quraizah. These are some of the things they gathered: one thousand five-hundred swords; two-thousand spears; three-hundred pieces of armour; one thousand five-hundred shields; many camels and sheep, as well as a large quantity of furniture and cooking pots and cups; in terms of property, many houses and fortresses; and many vessels of alcohol. All moveable goods – such as weapons and furniture – were distributed among soldiers from the *Muhaajiroon* and the *Ansaar* who attended the battle; four-fifths of the spoils were given to them. A horse was allocated two shares, and a man going on foot was allocated one share; therefore, a rider was given a total of three shares, one for himself and two for his horse, while everyone else was given one share only. As for the one-fifth that remained, it belonged to Allah and

^[1] A truncated version of what is written in *Fathul-Baaree* (7/473), in the explanation of *Hadeeth* number: 4119.

his Messenger ﷺ and was distributed according to principles outlined in the Qur'an.^[1]

As for the alcohol that the Muslims found, they took nothing from it; they didn't even benefit from it by selling it; rather, they spilled it all. The Prophet ﷺ allocated a share for Suwaid ibn Khallad, who was killed by the only Jewish woman that was executed; Suwaid's share was given to his inheritors. Another Companion who died during the siege of Banu Quraizah was similarly allocated a share.^[2] The Prophet ﷺ also answered the request of those women who were present but who had not been allocated a share; among those women were Safiyyah bint 'Abdul-Muttalib, Umm 'Ammarah, Umm Sulait, Umm Al-'Alaa, As-Sumairah ibn Qais, and Umm Sa'd ibn Mu'aadh.

As for immovable wealth – land and homes – the Messenger of Allah ﷺ gave it all to the *Muhaajiroon*, to the exclusion of the *Ansaar*; and he ﷺ ordered the *Muhaajiroon* to return to the *Ansaar* all of the date-palm trees and land that they previously took from them; the arrangement, therefore, was that the land they borrowed was not theirs; they simply had a right to live on it and eat from its fruits. But now they didn't need that arrangement anymore, since all of the land and homes of the Banu Quraizah tribe was given to them. Allah ﷻ said about the property of Banu Quraizah:

﴿وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْشُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا﴾ (٢٧)

"And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things." (Qur'an 33: 27)

Regarding Allah's saying, "And a land which you had not trodden (before)," scholars of *Tafseer* have mentioned that it is the

^[1] Refer to *As-Siraa' Ma'al Yahood* (2/96,97).

^[2] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/375).

land of Khaibar; if that is the correct meaning of the phrase, then Muslims were being told that they would soon conquer Khaibar. Nonetheless, the context of the Verse seems to indicate that "a land which you had not trodden (before)" refers to property owned by Banu Quraizah that was situated far away from their homes. The Muslims gained that property without having to fight a battle. Because of what happened to the owners of that property, the Prophet ﷺ sent Sa'd ibn 'Ubaadah ؓ to Ash-Sham (Syria and surrounding regions) to sell it and to use the proceeds to buy weapons and horses that Muslims could use in future battles.

2) The Islam of Raihaanah ؓ

One of the female captives of Banu Quraizah was Raihaanah bint 'Amr ibn Khunaafah ؓ, who was from the Banu 'Amr clan of the Banu Quraizah tribe. Once she embraced Islam, the Prophet ﷺ wanted to marry her. But first she hesitated and remained upon her previous religion for a while. Then Allah opened her heart to Islam, and she ؓ became a Muslim. She was sent to the house of Umm Mundhir bint Qias ؓ, where she remained until she went through her menstrual cycle. After her period of menstruation ended, the Messenger of Allah ﷺ went to her and gave her a choice: Either he ﷺ would free her and marry her, or she could remain under his ownership. She ؓ chose to remain under his ownership.^[1]

^[1] Refer to *As-Siraa' Ma'al Yahood* (2/98). Also, refer to Ibn Katheer's *Al-Bidaayah Wan-Nihaayah* and to Ibn Hishaam's *As-Seerah An-Nabawiyyah*.



**The Period Between The Battle
Of The Confederates And
Al-Hudaibiyyah**





The Prophet's Marriage To Zainab Bint Jahsh ﷺ

The Prophet ﷺ continued to send out military units and establish the foundations of a strong nation. At the same time, more and more Islamic legislations were revealed and the complete form of Islamic Law began to take shape.

After the Battle of the Confederates, certain key laws were revealed; for example, the system of adoption was abolished, the legislation of *Hijaab* was revealed, the rules of holding marriage banquets were explained, and customs that conflicted with the spirit of Islamic law were prohibited.

The Prophet's marriage to Zainab bint Jahsh ﷺ alone contained in it many important lessons and rulings that remained a permanent fixture in the teachings of Islam. So here now is the story of the Mother of the Believers, Zainab bint Jahsh ﷺ.

Her Name And Lineage

Her full name is Zainab bint Jahsh ibn Ribaab ibn Ya'mar Al-Asadiyyah ﷺ, and she ﷺ was sister to both 'Abdullah ibn Jahsh ﷺ and Himah bint Jahsh ﷺ. Her mother was Ameemah bint 'Abdul-Muttalib ibn Haashim ibn 'Abd-Manaaf ibn Qusai, who was the aunt of the Prophet ﷺ and the sister of Hamzah ibn 'Abdul-Muttalib ﷺ.^[1] Zainab ﷺ, therefore, was the first cousin of the Prophet ﷺ.

^[1] Refer to *Al-Istee'aab Fee Ma'rifatul-Ashaab* by Ibn 'Abdul-Barr (1/372).

It is said that, originally, her name was Barrah, and that the Prophet ﷺ then named her Zainab ؓ; and her *Kunyah* (a title with which one is, most of the time, ascribed to one's son or daughter) was Umm Al-Hakam.^[1]

Zainab ؓ was among the first group of people who migrated to Al-Madeenah, and she ؓ was a very pious woman ؓ. During the day, she fasted; and during the night, she ؓ stood up to pray; and she ؓ was generous to others and frequently gave charity to the poor and needy. 'Aishah ؓ, the Mother of the Believers, said, "The Messenger of Allah ﷺ (once) said (to us, his wives), 'The quickest of you to reach me [in the afterlife (i.e., the first to die after me)] is the one among you who has the longest hand.' So they (i.e., the Prophet's wives) extended (their arms) to see who among them had the longest hand." They took the Prophet's statement literally, but he ﷺ intended an altogether different being. To be long in the hand was a phrase used to express generosity and the giving of charity; therefore, the Prophet ﷺ was saying that the first of them to reach him in the Hereafter would be the one who gave charity most generously. Later realizing this, 'Aishah ؓ said, "The one among us who had the longest hand was Zainab. And that is because she would work with her hand and give charity."^[2]

Even though Zainab ؓ was a co-wife, 'Aishah ؓ would praise her a great deal. She ؓ would say about Zainab ؓ, "I have never seen a woman who was better in (her) religion than Zainab, nor one who feared Allah more, nor one who was more truthful in speech, more kind to her relatives, more generous in giving charity, and more uncaring about her own self when it came to doing work as charity, seeking thereby closeness to Allah ﷻ. The only thing (fault) about her was the quickness and severity of her anger; but even then, she was quick to end her anger and return to normal."^[3]

[1] Refer to *Al-Istee'aab Fee Ma'rifatul-Ashaab* by Ibn 'Abdul-Barr (4/1849).

[2] *Saheeh Muslim* (2452); both *Saheeh Bukhaaree* and *An-Nasaee* also related this *Hadeeth*.

[3] *Saheeh Muslim* (2442); this *Hadeeth* is also related in *An-Nasaee*, in the Book of How to Live and Deal with Women, chapter, "For a Man to Love Certain of His Wives More than the Others."

Her Marriage To Zaid Ibn Haarithah ﷺ

The Prophet ﷺ wanted to completely destroy the class system that Muslims inherited along with other customs and beliefs from pre-Islamic ignorance. With the advent of Islam, all people became equal, like the teeth on a comb; only piety, and no other factor, raised some people above others.

The principle of equality had to be applied in practice if it was going to uproot the class consciousness that was so deeply ingrained in the minds of the people. Of particular note, freed slaves were considered to be of a lower class than the nobles, a situation that the Prophet ﷺ wanted to see changed. He ﷺ had the chance to do that in practice since a freed slave, Zaid ibn Haarithah ؓ, was raised in his household.

Wanting to see Zaid ؓ get married to a noblewoman and to end the concept of class distinction by setting a personal example, the Prophet ﷺ chose to marry his cousin Zainab ؓ off to Zaid ؓ. Only the setting of a personal example would break the mind-set of the people and get them accustomed to looking at one another as equals. Perhaps another wisdom behind Zaid's marriage to Zainab ؓ – though the couple didn't know it at the time – was that it would pave the way for another equally important legislation that would be revealed later on (and that we will – *In Sha Allah* – discuss in forthcoming sections).^[1]

The Prophet ﷺ set out from his home in order to make the proposal on behalf of Zaid ؓ. Having entered upon Zainab ؓ, the Prophet ﷺ presented to her the proposal, to which she ؓ responded, "I will not marry him." The Messenger of Allah ﷺ said, "To the contrary, so marry him. As they were discussing the matter, Allah ﷻ revealed this Verse:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾ (٣٦)

^[1] Refer to *Qadaayah Nisaa An-Nabee Wal-Mo'minaat* by Hafsa bint 'Uthmaan Al-Khaleefee (pg. 205).

"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. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error." (Quran 33: 36)

Zainab ؓ then said, "O Messenger of Allah, and are you indeed pleased with him as a husband for me?" He ﷺ said, "Yes." She ؓ said, "(Then) I will not disobey the Messenger of Allah ﷺ," after which she ؓ declared that she ؓ would indeed marry him.^[1]

At the time, Zaid ibn Haarithah ؓ was still called Zaid ibn (ibn meaning, son of) Muhammad (since the Prophet ﷺ had adopted him and given him his own name). Zaid ؓ married her and gave her as dowry ten dinars, sixty dirhams, a veil, an outer robe, some armour, fifty handfuls of food, and ten handfuls of dates.^[2]

Zaid ؓ Divorces Zainab ؓ

Based on His infinite wisdom, Allah ﷻ willed to make Zaid's married life with Zainab ؓ devoid of harmony. As happens sometimes between couples, their marriage became unbearable, and Zaid ؓ consequently resolved to divorce Zainab ؓ. Prior to that, he ؓ would complain to the Messenger of Allah ﷺ that he could no longer bear remaining a husband to Zainab ؓ; having patiently heard Zaid's complaint, the Prophet ﷺ ordered him to hold on to his wife and to fear Allah ﷻ regarding her. He ﷺ said to Zaid ؓ, 'Hold onto your wife and fear Allah.'^[3]

The situation continued thus until Allah ﷻ granted permission for Zaid ؓ to divorce Zainab ؓ. And so after approximately one year of marriage, their marriage dissolved.

Because Zainab ؓ wanted to be released from Zaid ؓ, and because he was an honourable Muslim, he ؓ didn't want to build his life of

^[1] Refer to *Jaamai' Al-Bayaan* by At-Tabaree (11/22) and to *Ad-Dur Al-Manthoor Fit-Tafseer Bil-Ma'thoor* by As-Suyootee.

^[2] Refer to *Tafseer Ibn Katheer* (3/489).

^[3] *Musnad Imam Ahmad* (the Musnad of Anas ibn Maalik ؓ) and *Mo'jam At-Tabaraanee Al-Kabeer*.

happiness and comfort at the expense of misery for another Muslim. No one had to come between them to resolve their problems; with a mutual understanding, they ended the marriage themselves. And contrary to what is implied in false narrations, the divorce was purely and completely Zaid's decision.^[1]

The Wisdom Behind The Prophet's Marriage To Zainab ﷺ

The practice of adoption was firmly rooted in Arab society; therefore, it would be difficult to change. Adoption here refers to the practice of not only taking in a child and rearing him, but also changing his name and ascribing him to his adoptive parents instead of to his real parents. As an example, Zaid ؓ was born Zaid ibn Haarithah, or Zaid, the son of Haarithah; but once the Prophet ﷺ adopted him, his name changed to Zaid ibn Muhaammad, or Zaid, the son of Muhammad.

Nothing was revealed about this practice in Makkah or during the first few years after the Prophet's migration to Al-Madeenah. But then Allah ﷻ revealed Verses in which He ﷻ forbade the practice of adoption, making it clear that an adoptive father's claim that his adopted son is his real son does not change the fact that his adopted son is really the son of somebody else. Allah ﷻ said:

﴿ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِۦ وَمَا جَعَلَ أَزْوَاجَكُمُ النِّسَاءِ تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۚ ﴾ (٤)

"Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers backs, your real mothers. [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother," i.e., You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah

^[1] Refer to Ibn Katheer's *Tafseer Al-Qur'an Al-'Azeem* (3/491).

says the truth, and He guides to the (Right) Way.” (Qur’an 33: 4)

In the next Verse, Allah ﷻ commanded that they should henceforward be ascribed to their real fathers:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝﴾

“Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their fathers (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.” (Qur’an 33: 5)

In an authentic Hadeeth, ‘Abdullah ibn ‘Umar ؓ said, “Verily, Zaid ibn Haarithah ؓ was the freed slave of the Messenger of Allah ﷺ, and the only name we would call him by was Zaid ibn (son of) Muhammad, until (Verses of the) Qur’an was revealed (about that): “Call them (adopted sons) by (the names of) their fathers, that is more just with Allah.”

Allah ﷻ also made it clear that, even if one does not know his real parents, one still does not have an excuse to say that he is the son of his adoptive parents. In such a situation, if a man raises a child that is not his own, that child is not his adopted son, but his brother (in faith) and his *Maulaa* (*Maulaa* has many meanings; it can mean a freed slave, but here, and Allah knows best, it refers to a lifelong bond of loyalty that child should show to the man who raised him). Allah ﷻ said:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝﴾

“Call them (adopted sons) by (the names of) their fathers, that is

more just with Allah. But if you know not their fathers (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 33: 5)

This Verse means, even if you do not know your parents, then there is still no relation between you and them except for the brotherhood of faith and loyalty. That alone should suffice as a substitution for what you missed out on in terms of being ascribed to your real father (since you do not know who he is). Therefore, it will henceforward be said that you are so and so, *Maulaa* (the meaning of which is explained above) of so-and-so.^[1]

The aforementioned brotherhood and loyalty applies even to those who know who their real fathers are, which is why the Messenger of Allah ﷺ said to Zaid ibn Haarithah ؓ, "You are our brother and our *Maulaa* (in the case of the Prophet ﷺ, Zaid ؓ was in fact his freed slave)." ^[2] And Allah ﷻ said:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾
 ﴿١٠﴾

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (Qur'an 49: 10)

Other revealed texts dealt with the problem of adoption from another perspective, from the perspective of the adopted son. Allah ﷻ forbade adopted sons from ascribing themselves to anybody other than their true fathers – on purpose. The sin of ascribing oneself to other than one's true father is a very grave sin indeed, for the Prophet ﷺ said, "Whoever claims that someone other than his (real) father is a father or ascribes himself to other

^[1] Refer to *Tafseer As-Sa'dee* (4/136).

^[2] *Saheeh Bukhaaree* (2699) and *Musnad Imam Ahmad* (The *Musnad* of 'Alee ibn Abee Taalib ؓ).

than his *Mawaalee* (the people who freed him, or to whom he owes loyalty), then upon him is the curse of Allah, the angels, and all of mankind. Allah ﷻ does not accept either compulsory or voluntary deeds from them.”^[1]

A father-son relationship is established only through sexual contact between a man and his wife, or between a man and his female slave. Therefore, one may not be ascribed to either one's adoptive father or to the man who perpetrated adultery or fornication with one's mother. The Prophet ﷺ said, “A son is ascribed to the bed, and for the fornicator is the stone.”^[2] The meaning of this *Hadeeth* is as follows: Children that are born as a result of sexual relations on a correct bed, meaning as a result of sexual relations that are based on a correct marriage contract or on a man owning a slave, are ascribed to their fathers. As for fornication and adultery, they do not merit making a person become ascribed to the man who perpetrated illegal sex with his mother. Adultery merits only one thing, and that is being stoned to death.^[3]

So in short, Allah ﷻ clarified three important rulings: that it is forbidden for one to ascribe oneself to one's adoptive parents, that one should ascribe oneself to one's real father if he is known to him, and that one should say that one is the brother or *Maulaa* of the man who raised him if he does not know his real father. Allah ﷻ then proceeded to explain a fourth ruling, one that has to do with a person who mistakenly, and without the intention of acting contrary to Islamic law, refers to a man as his father when that is not really the case. Allah ﷻ said:

﴿أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ﴾

^[1] *Saheeh Bukhaaree* (3172) and *Saheeh Muslim* (1370).

^[2] *Saheeh Bukhaaree* (6818), *An-Nasaa* (the Book of Marriage), *At-Tirmidhee* (chapter, “Regarding What has been Related About the Rule: There is no Bequest for an Inheritor”), and *Ibn Maajah* (chapter, “There is no Bequest for an Inheritor”).

^[3] Refer to *‘Ilaaqatul-Aabaa Wal-Abnaa Fish-Shariyah Al-Islaamiyyah* by Dr. Sa'aad As-Saanai' (pgs. 52 and 53).

فِي الدِّينِ وَمَوَالِكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾

"Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their fathers (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 33: 5)

The ruling is, therefore, that one does not sin when one forgetfully or mistakenly ascribes oneself to a man who is not his real father; one sins in this regard only when one knowingly speaks falsehood, having full knowledge of the prohibition of ascribing oneself to other than one's true father, but doing that just the same.^[1]

The practice of adoption, which was common and deep-rooted in Arab society, was practically, and not just theoretically, terminated when the Prophet ﷺ married Zainab ؓ. This is because Zaid ؓ was not really the Prophet's son, which made Zainab ؓ lawful for the Prophet ﷺ once Zaid ؓ divorced her. Had Zaid ؓ really been the Prophet's son, the Prophet's marriage to Zainab ؓ would of course not have taken place. Therefore, their marriage made it known to people that adoption was not a legitimate practice, meaning that one does not become a man's son through adoption; instead, his true father was and always will remain his father, to whom he must ascribe himself. In the following Verse, Allah ﷻ confirmed the wisdom behind the Prophet's marriage to Zainab ؓ:

﴿لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَاجٌ فِي أَزْوَاجٍ ادَّعَىٰ بِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾ (٣٧)

"So that (in future) there may be no difficulty to the believers in

^[1] Refer to Qadaayaa Nisaa An-Nabee Wal-Mo'minaat (pg. 191, 192).

respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled." (Qur'an 33: 37)

Disbelievers and ignorant people who blindly follow them try to circulate false narrations, in which a great lie is fabricated against the Prophet ﷺ: that he ﷺ desired Zainab bint Jahsh ؓ after Zaid ؓ married her and that, once Zaid ؓ found out about that, he ؓ divorced her so that the Prophet ﷺ could marry her. Nothing, however, could be further from the truth.

In the Noble Qur'an, it is established that the Prophet ﷺ would admonish Zaid ؓ and order him to keep his wife, in spite of their disagreements, and to fear Allah ﷻ. Furthermore, as Imam Ibn Al-'Arabee pointed out, the Prophet ﷺ had seen Zainab ؓ on numerous occasions prior to the legislation of the *Hijaab*. He ﷺ was raised with her, and she ؓ with him, which meant that he ﷺ saw her frequently. How can it be, then, that he ﷺ took a liking to her only after she ؓ got married? The claim is false, baseless, and refuted by the Qur'an and authentic narrations. The Prophet ﷺ, in terms of his character and his pure heart, was far above having such a base attachment. His character was the embodiment of the Qur'an's teachings, and Allah ﷻ said in the Noble Qur'an:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾ (١٣١)

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendor of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting." (Qur'an 20: 131)

Also, Allah ﷻ said:

﴿وَتَخْفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ﴾

"But you did hide in yourself (i.e., what Allah has already made

known to you that He will give her to you in marriage) that which Allah will make manifest." (Quran 33: 37)

This means that, through revelation, the Prophet ﷺ knew that Zaid ؓ would divorce Zainab ؓ and that he ﷺ would then marry her. Nonetheless, he ﷺ kept this knowledge hidden and instead ordered Zaid ؓ to hold on to his wife. Therefore, what the Prophet ﷺ kept hidden was the knowledge that he ﷺ would marry her, and not love that he ﷺ felt for her.^[1]

The *Shariah* aimed to end both the practice of adoption and all of the things that happened as a result of it. Give the way society felt about such matters, it would have been difficult for a man to marry a woman that his adopted son divorced; he would have feared censure from the community. And so, according to the divine wisdom of Allah ﷻ, the Prophet ﷺ had to practically do just that, to remove all doubt about a man's true relationship with his adopted son – to make it known that they are not really father and son, but instead brothers in faith.^[2] And, as it is well known, when a man divorces his wife, it is perfectly permissible for his brother in faith to then marry her.

The Story Of The Prophet's Marriage To Zainab ؓ

When Zainab's period of waiting (after a woman gets divorced, the period during which she may not get married) came to an end, the Messenger of Allah ﷺ said to Zaid ؓ, "Go and mention me to her," or in other words, go and propose to her on my behalf. When Zaid ؓ went to her, she ؓ was busy covering her dough. Zaid ؓ explained in a narration that, because of their history, he ؓ was not able to look at her. Turning his back to her, and drawing back a little, he ؓ said, "O Zainab, rejoice!" He ؓ then proceeded to inform her about the Prophet's proposal, and she ؓ responded by saying that she ؓ would take no step until she ؓ sought guidance in the matter from Allah ﷻ. She ؓ betook herself to where she

^[1] Refer to *Ahkaam Al-Qur'an* by Ibn Al-'Arabee (3/1531, 1532).

^[2] Refer to *Al-Mufasssal Fee Ahkaam Al-Mar'ah* (11/476).

would pray in her home, and shortly thereafter, a part of the Qur'an was revealed to the Prophet ﷺ. The Messenger of Allah ﷺ then entered upon her and the marriage was decided upon. As dowry, the Prophet ﷺ gave her four-hundred dirhams. He ﷺ also organized an especially large marriage banquet, for which he ﷺ slaughtered a sheep. According to the most well-known account, their blessed marriage took place in the year 5 H. And Al-Haafiz Al-Baihaqee (may Allah have mercy on him) said, "The Prophet ﷺ married her after (the Battle of) Banu Quraizah."^[1]

The following are some of the lessons and morals from the story of the Prophet's marriage to Zainab ؓ:

- 1) The Prophet ﷺ sent Zainab's former husband to propose to her on his behalf; Ibn Hajar said that this was perhaps intentional, in order to prevent hypocrites and ignorant people from claiming that Zaid ؓ was forced to divorce Zainab ؓ.
- 2) Even after a man and woman get divorced, having gone through a period of arguments and fighting, they are still respectively brother and sister unto one another in the faith, which means that each of them should still sincerely hope for the other's happiness. In the story of the Prophet's marriage to Zainab ؓ, we see a practical application of this principle in the attitude and behaviour of Zaid ؓ. True, he ؓ had had problems with Zainab ؓ and had ascribed their mutual difficulties to her, but he was still her Muslim brother, and so he willingly went to propose to her on behalf of the Prophet ﷺ, and he even expressed his happiness for her when he ؓ said, "O Zainab, rejoice!"
- 3) In one of the Verses that was revealed about the Prophet's marriage to Zainab ؓ, Allah ﷻ admonished the Prophet ﷺ. When Zaid ؓ went to the Prophet ﷺ and complained to him about his wife's ill-treatment of him and about how he ؓ wanted to divorce her, the Prophet ﷺ instructed him to fear Allah ﷻ and to not divorce her; meanwhile, the Prophet ﷺ was keeping secret in his heart the knowledge that was conveyed to

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/147).

him from his Lord: That Zaid ؓ would divorce Zainab ؓ and that he ؓ would then marry her. At the time, the Prophet ؐ feared that, when that would happen, the people would say bad things, such as, "He married the divorced wife of his adopted son." Allah ؓ reproached the Prophet ؐ because of that.

'Aishah ؓ said, "Had Muhammad ؐ kept hidden some of that which was revealed to him (from the Qur'an (which he ؐ of course didn't), he ؐ would have kept hidden this Verse (since he ؐ is being reproached in it):

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ

"And (remember) when you said to him (Zaid ibn Haarithah ؓ, the freed-slave of the Prophet ؐ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ؐ too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad ؐ married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him." (Qur'an 33: 37)

Commenting on this Verse Shaikh 'Abdur-Rahmaan As-Sa'dee (may Allah have mercy on him) wrote in his *Tafseer*, "Allah bestowed Grace on him by guiding him to Islam, and the Prophet ؐ bestowed grace on him by manumitting him and sincerely advising him. For when Zaid ؓ went to consult the Prophet ؐ regarding his intention to divorce Zainab ؓ, the Prophet ؐ answered him sincerely, placing his welfare above his own, even though he ؐ began to feel what was going to happen between him and Zainab ؓ - that they were going to get married. The Prophet ؐ said to Zaid ؓ in so many words: Hold on to your wife and do not divorce her, and be patient with her; and fear Allah ؓ in your life in general, and in your dealings with your

wife in particular.”^[1]

Sayyid Qutub ؒ made an interesting point, explaining that everything happened according to Allah’s divine wisdom. No person involved was completely aware of what was going to happen, especially not Zainab ؒ and Zaid ؒ; true, the Prophet ﷺ had an idea of what was going to happen, but Sayyid Qutub said that his knowledge did not come in the form of a direct command; otherwise, he ﷺ would not have delayed the matter by advising Zaid ؒ to hold on to his wife. As for Zaid ؒ and Zainab ؒ, neither of them had any inkling about the upcoming marriage between the Prophet ﷺ and Zainab ؒ, nor did either of them give any thought to what would happen after they got divorced. For them, the customs of their society had not yet changed, and so, supposing that the thought of Zainab ؒ marrying again had crossed one of their minds, neither of them would have even imagined the Prophet ﷺ as her potential suitor, since they naturally assumed that he ﷺ would not marry the divorced wife of his adopted son. Therefore, the only planning that was going on was the divine planning of Allah ﷻ.

4) Allah ﷻ said:

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝﴾ (٣٧)

“And (remember) when you said to him (Zaid ibn Haarithah ؒ, the freed-slave of the Prophet ﷺ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him) “Keep your wife to yourself, and fear Allah.” But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the

^[1] Tafseer As-Sa’di (3/154); the above-mentioned quote is paraphrased from the original text.

people (i.e., 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 (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled." (Qur'an 33: 37)

Here was a great honour that was being bestowed upon Zaid ibn Haarithah ؓ, one that was exclusive to him; from of all of the Prophet's Companions ؓ, he ؓ was the only one who was mentioned in the Qur'an by name. It was not just an honour, but also a consolation for Zaid ؓ. Prior to the prohibition of adoption, Zaid ؓ was known as the Zaid ibn Muhammad ؓ. For those many years prior to the prohibition of adoption, Zaid ؓ was known as the son of Allah's Prophet ﷺ. Yet in an instant, that honour was removed. Allah ﷻ of course knew how sad Zaid ؓ felt on account of that, and so He ﷻ blessed him with an honour that no other Companion ؓ was blessed with: He ؓ was mentioned by name in the Noble Qur'an. Allah ﷻ said, "So when Zaid had accomplished his desire from her" His name became a part of the Qur'an, which will continue to be recited on the tongues of men in this world until the Day of Resurrection. Consider how, on another occasion, Ubai ibn Ka'ab ؓ cried when the Prophet ﷺ said to him, "Verily, Allah commanded me to recite to you such and such chapter (of the Qur'an)." Ubai ؓ was crying from joy, being overwhelmed by the fact that his Lord, Allah ﷻ, mentioned him. To be sure, Ubai ؓ was honoured on that occasion, but Zaid ؓ was honoured even more because his name shall forever be a part of the Qur'an; people alive on earth recite it when they read the Qur'an, and it will remain on the tongues of the believers in Paradise. For Zaid ؓ, this certainly was a wonderful compensation for no longer being able to say that the Prophet ﷺ was his father.^[1]

^[1] Refer to *Tafseer Al-Qurtubee* (14/194).

- 5) Allah ﷻ ordered for the marriage between the Prophet ﷺ and Zainab ؓ to take place, and it was Allah ﷻ Who married her off to him. Allah ﷻ said:

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۖ﴾ (٣٧)

“And (remember) when you said to him (Zaid ibn Haarithah ؓ, the freed-slave of the Prophet ﷺ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him) “Keep your wife to yourself, and fear Allah.” But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad 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 (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah’s Command must be fulfilled.” (Qur’an 33: 37)

Allah ﷻ bestowed a great honour upon Zainab ؓ, one that she ؓ would mention to the other wives of the Prophet ﷺ. Anas ؓ said, “When she ؓ was with the other wives of the Prophet ﷺ, Zainab ؓ would pride herself on (the honour that was bestowed upon her); she ؓ would say (to them), “Your families married you off, but it was Allah Who married me off from above the seven heavens.” According to another narration, she ؓ would say, “Verily, Allah married me off from the heavens.”^[1]

In receiving this honour, perhaps Zainab ؓ was being rewarded

^[1] Saheeh Bukhaaree (7420, 7421).

for obeying the Prophet's command to marry his freed slave, Zaid ؓ, when she ؓ had no desire of doing so.

- 6) Throughout this book, we have come across many miracles with which Allah ؓ blessed the Prophet ﷺ; those miracles provide a clear refutation of those who, out of ignorance, say that the only miracle that the Prophet ﷺ came with was the Qur'an.

In regard to the banquet that was held for his marriage to Zainab ؓ, the Prophet ﷺ was blessed with yet another miracle. Also, during the marriage banquet, the legislation of *Hijaab* for the Prophet's wives was revealed, as were other laws and manners.

Anas ibn Maalik ؓ said, "The Messenger of Allah ﷺ got married and entered upon his family (i.e., wife). My mother, Umm Saleem, prepared *Hais* (a kind of food that is made from dates, fat, and dried milk) and placed it in a container. She said, 'O Anas, take this to the Messenger of Allah ﷺ and say: My mother sent this to you, and she sends you greetings of peace. And say: Verily, this is something small from us to you, O Messenger of Allah.' I took it (the *Hais*) to the Messenger of Allah ﷺ and said, 'Verily, my mother sends greetings of peace to you and says: This is something small from us to you, O Messenger of Allah.' He ﷺ said, 'Put it down,' after which he ﷺ said, 'Go and invite so-and-so, and so-and-so, as well as anyone you meet.' And he ﷺ named certain men. I then invited those he named as well as those I met."

The narrator of the *Hadeeth* asked Anas ؓ how many guests there were in total, and he ؓ responded, "Approximately three-hundred," which was certainly disproportionate to the small quantity of food that had been presented to the Prophet ﷺ; nonetheless, they all went.

Anas ؓ went on to say, "The Messenger of Allah ﷺ said to me, 'O Anas, hand me the container.' They (the guests) entered until they filled *As-Suffah* (the rear area of the *Masjid*) and the apartment (of the Prophet ﷺ). The Messenger of Allah ﷺ said, 'Sit in groups of

ten, and let each person eat from that which is closest to him.' They ate until they were full. One group left and another entered, until all of them ate. The Prophet ﷺ then said to me, 'O Anas, lift up [the container (and take it away)]. I lifted it, yet I do not know if there was more food in it when I put it down or when I lifted it up. Groups of them sat down and engaged in discussions with one another in the house of the Messenger of Allah ﷺ; meanwhile, the Messenger of Allah ﷺ remained seated, while his wife had her face turned towards the wall. They were burdening the Messenger of Allah ﷺ (by lingering in his home). The Messenger of Allah ﷺ went out to his other wives and then returned. When they saw that the Messenger of Allah ﷺ had returned, they began to feel that they had burdened him. They raced to the door, and all of them left. The Messenger of Allah ﷺ came, lowered the screen, and entered; meanwhile, I was seated in the apartment. Only a short while passed before he ﷺ came out to me. This Verse was revealed, and the Messenger of Allah ﷺ came out and recited it to the people:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِنِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾﴾

"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the

truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity." (Qur'an 33: 53)

Al-Ja'ad (Whose full name was Al-Ja'ad ibn Deenaar Abu 'Uthmaan Al-Yashkaree Al-Basree; he was from the Companions of Anas ؓ) said, "Anas ibn Maalik ؓ said, 'I was the first of people to learn these Verses. And the wives of the Prophet ﷺ began to cover themselves.'"^[1]

The Prophet's wives began to cover themselves when the Verse of *Hijaab* was revealed. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِفِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۝٥٣ إِنْ تَبَدُّوا شَيْئًا أَوْ خَفَوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝٥٤﴾

"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy

^[1] Saheeh Muslim (1428).

Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity. Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything." (Qur'an 33: 53, 54)

The Verse about the *Hijaab* was yet another instance of 'Umar ؓ being in harmony with the *Shariah* in that he ؓ, on more than one occasion, said something, and that something would then be legislated. In this instance, as *Saheeh Bukhaaree* related from Anas ؓ, 'Umar ؓ said, "I said, 'O Messenger of Allah, both the righteous and the evil (ones) enter upon you, so would that you ordered the Mothers of the Believers to cover themselves.'" After 'Umar ؓ said this, Allah ﷻ revealed the Verse about the *Hijaab*.^[1]

With the revelation of the above-mentioned Verses, *Hijaab* became legislated for the wives of the Prophet ﷺ. What is meant by *Hijaab* is that they were to cover their bodies from strangers and to abstain from speaking to them or asking them something except from behind a veil or screen that separated them from others. Their close male relatives – such as their fathers and sons – asked the Messenger of Allah ﷺ, "And we too should speak to them from behind a screen?" In response to their question, this Verse was revealed:

﴿لَا جُنَاحَ عَلَيْهِنَ فِيْٓ ءَابَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا
أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَآتَقِينَ اللَّهَ إِنَّ اللَّهَ
كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝٥٥﴾

"It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allah. Verily, Allah is Ever All-Witness over everything." (Qur'an 33: 55)

^[1] *Saheeh Bukharee* (4790).

Other rules concerning the Prophet's wives were also revealed. Allah ﷻ said:

﴿يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ۚ (٣٢) وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۚ (٣٣)﴾

"O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification." (Qur'an 33: 32, 33)

The majority of *Tafseer* scholars agree that, even though this Verse addresses the wives of the Prophet ﷺ, its rulings apply to all women of the Muslim nation. The Prophet's wives were specifically mentioned because of their superior status and ranking with the Prophet ﷺ. In his *Tafseer*, Imam Al-Qurtubee wrote, "This Verse contains a command to stay in the house, and even if the Verse is addressing the wives of the Prophet ﷺ, its rulings and implications extend to all other women. This would have been the case even if no other revealed text mentioned the same rulings for other women; but it is even more the case since, in fact, there are many revealed texts in which woman are ordered to stay in their homes and to refrain from leaving them except when doing so is necessary."^[1] Elsewhere in the Noble Qur'an,

^[1] Refer to *Tafseer Al-Qurtubee* (14/179).

Allah ﷻ discussed in detail how all Muslim women should lower their gazes, protect their private areas, and abstain from showing the parts of their body that reveal their beauty – such as their neck, ankles, arm, forearm, hair, and so on from the private areas of a woman's body that may be revealed only in the presence of *Mahaarim* (men she may never marry, men she is allowed to be alone with; then, of course, there are even more private areas that she may reveal only to her husband).^[1] Furthermore, the Prophet's *Sunnah* explains in detail laws that relate to a woman's dress code, modesty, and rules of conduct.^[2]

These are some of the lessons that pertain to the Prophet's marriage to Zainab ؓ. After having led a fruitful and noble life, Zainab bint Jahsh ؓ died in the year 20 H, at the age of 53, thus becoming, just as the Prophet ﷺ had prophesized, the first of his wives to catch up with him [in the afterlife (i.e., she ؓ was the first of them to die after the Prophet's death)].^[3]

According to the book of Baqee ibn Mukhallid, Zainab ؓ related eleven *Hadeeth* narrations from the Prophet ﷺ.^[4] Of those, five are related in the Six Books,^[5] and two are agreed upon by Bukhaaree and Muslim.^[6] May Allah be pleased with her and with all of the Prophet's wives.

^[1] Refer to *As-Sunnah An-Nabawiyyah* by Abu Shohbah (2/312).

^[2] Refer to *As-Sunnah An-Nabawiyyah* by Abu Shohbah (2/312).

^[3] Refer to *At-Tabaqaat Al-Kubraa* (8/115).

^[4] Refer to *Talqeeh Al-Fuhoom* by Ibn Al-Jawzee (pg. 370).

^[5] Refer to *Tuhfatul-Ashraaf* by Al-Mizzee (11/321-323).

^[6] Refer to *Siiyyar 'Alaam An-Nubalaa* (2/121).

2

“Now, We Will Attack Them, And They Will No Longer Attack Us”

Without a doubt, the Prophet ﷺ was a brilliant military strategist; so when he ﷺ declared after the Battle of the Confederates that the next step for the Muslims would be attacking the Quraish, one can be sure that that is exactly what happened and that he ﷺ was not ignoring in his assessment the strengths of neighbouring tribes. No, the Prophet ﷺ was not overconfident when he announced the next step for the Muslim nation; he ﷺ knew very well how the Muslims stood militarily in Arabia. Fully aware of the strengths, weakness, and loyalties of other tribes, the Prophet ﷺ knew for certain that the Quraish would no longer be able to attack them.

But the Prophet's confidence and certainty did not lead to complacency; to the contrary, he ﷺ strove to increase the strength of the Muslims and to attack any neighbouring tribe that still showed enmity to them.

The year 6 H was an active one; the Prophet ﷺ participated himself in two expeditions, and he ﷺ sent out fourteen military units on missions – this number does not include those missions that took place after the Battle of the Confederates but still in the year 5 H. Through these military expeditions and missions, the Prophet's aims were to intensify his economic embargo against the Quraish and to, one by one, deal with those tribes that supported the Quraish. Also, the Prophet ﷺ sent out units to deal

with those tribes that aided the Quraish during the Battle of the Confederates, as well as those tribes that had betrayed the Muslims in the past or that openly declared Muslims to be their enemies. Here are the most important expeditions and missions that took place during the period that followed the Battle of the Confederates.

The Military Unit Of Muhammad Ibn Maslamah, ﷺ Which Was Sent To The Children Of Al-Qartaa

Of all polytheists in Arabia, the tribes of Najd were particularly active in waging war against the Muslims. The people of Najd were confident and felt that they were stronger than the Muslims, and to be sure, they were strong and they had a large number of fighters. In fact, the confederate army consisted, for the most part, of fighters from the tribes of Najd; there were six-thousand of them, and they were known to be ruthless and ferocious in battle. They came from the Ghatfaan, Ashja', Aslam, Fizaarah, and Asad tribes; and they all fought under the banner of Abu Sufyaan's army.

After the conclusion of the Battle of the Confederates, the first military unit the Prophet ﷺ dispatched was sent to Najd, to the Banu Bakr ibn Kilaab tribe, whose people resided in Al-Qartaa, along the side of Daryah, a highly populated city that lay on the road from Makkah to Basrah. It took seven nights to travel from Al-Madeenah to Al-Qaraa.

The Prophet ﷺ sent a unit of thirty men, who were headed by Muhammad ibn Maslamah ﷺ; their goal was to attack Banu Al-Qartaa, which was from the tribe of Bikr ibn Kilaab. Their attack took place on the 10th of Muharram, in the year 6 H.

Taking the enemy by surprise, Muhammad ibn Maslamah's unit won the battle very easily. Ten members of Banu Al-Qartaa were killed, and the rest fled, making it easy for the Muslims to take their camels and livestock as booty. During their homeward-bound journey, the Muslims captured a man named Thumaamah

ibn Uthaal Al-Hanafee, who was the leader of the Banu Haneefah tribe. The Muslims captured him but did not know who he was and what his standing was among his tribe.

Nonetheless, they took him back to Al-Madeenah and tied him up to one of the columns of the *Masjid*. The Companions ﷺ did not know him, but the Prophet ﷺ did, either through a previous encounter or through revelation. The Prophet ﷺ went out to him and said, "O Thumaamah, what is it that you have with you?"

"I have goodness with me, O Muhammad. If you kill me, you will have killed a man with a noble bloodline. If you bestow a favour upon me, you will have shown kindness to a thankful person. And if it is wealth that you want, then ask for whatever amount you desire." Thumaamah was then left alone until the following day, when the Prophet ﷺ again approached him and asked, "O Thumaamah, what is it that you have with you?"

Thumaamah replied, "I have what I told you about. If you bestow a favour upon me, you will be showing kindness to a thankful person." The Prophet ﷺ then left him until after the following day, when he ﷺ again asked him, "O Thumaamah, what is it that you have with you?" Thumaamah replied, "I have with me what I told you about," upon which the Prophet ﷺ said to his Companions ﷺ, "Release Thumaamah."

Having gained his freedom, Thumaamah went to a garden of date-palm trees that was situated near the *Masjid*; he took a bath, after which he returned, entered the *Masjid*, and declared, "I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah. O Muhammad, by Allah, I hated no face on the entire earth as much as I hated your face, but now your face has become the most beloved of faces to me. By Allah, I hated no religion as much as I hated your religion, and now your religion is the one I love most. And by Allah, I hated no country as much as I hated your country, and now your country has become the one I love above all other countries. I was intending to perform 'Umrah (the smaller

pilgrimage to Makkah) when your horsemen captured me, so what do you think I should do?" The Prophet ﷺ gave him glad tidings and ordered him to perform 'Umrah and thus fulfill his previous oath.

Upon arriving in Makkah to perform his first 'Umrah as a Muslim, Thumaamah ؓ was accosted by a man who said to him, "You have changed your religion?" This was an expression that was used in a derogatory manner, referring to a practice that was anathema to Arabs: Forsaking the religion of one's forbears. Thumaamah ؓ replied to the insult, "No, by Allah, instead I have embraced Islam with Muhammad, the Messenger of Allah ﷺ. And no, by Allah, not even a grain of wheat will come to you from Al-Yamaamah without the express permission of the Prophet ﷺ."^[1]

Thumaamah ؓ fulfilled this last vow of his, refusing to allow for wheat to be shipped from Al-Yamaamah to Makkah, which resulted in a grave crisis in Makkah, since its inhabitants relied on imports for their day-to-day needs. The fear of starvation absorbed the minds of Quraish's leaders, to the degree that they soon humbled themselves before their prime enemy, the Prophet ﷺ. They wrote him a letter, beseeching him to write to Thumaamah ؓ and to order him to allow his people to send food shipments to Makkah.^[2]

Even though he was at war with them, the Prophet ﷺ responded to the request of his people; he ﷺ wrote a letter to Thumaamah ؓ, instructing him to resume trade relations with the Quraish. Thumaamah ؓ of course obeyed the Prophet's command; he ؓ forthwith told his people that they could resume sending goods to the Quraish; and as a result, the fear of hunger was removed from the hearts of Makkah's inhabitants.

A number of lessons and rulings of jurisprudence can be derived from this story; here are some of them:

^[1] Refer to *Saheeh Bukhaaree* and *Saheeh Muslim* (as has hitherto been mentioned), and to *Nadratun-Na'eem* (1/320).

^[2] Refer to *Nadratun-Na'eem* (1/330).

- 1) In times of war, it is permissible to tie up a disbelieving prisoner in the *Masjid*.
- 2) One may show kindness to a disbelieving prisoner and free him without stipulation and without the taking of ransom money. To be sure, such acts of kindness, when bestowed on the right person, have extremely positive effects, as in the case of Thumaamah ؓ. Once the Prophet ﷺ freed Thumaamah ؓ without asking for anything in return, Thumaamah's outlook on life changed in an instant. All of the people and things he hated most - the Prophet ﷺ, the city of Al-Madeenah, the religion of Islam - became the very people and things that he loved and cherished most.
- 3) When one embraces Islam, it is legislated for one to take a shower, as is illustrated in the story of Thumaamah ؓ and of other of the Prophet's Companions ؓ.
- 4) Acts of kindness and generosity weed out hatred and allow love to grow in its place.
- 5) When a disbeliever intends or vows to do a good deed and he then embraces Islam, it is legislated for him to then go ahead and perform that deed, as is exemplified in the story of Thumaamah ؓ: He ؓ had intended to perform 'Umrah when he was a disbeliever but was only able to perform it after he embraced Islam. When he ؓ then asked what he should do, the Prophet ﷺ told him to perform 'Umrah and to thus go through with the vow he had made as a disbeliever.
- 6) Throughout this work, we have seen how Islam completely transforms a person; and in this regard, Thumaamah ؓ was no exception. No sooner did Thumaamah ؓ embrace Islam than he employed all of his talents, resources, and abilities for the service of Islam. He ؓ was even willing to sacrifice his livelihood, which hinged so much on good trade relations with the Quraish.

Abu 'Ubaidah Ibn Al-Jarraah's Unit That Was Sent To Saif-ul-Bahr

Abu 'Ubaidah's mission was just one more link in a series of attempts by the Prophet ﷺ to weaken Quraish's economy and to establish an embargo against them that would hurt them in the long-run. Along with three-hundred riders, Abu 'Ubaidah ibn Al-Jarraah ؓ was sent along the route of the seashore to look for, and perhaps overtake, one of Quraish's trading caravans. On the way, however, Abu 'Ubaidah's men began to run out of food; Abu 'Ubaidah ؓ ordered them to hand over all of the food they had with them, so that he ؓ could assess their situation based on the quantity of food that was left. A not too large quantity of dates was all that remained, and so Abu 'Ubaidah ؓ was forced to ration out a number of dates to each soldier every day; when the supply of dates became practically depleted, each soldier was allotted a portion of only one date per day. The situation, to say the least, became critical.

Nonetheless, the soldiers remained positive, trying to eat as little as possible for as long as possible without complaining. Jaabir ؓ, one of the members of the unit, said, "We would suck on a date, just as a child sucks (on some food), and then we would drink water over it. It would then be enough for us for the entire day until nighttime."^[1] Wahb ibn Kaisaan later asked Jaabir ؓ, "And how could a single date suffice you?" To which Jaabir ؓ replied, "We indeed missed that date when all of the dates ran out."^[2]

With nothing left to eat, Abu 'Ubaidah's men were then forced to eat tree leaves. Jaabir ؓ said, "We would use our sticks to strike the leaves on the bottom parts of trees; we would then moisten those leaves in water and eat them."^[3] Because the leaves on the bottom parts of trees are called Al-Khabat, Abu 'Ubaidah's unit

^[1] Refer to the *Sharh-An-Nawawee*, the commentary of *Saheeh Muslim* (13/84); and to *Abu Daawood*, the Book of Foods, chapter, "The Creatures of the Sea."

^[2] *Saheeh Bukhaaree* (4360).

^[3] Refer to *Sharh An-Nawawee* (13/84).

became known as the "Army of Al-Khabat."^[1]

The situation of the unit had a profound effect on Qais ibn Sa'd ibn 'Ubaadah ؓ, one of the men of the unit who was from a family whose members were known for their generosity. Taking three camels at a time, Qais ؓ slaughtered them and fed their meat to the men of the unit. After Qais ؓ slaughtered a total of nine camels, Abu 'Ubaidah ؓ forbade him from slaughtering any more.^[2]

While the unit's men were all in a state of extreme hunger, a large tide was washing in from the sea; and Allah ﷻ caused a huge whale to come out onto the shore. Jaabir ibn 'Abdullah ؓ later recounted the utter hugeness of the creature, saying:

We were travelling along the shore of the sea, when we saw on the seashore what appeared to be a huge sand hill. We went to it and saw that it was in fact a creature that was called Al-'Anbar. Abu 'Ubaidah said, "It is *Maitah* (i.e., an animal that dies not through slaughtering, but through natural causes, which makes it unlawful)." He then said, "No, rather, we are the messengers of the Messenger of Allah ﷺ, who are travelling in the way of Allah (i.e., for the cause of Allah, which is Islam). And (all of) you are forced out of necessity (and hunger), so eat." We stayed beside the creature for an entire month, until all three-hundred of us put on weight. I remember seeing us scoop out huge jars of fat from its eye sockets. And we would, for example, break off a piece of meat from it that was like a bull or that was like the size of a bull. Abu 'Ubaidah took thirteen of our men and made them sit in its eye socket. And we took one of its ribs and raised it (on the ground); then the man with the largest camel out of all of us rode underneath it. And we supplied ourselves with *Washaa'iq* of its meat (*Washaa'iq* is meat that is boiled but not completely cooked and that is taken as provision for a journey). When we arrived in Al-Madeenah, the Messenger of Allah ﷺ asked, "What held you back (i.e., what took you so long)?" We said, "We were following the caravans of the Quraish," and then we went on to mention to

^[1] *Saheeh Buhaaree* (4361).

^[2] *Saheeh Bukhaaree* (4361).

him to story of the (sea) creature.^[1] He ﷺ said, "It is sustenance that Allah brought out (of the sea) for you. And do you have with you any of its meat that you can feed us with." We then sent some of its meat to the Messenger of Allah ﷺ, and he ﷺ ate from it.^[2]

The strongest of all available proofs indicate that this mission took place before the Al-Hudaibiyyah Accord, and not in *Rajab* of the year 8 H, as has been mentioned by Ibn Sa'd.^[3] What Ibn Sa'd mentioned is not true for two reasons: First, *Rajab* is one of the inviolable months, and the Prophet ﷺ would not send out military units during any of those months. And second, *Rajab* of the year 8 H falls under the period during which the Hudaibiyyah Treaty was in effect, which means that a mission against the Quraish could not have taken place at that time.^[4]

Ibn Sa'd and Al-Waaqidee^[5] mentioned that the Prophet ﷺ sent Abu 'Ubaidah's unit to one of the districts of the Juhainah tribe. Ibn Hajar said, "This does not conflict with what is related in *As-Saheeh* (i.e., *Saheeh Bukhaaree* or *Muslim*), since it is possible that their mission was to achieve two goals, one involving a trading caravan of the Quraish, and the other involving a district of the Juhainah tribe. And it is also possible (based on what Ibn Sa'd mentioned in terms of the mission taking place in *Rajab* of the year 8 H) that they were heading towards the caravan not to fight with its people but to protect them from the Juhainah tribe. The view that their mission involved two goals - one related to a caravan of the Quraish and another to the Juhainah tribe - is strengthened by the fact that, according to a narration in *Muslim*, the unit was sent to Juhainah territory."^[6]

[1] Refer to *Saheeh Sunan An-Nasaaee*, by Al-Albaanee (may Allah have mercy on him) (3/910).

[2] Refer to *Sharh An-Nawawee* (13/87).

[3] Refer to Ibn Sa'd's *At-Tabaqat* (2/132) and to Adh-Dhahabee's *Al-Maghaazee* (pg. 519).

[4] Refer to *Al-Mujtama' Al-Madane* by Al-'Umaree (pg. 125).

[5] Refer to *Al-Maghaazee* (2/774) and to *As-Seerah An-Nabawiyah 'Ala Dau Masaadirihaa Al-Asliyyah* (pg. 480).

[6] Refer to *As-Seerah An-Nabawiyah Fee Dau Masaadirihaa Al-Asliyyah* (pg. 480).

Here are some of the lessons and morals of this story:

- 1) Abu 'Ubaidah ؓ showed a great deal of wisdom when he gathered all of the food that the individual members of his unit had with them. This was done in order to evenly distribute rations of food, so that everyone, and not just a few individuals, could come out alive from the crisis. Thinking about everyone's welfare was a principle that Abu 'Ubaidah ؓ learned over and over again from the practical example of the Messenger of Allah ﷺ.

Deriving a general principle from Abu 'Ubaidah's example, Imam An-Nawawee wrote, "Our associates (scholars of the same school of jurisprudence) as well as other scholars have said that it is recommended for fellow-travelers to put all of their food together, to make their food more blessed for them, to promote good relations among them, and to avoid having some of them eat their full, while others among them go hungry. And Allah knows best."^[1]

- 2) Qais ؓ, son of Sa'd ibn 'Ubaadah ؓ, showed generosity in the most difficult of circumstances. Many people give charity when they are wealthy, but it is a select few who give it when they themselves are not well off. Abu 'Ubaidah's unit was in Juhainah territory, and while they ؓ were there, Qais ibn Sa'd ؓ borrowed camels from a man from the Juhainah tribe. After Qais ؓ slaughtered a number of those camels, Abu 'Ubaidah ؓ forbade him from slaughtering any more, warning him that he ؓ should not overburden himself with debt when he had no money, for that would result in him not keeping his word to the Juhanee man from whom he purchased the camels. Qais ؓ responded by reminding him that his father, Sa'd ؓ, was famous for paying off other people's debts, for providing for the needy, and for feeding the hungry. Qais ؓ then said, "Then do you not think that he will pay off debts for a people

^[1] Refer to *Sharh An-Nawawee* (13/86).

who are struggling in the way of Allah?"^[1] Qais ؓ said this to Abu 'Ubaidah ؓ because he had come to an agreement with the *Juhanees* man from whom he had taken the camels; according to terms of their agreement, Qais ؓ was purchasing the camels in order to slaughter them for the men of his unit, in return for which he ؓ promised to give a certain quantity of dates from Al-Madeenah. The *Juhanees* man agreed to those terms, and the transaction was finalized. Later on, when Qais's father, Sa'd ibn 'Ubaadah ؓ, found out that Abu 'Ubaidah ؓ had forbidden Qais ؓ from slaughtering the camels based on the argument that Qais ؓ had no wealth, he ؓ gave a gift to his son: four large gardens, each of which contained a very large quantity of dates.^[2] This gift obviously enabled Qais ؓ to quickly pay off his debt to the *Juhanees* man.

- 3) The members of Abu 'Ubaidah's unit were on the verge of starvation; a single date was the sum total of each man's nourishment for an entire day; and, we must remember, this quantity of food did not suffice them while they were comfortably seated in their homes, but instead when they were enduring the hardships of travel. Soon they ran out of dates, and were forced to eat tree leaves, but not even that situation made them lose sight of their principles and of what is lawful and forbidden in Islam.

They were passing by the *Juhanees* man who had sold camels to Qais ؓ, yet it never even occurred to them that they could raid his property and home, and seize his food or the food of his people. Had the same situation occurred during the pre-Islamic days of ignorance, they probably would not even have thought twice about raiding the *Juhainah* tribe if they were only mildly hungry, never mind hungry to the point of starvation. But the day they were actually in that situation was a day upon which they were

^[1] Refer to *Min Ma'een As-Seerah* (pg. 323), whose author was citing from *Az-Zarqaanee's Sharh* (2/282).

^[2] The *Sharh of Az-Zarqaanee* (2/282).

bearers of the message of Islam, a religion of truth and justice that came to save people from oppression and wrongdoing, and to preserve for them, among other things, their wealth and their honour; and so on that day they distinguished between what is lawful and what is unlawful, even though their extreme want and hunger would have made many lesser men forget that distinction in a matter of moments.

- 4) A clear ruling - although more explicitly stated elsewhere - was established in this story. For the purposes of eating, dead animals fall under one of three categories: animals that are slaughtered Islamically, animals that are slaughtered in a non-Islamic manner, and animals that die of natural causes. As a general rule, the only animals that are lawful for Muslims are those that are slaughtered Islamically (and, of course, the meat of the People of the Book). Animals that die of natural causes are not lawful; so if one comes across a dead cow on the road, one that was hit by a car or that died of other natural (i.e., non-slaughter related) causes, its meat is unlawful for him. But there are two exceptions to this rule: creatures of the sea and locusts. If a fish is found floating in the sea, a Muslim may eat it, and if a locust is found lying dead in a field, a Muslim may eat it as well. The ruling for fish is established in the story of Abu 'Ubaidah's unit as well as in other narrations.

Therefore, dead creatures of the sea - those that die of natural causes - do not fall under the ruling mentioned in the following Verse:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيِّتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ
وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى
النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكَمْ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ
دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾﴾

"Forbidden to you (for food) are : Al-Maytatah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful." (Qur'an 5: 3)

In another Verse, Allah ﷻ said:

﴿أَحَلَّ لَكُم صَيْدَ الْبَحْرِ وَطَعَامَهُ مَتَعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحَرَّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾ (٩٦)

"Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihram (for Hajj or 'Umrah). And fear Allah to Whom you shall be gathered back." (Qur'an 5: 96)

It is authentically related from Abu Bakr As-Siddeeq ؓ, 'Abdullah ibn 'Abbaas ؓ, and a number of other Companions ؓ that "Water-game (from the above-mentioned Verse)" refers to what is hunted from the sea, and that "its use for food (also from the above-mentioned Verse, the literal translation of which is, 'its food')" refers to what dies in the sea (without being caught or hunted). And the following is related in As-Sunan from

Ibn 'Umar ؓ: "Made lawful for us are two dead creatures (i.e., creatures that have not been slaughtered) and two things with blood. As for the two dead creatures, they are fish and locusts; and as for the two things with blood, they are liver and spleen." This *Hadeeth* is *Hasan* (acceptable), and even supposing that it is a saying of a Companion ؓ, it takes on the ruling of a *Hadeeth* from the Prophet ﷺ, for when a Companion ؓ says, "Such and such has been made lawful for us, or such and such has been made forbidden for us," we can automatically and correctly conclude that he is referring to what the Prophet ﷺ made lawful or forbidden, since legislation came only through revelation to him ﷺ.^[1]

Furthermore, although it is true that the men of Abu 'Ubaidah's unit ate the dead sea creature out of necessity, there was no such necessity for the Prophet ﷺ to eat from its meat; and so, in eating its meat, the Prophet ﷺ was making it clear to everyone that its meat was lawful.

The Prophet's action of eating the meat that Abu 'Ubaidah ؓ brought back establishes another important principle for Muslim scholars. When the permissibility of something is clear to a scholar but not to other Muslims, it is legislated for him to do that thing - as long as it does not involve too much difficulty for him - in order to establish its permissibility for others. For example, suppose that a group of Muslims is travelling on a journey during which it is difficult for them to constantly remove their socks to wash their feet when they make ablution for prayer. They continue to remove their socks because they are not sure about the permissibility of wiping over one's socks with wet hands. A scholar that is among them would do well to conspicuously wipe over his socks, instead of removing them during ablution, so that doubt about the matter can be removed from the minds of the others.

^[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyah* (pg. 123).

The Military Unit Of Abdur-Rahmaan Ibn 'Auf ؓ

This unit was sent to Daumatul-Jandal, which was, as of then, the furthest land within Arabia that had been reached by the Muslim army. Daumatul-Jandal was situated three times farther from Al-Madeenah than it was from Damascus; it was located in the heart of the Arabian Desert, and it acted as a buffer zone between the Romans in Ash-Sham (Syria and surrounding regions) and the Arabs in the Arabian Peninsula. The inhabitants of Daumatul-Jandal were from the greater tribe of Kalb; they had become Christians as a result of their close proximity to and dealings with the Romans. This mission marked at least a second time that the Muslim army made their presence felt near Roman territory.

The leader of the unit was 'Abdur-Rahmaan ibn 'Auf ؓ, one of the famous "ten who were given glad tidings of Paradise"; and he ؓ was among the first to embrace Islam, from the select few who embraced Islam at the hands of Abu Bakr ؓ in the early days of Islam; once a Muslim, 'Abdur-Rahmaan ؓ followed the lead of Abu Bakr ؓ and contributed greatly to the propagation of Islam.

The purpose of the mission was twofold, one purpose being to spread the message of Islam, and the other being to achieve key military objectives. To be sure, therefore, 'Abdur-Rahmaan's qualities and skills were the main reasons why he ؓ was chosen to lead the mission.^[1]

As for the events that took place during the mission, 'Abdullah ibn 'Umar ؓ gave a somewhat detailed account of them. He ؓ said,

'Abdur-Rahmaan ibn 'Auf was summoned by the Messenger of Allah ﷺ, who said (to him), 'Make your preparations, for I am indeed sending you on a mission on this very day of yours or tomorrow, *In Sha Allah* (Allah willing).' I heard that and said (to myself), 'I will indeed enter and pray with the Prophet ﷺ in the

^[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/167, 168).

early morning, and I will indeed hear his advice (commands, instructions) to 'Abdur-Rahmaan ibn 'Auf.' I went early in the morning and prayed; upon arriving there, I saw that the following people were present: Abu Bakr ؓ, 'Umar ؓ, and people from the *Muhaajiroon*, among whom was 'Abdur-Rahmaan ibn 'Auf ؓ. The Messenger of Allah ﷺ had commanded him to depart during the night to Daumatul-Jandal and to invite its people to Islam (but 'Abdur-Rahmaan ؓ was still there). (And so) the Messenger of Allah ﷺ said to 'Abdur-Rahmaan, 'What has kept you behind from your companions (i.e., from the men of your unit)?' His companions had left in the last part of the night and by then had made camp at Al-Jurf; they were seven-hundred in total. 'Abdur-Rahmaan replied, 'O Messenger of Allah, I loved to make farewell to you while wearing my travel garments (i.e., this is the reason why I have tarried).' 'Abdur-Rahmaan had upon him a turban, which he had wrapped around his head. The Prophet ﷺ called him (to come closer) and made him sit before him. He ﷺ proceeded to undo 'Abdur-Rahmaan's turban with his hand, after which he ﷺ attired him in a black turban, the end of which he ﷺ made hang down between 'Abdur-Rahmaan's shoulders. He ﷺ said (to 'Abdur-Rahmaan), 'It is like this that you should wear a turban, O son of 'Auf.'

Ibn 'Auf was wearing his sword, and the Messenger of Allah ﷺ said (to him), 'Attack in the name of Allah, and in the path of Allah. And fight those who disbelieve in Allah. Do not wrongfully take from the spoils (before they are properly distributed), do not break your covenant, and do not kill an infant.'

The Prophet ﷺ then extended his hand and said, 'O people, beware of five things before they befall you: (1) Whenever a people cheat one another in the measurement (or weight of the goods they sell), Allah inflicts them with drought, and the quantity of their fruits (harvest) decreases, so that perhaps they will return (to the truth and to fair business practices). (2) Whenever a people break their covenant, Allah gives power to

their enemy over them. (3) Whenever a people refuses to pay *Zakaat* (obligatory charity), Allah withholds from them rain from the sky; and were it not for beasts, no rain would have descended upon them at all. (4) Whenever lewdness (fornication and adultery) appears among a people (i.e., becomes a widespread phenomenon or is practiced openly), Allah inflicts them with a plague. (5) And whenever a people rule by other than Verses of the Qur'an, Allah will cause them to divide into factions, and each faction will make the other taste pain and agony at its hands.'''^[1]

'Abdur-Rahmaan ؓ then caught up with his men ؓ, and they traveled together until they reached Daumatul-Jandal. Upon arriving there, 'Abdur-Rahmaan ؓ invited its people to embrace Islam and continued to do so for three days. In those early days following his arrival, they responded only with threats of war. But then on the third day, a breakthrough occurred. None other than the leader of the Kalb tribe embraced Islam, which signaled a great victory for the Muslims. His name was Al-Asbagh ibn 'Amr ؓ, and after he announced his entry into the fold of Islam, 'Abdur-Rahmaan ؓ immediately sent news of what happened to the Prophet ﷺ; he ؓ also sent Raafai' ibn Makeeth ؓ, a man from the Juhainah tribe, with a message, in which he ؓ informed the Prophet ﷺ that he wanted to marry someone from the Kalb tribe. The Prophet ﷺ wrote back, instructing him to marry the daughter of Al-Asbagh ؓ, Tamaadar ؓ. Having married Tamaadar ؓ and consummated his marriage with her, 'Abdur-Rahmaan ؓ took her back with him to Al-Madeenah. And because she later gave birth to 'Abdur-Rahmaan's son, Abu Salamah ؓ, she became known as Umm (mother of) Abu Salamah ibn (son of) 'Abdur-Rahmaan ibn 'Auf ؓ. In Al-Maghaazee, Al-Waaqidee mentioned that this unit went out for its mission in *Sha'baan* of the year 6 H.^[2]

^[1] Refer to *Nasbur-Raayah* by Az-Zayla'ee, (*Kitaab As-Sulh*) and to *Kanzul-'Ammal* by Al-Muttaqee Al-Hindee (Ba'ad 'Abdur-Rahmaan).

^[2] Refer to *Maghaazee Al-Waaqidee* (2/560-561).

The Lessons and Morals of This Story

- 1) In this story, we see yet another example of the Prophet's humbleness, as well as his love for his Companions ﷺ. The Prophet ﷺ could have ordered 'Abdur-Rahmaan ﷺ to take off his turban and to wear another one and to put it on differently; but no, the Prophet ﷺ instead removed 'Abdur-Rahmaan's turban and attired him in another using his own noble hands. To be sure, as the Companions ﷺ were watching him do that, their spirits were raised, making them want to work even harder to serve the religion that was manifested in the wonderful character of the Prophet ﷺ.

Whether it is a teacher and a student, a father and a son, or a spiritual leader and his pupil, the success of any of these and similar relationships hinges upon mutual respect, love, compassion, and understanding, as well as upon each party fulfilling its responsibilities towards the other. In this regard, the Prophet's relationship with his Companions ﷺ was an unparalleled success - and that despite his many duties towards them, for he ﷺ was their Prophet, leader, teacher, trainer, guide, and commander all-in-one.

- 2) The Prophet ﷺ never let his Companions ﷺ fall under the illusion that they were fighting for him or for his sake; to the contrary, he ﷺ always made it clear that all of their deeds, including the wars they fought, were for the sake of Allah ﷻ alone. Allah ﷻ said:

﴿قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝﴾
 ﴿١٦٢﴾

"Say (O Muhammad ﷺ): "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Qur'an 7: 162, 163)

The Prophet ﷺ stressed this point when he ﷺ said, "Attack in the name of Allah," instead of in his name, the name of a tribe, or the name of a country. It was this firm belief in pure Islamic Monotheism that strengthened the Companions ؓ, so that they were able to accomplish so much in so little time. May Allah be pleased with them all.

3) War is harsh and unpleasant, but from the perspective of Muslims, whose hearts Allah ﷻ purified from jealousy, greed, and rancor, it is nothing more than ancillary to achieving the goal of upholding the truth and eradicating falsehood. For this reason, Muslims do not, out of malice, break their peace treaties or hurt the innocent and weak, which is why the Messenger of Allah ﷺ reminded 'Abdur-Rahmaan ؓ of certain important rules of engagement before sending him to Daumatul-Jandal. For one thing, the Prophet ﷺ warned him not to wrongfully take from the spoils of war before their proper distribution; furthermore, he ﷺ warned him not to break his covenants and agreements and not to kill children. On other occasions, the Prophet ﷺ would give similar instructions, for example warning his Companions ؓ not to mutilate the bodies of their enemies. Fighting, therefore, was a means to an end, and not something that was deeply-ingrained in the personalities of the Companions ؓ; so that even during times of war, they adhered to lofty manners and characteristics, resorting to violence when necessary and to kindness and mercy at all other times.

4) As I mentioned earlier, 'Abdur-Rahmaan ibn 'Auf ؓ contributed greatly to the spread of Islam, and he ؓ was blessed with qualities that enabled him to play a vital role in spreading Islam throughout his lifetime. He ؓ was forbearing, wise, intelligent, knowledgeable, and experienced; and upon arriving at Daumatul-Jandal, he ؓ used all of those qualities to avert war and to attract members of the Kalb tribe to Islam. And through the grace and mercy of Allah ﷻ, not just any man embraced Islam at 'Abdur-Rahmaan's hands, but the overall leader of the Kalb tribe himself. That Kalb's leader embraced

Islam at 'Abdur-Rahmaan's hands reminds us of two other Companions ؓ, who achieved a similar feat: Ja'far ibn Abee Taalib ؓ, at whose hands the king of Abyssinia, An-Najaashee (may Allah have mercy on him), embraced Islam; and Mus'ab ibn 'Umair ؓ, at whose hands the leaders of the Aus and Khazraj tribes embraced Islam. Incidentally, those three Companions ؓ - 'Abdur-Rahmaan ؓ, Ja'far ؓ, and Mus'ab ؓ - were among the first to embrace in Makkah; perhaps their training during the early days of the Prophet's mission had a lot to do with molding their character and making out of them men who attracted others to the Religion of Islam.

- 5) 'Abdur-Rahmaan's expedition marked the first time that Islam was applied outside of Al-Madeenah. Muslims and Christians lived side by side as inhabitants of the same country; the laws of Islam were applied on Muslims, while Christians adhered to their faith and paid *Jizyah* tax (head-tax) to the Muslims.
- 6) The leader of the Kalb tribe married his daughter off to 'Abdur-Rahmaan ibn 'Auf ؓ, in what was a marriage that united not just two families, but two peoples, the new Muslims in Daumatul-Jandal and the Muslims of Al-Madeenah. Without a doubt, once he became a Muslim, Al-Asbagh ibn 'Amr ؓ automatically became concerned with events that took place in Al-Madeenah and that had to do with the Prophet ﷺ and his Companions ؓ; but that concern certainly intensified after his daughter ؓ moved to Al-Madeenah in order to live with her husband, 'Abdur-Rahmaan ؓ. Becoming in-laws of 'Abdur-Rahmaan ؓ, Al-Asbagh ؓ and his people developed a strong link with the Muslims of Al-Madeenah.

This was not an isolated occurrence; quite the opposite, the Prophet ﷺ strove throughout his Prophethood to form close bonds with other tribes by marrying the daughters of tribal chieftains; such marriages led to many positive results; for example, we have hitherto seen how an entire tribe entered into the fold of Islam after the Prophet ﷺ married the daughter of that tribe's chief.

Punishing Treacherous Tribes: The Battle Of Banu Laihyaan, The Battle Of Al-Ghaabah, And Other Similar Battles

Banu Laihyaan

With the departure of the confederate army after their abortive attempt to destroy the Prophet ﷺ and his Companions ؓ, the Muslims went on the offensive, no longer having to fear for the safety of their homeland. It was now they who would initiate battles at whatever time they saw fit to pursue their military goals. Soon the time came to punish the Banu Laihyaan tribe, the very same tribe that had betrayed Khubaib ؓ and his Companions ؓ on the day that the Tragedy of Ar-Rajee' occurred; revenge had to be taken on behalf of that day's martyrs. And so, in Rabee'ul Awwal or Jumaadah Al-Oolah of the year 6 H, the Prophet ﷺ set out towards them with a small army of two hundred Muslims.

Misleading the Enemy

The land that was inhabited by the Banu Laihyaan tribe was situated more than two-hundred miles from Al-Madeenah - a great distance to traverse in those days. To be sure, it would not be an easy journey to undertake, but the Prophet ﷺ was determined to exact revenge for his Companions ؓ who were martyred because of the treachery of Banu Laihyaan.

As was his wont when it came to military matters, the Prophet ﷺ tried to mislead the enemy, so that the attack would come as a surprise to them. Certain precautions were necessary, for even though the Jews of Al-Madeenah had been banished to other lands, the hypocrites remained, and they, or enemies from nearby tribes, would, had they known, sent news to Banu Laihyaan about the Muslim army that was headed towards them. Therefore, the Prophet ﷺ announced that he was headed north, in order to attack areas in Ash-Sham (Syria and surrounding

regions); even his Companions ﷺ were unaware of the fact that their true intended destination was Banu Laihyaan territory to the south. Only when they had traveled about twenty miles northwards and then changed directions did they find out what their actual destination was. They changed directions at a place called Al-Batraa; they then traveled westwards for a while, after which they began to march directly southwards toward their true destination.

The People of Banu Laihyaan Flee

After their treacherous and vile behavior, and after they found out about the failure of the confederate army to achieve its goal, the leaders of Banu Laihyaan probably did not sleep very much. Without a doubt, they feared that the Muslims would, sooner or later, come after them. The entire tribe was in a state of emergency; scouts were sent out to look out for the approach of an army, and spies were dispersed throughout the region to try and ascertain whether the Muslims were coming to attack them. Because of their vigilance, which was a direct result of their fear, they found out about the approach of the Muslims as soon as their army drew near; thus they had ample time to flee. Given their intense fear of the Muslims, fighting was of course not an option. They headed towards the peaks of mountains, where it would not be possible for the Muslims to attack them.

When the Muslims arrived with their army, they made camp in the homes of Banu Laihyaan's tribesmen, and the next stage of the expedition began: small units were sent out to pursue the Banu Laihyaan, and the pursuit continued for two entire days. No one was found, however, yet the Prophet ﷺ stayed for two days in order to instill fear into their hearts, to challenge them to come out and fight - and, most importantly, to show them their strength, confidence, and ability to attack at will.^[1]

^[1] Refer to *Sulh Al-Hudaiyyiyyah* by Baashmeel (pgs. 34 and 35).

Threatening the Polytheists of Makkah

Given that his army was close to Makkah, the Prophet ﷺ deemed it wise to take advantage of the opportunity to send a stern message to the Quraish. He ﷺ decided to engage in military exercises right outside of Makkah; the goals were simply to show their presence and to frighten the polytheists. The Prophet ﷺ and his Companions ﷺ rode until they reached the 'Usfaan valley, which was about two days travelling distance from Makkah. Once there, the Prophet ﷺ ordered Abu Bakr ﷺ and ten horsemen to ride towards Makkah. They continued to ride until they reached the Kuraa' Al-Ghameem valley, which is very close to Makkah.

The Quraish heard about their presence and thought that the Prophet ﷺ was preparing to mount an attack on Makkah. Now that the tables had turned in their war with the Muslims, the leaders of the Quraish had no confidence left in them; and as a result, they became terrified at the prospect of an attack; after all, they thought, if a number of horsemen were at Kuraa' Al-Ghameem, they were probably scouts for a large army behind them. The goal of inflicting terror into the hearts of the Quraish having been achieved, Abu Bakr ﷺ and his companions ﷺ returned safely to the Prophet ﷺ, after which the Muslim army began its homeward-bound journey to Al-Madeenah.^[1]

As they were heading back home, the Prophet ﷺ passed by the valley of Ghuraan, where a number of his Companions ﷺ had been betrayed and martyred. Upon arriving there, the Prophet ﷺ supplicated for them and invoked Allah ﷻ to have mercy on them.

The Battle of Al-Ghaabah

As I mentioned earlier, 6 H was an intensely busy year for the Muslims. Only a few nights after the Prophet ﷺ and his Companions ﷺ returned from the Battle of Banu Laihyaan, a man named 'Uyainah ibn Hisn Al-Fizaaree and a number of horsemen from the Ghatfaan tribe raided a place called Ghaabah, which was

^[1] Refer to *Sulh Al-Hudaiybiyyah* (pg. 37).

situated near Al-Madeenah, to its northern side, and which contained wealth and livestock owned by Muslims; in fact, some camels that were owned by the Prophet ﷺ were being herded there. Uyainah's men killed Dharr ibn Abi Dharr Al-Ghafaaree ؓ and took his wife, Lailaa ؓ, as a prisoner; during the raid, they took twenty camels, which they then steered back towards their homeland. When the Messenger of Allah ﷺ learned about what 'Uyainah did, he ﷺ did not go out with a contingent of fifty or one-hundred men; no, he ﷺ went out with five-hundred Companions ؓ to pursue 'Uyainah and his criminal accomplices who dared to disturb the peace near Al-Madeenah, to kill a Muslim, and to take away a female Muslim as a prisoner. Nonetheless, as serious as was his response to 'Uyainah's raid, the Prophet ﷺ wanted to make sure that the homeland was secure, and so he ﷺ left behind Sa'd ibn 'Ubaadah ؓ and three hundred men ؓ to guard Al-Madeenah.^[1]

It was at a mountain near the water source of Dhee Qarad that the Messenger of Allah ﷺ caught up to the enemy; in the fighting that ensued, the Muslims killed some of their men and managed to get back the camels.^[2] Salamah ibn Al-Akwa' ؓ stood out for his bravery even before the fighting took place. He ؓ was among a group of shepherds who were working in the area of Al-Ghaabah, and he single-handedly challenged the horsemen before the Prophet ﷺ and his Companions ؓ arrived on the scene. He preoccupied the enemy and delayed their escape from the area by firing arrows at them; bravery certainly played an important role in his efforts to engage the enemy, but so did skill, for he ؓ was renowned as one of the most skilled archers in Arabia. All by himself, he ؓ managed to save a number of camels from the enemy horsemen.^[3]

As for the woman who was captured by the Ghatfaan horsemen, her name was Lailaa ؓ, and she ؓ was the wife of Dharr ibn Abu Dharr ؓ, the lone Muslim who was killed during the raid. On her

^[1] Refer to *'Uyoon Al-Athar* by Ibn Sayyid An-Naas (2/72, 73).

^[2] Refer to *At-Taareekh As-Siyaasee Al-'Askaree* (pg. 327).

^[3] Refer to *Sulh Al-Hudaibiyah* (pg. 43).

own, and prior to the arrival of the Muslim contingent, she managed to escape from her captors, riding back on one of the stolen camels that was owned by the Messenger of Allah ﷺ. Prior to her escape, Lailaa vowed that, if Allah saved her, she would slaughter the camel upon which she was riding - the very camel upon which she escaped; the only problem was that it was not her camel. Later, when she informed the Prophet ﷺ about her vow, he smiled and said, "A very bad way to repay it indeed!" which means: It carried you during your escape, and now you want to reward it by slaughtering it! The Prophet ﷺ then said, "No vow should be made (or fulfilled) when it involves the disobedience of Allah, or when it involves the dispensation (or disposal) of something that you (here, he used a verb that addressed her directly) do not own."^[1]

Five nights after he left to pursue the enemy, the Prophet returned to Al-Madeenah.^[2] Because of the number of men he took with him, this expedition is considered to be one of the largest that he led in the attempts he made, between the Battle of Banu Quraizah and the Battle of Khaibar, to punish the Arabs of Najd and to teach them a stern lesson.^[3]

In the period that followed, a number of units were sent out with the same goal; some of the missions were a complete success and others were not. One of the most important of missions during that period was headed by 'Ukkaashah ibn Maihsan Al-Asdee, whose unit became known as the Al-Ghamr unit. Al-Ghamr is a water source that belonged to the Banu Asad tribe; it was two nights travelling distance away from Faid, which was a fortress along the road to Makkah.

^[1] Refer to *Sulh Al-Hudaiybiyyah* (pg. 45); also, refer to *At-Tirmidhee* (chapter: What has Been Related from the Messenger of Allah ﷺ Regarding the Fact that Vows Involving Sinning Should not be Made or Fulfilled), to *Saheeh Muslim* (chapter: A Vow that Involves the Disobedience of Allah ﷻ or that Involves the Dispensation of Something that One Does not Own Should Not be Fulfilled); and to *Musnad Ahmad* (to the Hadeeth of 'Imraan ibn Husain).

^[2] Refer to *At-Taareekh As-Siyaasee Wal-'Askaree* (pg. 327).

^[3] Refer to *Sulh Al-Hudaiybiyyah* (pg. 45).

The Prophet ﷺ sent out 'Ukkaashah's unit in Rabee'ul-Awwal of the year 6 H, and the intended target was the Banu Asad clan. By the time the unit reached the water source of Al-Ghamr, the people of Banu Asad had already fled and were scattered about on the peaks of nearby mountains. Although the people of Banu Asad were able to flee with their lives, they had no time to take along their livestock, a great quantity of which was left behind as easy pickings for 'Ukkaashah's unit. Having taught Banu Asad a lesson and taken two-hundred of their camels as booty, 'Ukkaashah and his men returned to Al-Madeenah.^[1]

Another important mission was led by Muhammad ibn Maslamah; he and his unit were sent to Dhil-Qissah, which was situated only 24 miles outside of Al-Madeenah, on the road to Ar-Rabdah. The unit's mission was to frighten Banu Tha'labah and 'Uwwaal, to teach them a lesson, and to deter them from future raids on livestock that belonged to Al-Madeenah's inhabitants and that was being herded either on the outskirts of Al-Madeenah or in grazing fields outside of Al-Madeenah.

In Rabee'-uth-Thaane of the year 6 H, Muhammad ibn Maslamah set out with ten Muslims and reached the enemy at nighttime; they were, however, quickly surrounded by one-hundred men. Muhammad ibn Maslamah and his Companions fired arrows at the enemy in order to deter them from coming any nearer, but they were not able to hold on for long, for the enemy soon charged at them with spears and killed all of them, with the exception of Muhammad ibn Maslamah, who was not dead but severely wounded. Because of his serious wounds, Muhammad ibn Maslamah was not able to make the return journey to Al-Madeenah on his own, even though it was not too far away. But he was then saved when a Muslim man passed by, saw him, and carried him all the way back to Al-Madeenah.^[2]

^[1] Refer to *Taareekh At-Tabaree* (2/640).

^[2] Refer to *At-Taareekh As-Siyaasee Wal-'Askaree* (pg. 328).

The Prophet ﷺ immediately sent Abu 'Ubaidah 'Aamir ibn Al-Jarraah ؓ and a unit of forty men to the Banu Tha'labah and 'Uwwaal tribes; but by the time they reached their intended destination, it was too late: the enemy, expected an attack, had already fled, leaving behind their homes and some of their wealth. The unit took some camels as booty and steered them back to Al-Madeenah.^[1]

In Jumaada Al-Oolah of the same year, Zaid ibn Haarithah ؓ and one-hundred and seventy riders were sent to Al-'Ees, a place that was four nights travelling distance from Al-Madeenah. Their goal was to overtake a Makkan trading caravan that was returning from Ash-Sham (Syria and surrounding regions). Their mission was a success: They overtook the caravan, seized its goods, and captured some of its members (while the rest escaped). Among the prisoners were Abul-'Aas ibn Ar-Rabee', husband of Zainab bint Allah's Messenger ﷺ; Abul'Aas's mother, Haalah bint Khuwailid ؓ, who was the sister of the Khadeejah bint Khuwailid ؓ; and Mu'aawiyah ibn Abul-'Aas.^[2]

And in Sha'baan of the year 6 H, 'Alee ibn Abee Taalib ؓ headed a unit whose mission was to send a clear and stern message to the Banu Sa'd ibn Bakr tribe, for its leaders were mobilizing support for the Jews of Al-Madeenah. The unit consisted of one-hundred Muslims; when they reached their destination, they attacked the Banu Sa'd tribe, took some of their livestock as booty, and then safely returned to Al-Madeenah.^[3]

The Prophet ﷺ was making it clear to tribes in the region that he ﷺ would attack not only those who attacked Al-Madeenah directly, but also those who aided and abetted those who openly waged war against the Muslims. Had the Prophet ﷺ done nothing about Banu Sa'd's activities, they, and others like them, would have continued to provide substantial support to Islam's enemies without having

^[1] Refer to *Al-Waaqidee* (1/551).

^[2] Refer to *Muhammad Rasoolullah* by Muhammad Ridaa (pgs. 245, 246).

^[3] Refer to *At-Taareekh As-Siyaasee Al-'Askaree* (pg. 330).

to risk anything themselves. But as matters stood, they were made to realize that their movements, activities, and actions were being monitored and that the Prophet ﷺ was keeping a close watch on everything that was happening in Arabia.

Even though they were surrounded by enemies, the Muslims remained strong for the very reason that they took action early against their enemies, going after not only open enemies, but also seemingly neutral tribes who were providing material support to those enemies.

It is important to note here that, in order to decide on what missions were necessary, the Prophet ﷺ needed accurate intelligence reports about what was happening in the Arabian Peninsula. And other than revelation, the Prophet ﷺ had many means of obtaining the information he ﷺ needed: he ﷺ would send out scouts to spy on other tribes; members of other tribes who secretly embraced Islam would pass on information to him; non-Muslims who were allied to the Muslims or who felt sympathy towards them would also, on occasion, send news to him; and then there was the brilliant intuition and prescience of the Prophet ﷺ, who learned about things through intelligence and deduction. Consequently, the Prophet ﷺ was never taken by surprise - neither by an internal plot (of the hypocrites or Jews of Al-Madeenah) nor by external threats.

The Unit Of Kurz Ibn Jaabir Al-Faihree Is Sent To The 'Irniyyeen

In Shawwaal of the year 6 H, a group of delegates visited the Prophet ﷺ. Some of the delegates were from 'Ukal, a tribe from Taim Ar-Ribaab, and the rest were from 'Urainah, a district in Bajeelah. They spoke about Islam with the Prophet ﷺ, and they said to him, "O Prophet of Allah ﷺ we are a people of livestock and not of planting fields," after which they made it clear that, because of a sickness that afflicted them, they did not want to stay in Al-Madeenah. The Messenger of Allah ﷺ instructed the delegates to go outside of Al-Madeenah and make camp there, since they did

not want to stay inside of it during their visit. He ﷺ generously provided them with a shepherd and, as has been related, a Dhaud of camels, which means anywhere from three to ten (or two and nine) camels; he ﷺ furthermore told them to drink from the camels' milk and to use the urine of the camels to treat their sickness.

The delegates went out until they reached Al-Hurrah, but once there, they did something despicable: They disbelieved after having believed, they killed the shepherd who was appointed to be their host, and they steered the camels away as they fled from Al-Madeenah.

As soon as the Prophet ﷺ heard about what they did, he ﷺ sent some of his Companions ﷺ to pursue them. The delegates turned criminals were apprehended; the command was given, and their hands and legs were cut off; furthermore, their eyes were smeared with heated nails, for that is what they had brutally done to the Muslim shepherd they had killed. That was their punishment, though they were not killed; they were, however, left at Al-Hurrah, where they died not too long thereafter. Qataadah, the narrator of this account, said, "It has been conveyed to us that, after this incident occurred, the Prophet ﷺ would encourage his Companions ﷺ to give charity and would forbid them from mutilating (enemy corpses)."^[1] Abu Qulaabah said, "These were people who stole, killed, and disbelieved after having had faith. And they waged war against Allah and His Messenger ﷺ."^[2]

Allah ﷻ said:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ٣٣﴾

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Masaadiriha Al-Asliyyah* (pg. 478), and to *Saheeh Bukhaaree* (the Book of Battles), chapter, "The Story of 'Ukal and 'Urainah."

^[2] Refer to *As-Seerah An-Nabawiyah Fee Dau Masaadiriha Al-Asliyyah* (pg. 478).

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.”
(Qur'an 5: 33)

The majority of scholars hold that this Verse was revealed about the above-mentioned delegates from 'Urainah and 'Ukal; however, some scholars disagreed, mentioning other reasons that prompted its revelation. At any rate, what matters most are the implications and rulings contained in the words of the Verse, and not the specific incident that prompted its revelation.

Therefore, the rulings contained in the Verse continue to be applicable today. This is further established by the fact that scholars agree that the punishment for those who 'do mischief in the land (i.e., those who cause people not to feel safe by engaging in robbery, killing, etc.)' is applicable to both Muslims and disbelievers, even though the Verse was revealed about polytheists; hence the relevance of the rule: what matters most are the implications and rulings contained in the words of a Verse, and not the specific incident that prompted its revelation.

There is another point of interest regarding this incident. Mutilation is forbidden, yet the Prophet ﷺ ordered for the eyes of the delegates from 'Urainah to be smeared with heated nails; it must be understood that the latter fact has nothing to do with the former. This is because the Prophet ﷺ smeared their eyes with heated nails as a just form of requital, since that is exactly what they had done to the Muslim shepherd; so here, the principle of an eye for an eye was applied, which had nothing to do with mutilating the delegates out of anger or malice.^[1]

The crimes of the delegates from 'Urainah led to what is known as the ruling of Al-Hiraabah, which refers to “the recompense of

^[1] Refer to 'Ilaaj Al-Qur'an Al-Kareem Lil-Jareemah by Dr. 'Abdullah Ash-Shinqeetee (pgs. 297, 298).

those who wage war against Allah and His Messenger and do mischief in the land." Allah ﷻ made it clear that *Al-Muhaariboon* (those who wage war against Allah and His Messenger and do mischief in the land; we'll adhere to the term *Al-Muhaariboon* for the purpose of precision) can be punished in any of four ways. Allah ﷻ described *Al-Muhaariboon* in such a way as to make us feel the truly disgusting nature of their crimes: They wage war against Allah ﷻ and His Messenger ﷺ, and they want to instill terror into the hearts of people, by killing them, robbing them, and usurping their wealth.

The punishment Allah ﷻ decreed for them is both just and merciful not just for them, but for the rest of people as well. They can be killed or crucified, in which cases people will no longer have to fear wrongdoing at their hands and can feel safe about walking on the streets or travelling on a road from one city to another. Or their hands and feet can be cut off from opposite sides, in which case they will remain alive but will no longer remain a threat to society; furthermore, they will serve as an example for anyone else who thinks about making a living out of killing and robbing people. And finally, they can be banished and removed from society, thus preventing them from repeating their crimes; others are deterred from committing the same crimes, and those that are punished can, in the process, be purified from their sins if they repent sincerely.

All sins require repentance from those who perpetrate them, and one does not know for which sin one will be punished in the Hereafter; therefore, one should not take any sin lightly; that being said, sins vary in that some are more serious than others, so that killing a person is not the same as a lesser sin. *Al-Muhaariboon*, to be sure, are perpetrators of some of the most serious and major of sins. Because they harm Muslims, their punishment in this life is disgrace and humiliation; as for the Hereafter, theirs will be "a great torment."

In the next Verse, Allah ﷻ excluded from that punishment those *Al-Muhaariboon* who go and repent before they are apprehended

or fall into the power of the Muslim authorities of the land. Here, in a wonderful manner, Allah ﷻ gives *Al-Muhaariboon* the opportunity to repent and encourages them not to delay their repentance lest they lose the chance to save themselves from disgrace and punishment in this world and in the Hereafter. Here is a point to consider: Without a doubt, to Allah ﷻ belongs the highest example; we cannot draw comparisons between Him and the creation, for He is far above such comparisons. While you keep this understanding in mind, consider how a president of a country gives amnesty to rebels: they will not be harmed if they put down their weapons; otherwise, if they are apprehended, they will be killed. A president resorts to this tactic out of selfish concerns: he is afraid for his life and for his position; after all, the rebels might one day oust him from power. But in the case of Allah ﷻ, Who is the All-Powerful, the Almighty, He ﷻ offers amnesty to *Al-Muhaariboon* purely out of His Mercy for His slaves on earth. For if *Al-Muhaariboon* put down their weapons and desist from harming Muslims, it is the general population of Muslims that will benefit in the process. Therefore, Allah ﷻ uses a wonderful approach to at once protect Muslims from transgression and encourage *Al-Muhaariboon* to repent sooner rather than later.

Another point to consider is that those *Al-Muhaariboon* who repent before they fall under the power of the police or government are more likely to be sincere in their repentance than *Al-Muhaariboon* who repent after they are caught and are potentially facing execution. Because *Shirk* (to associate partners with Allah in worship) is the only sin that Allah ﷻ does not forgive (in the case of *Shirk*, embracing Islam is required; in the case of all other sins, repentance is required), the understanding we should take from the above-mentioned verse is that *Al-Muhaariboon* who repent after they are caught do not achieve the same forgiveness that is gained by *Al-Muhaariboon* who repent before they are caught.

Allah ﷻ ended the two verses by affirming that He ﷻ is Oft-

Forgiving, Most Merciful - for those who repent and then lead upright lives; no one, therefore, should lose hope of the Mercy of Allah ﷻ; everyone, regardless of the gravity of their crimes, can be forgiven, with the exception of those who perpetrate *Shirk*.

Allah ﷻ said:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.”
(Qur'an 5: 33, 34)

In these Verses, Allah ﷻ provides a complete solution to violent crimes that have become a mainstay in today's societies. If they were to be applied, one would not fear going out in the middle of the night; but, because of the grave consequences involved, one would fear becoming a robber or a killer (or some similar profession) for a living.

Eliminating The Most Vocal And Active Of Islam's Enemies

The Military Unit Of 'Abdullah Ibn 'Ateek ﷺ

The Jews of Banu An-Nadeer were expelled from Al-Madeenah, but in the minds of their leaders, their war against the Prophet ﷺ was far from over. Many of them went to Khaibar, from where they planned new acts of hostility against the Prophet ﷺ and his Companions ﷺ. One of the most vocal and active of their leaders was a man named Abu Raafai' Salaam ibn Abee Al-Huqaiq, who went so far as to offer a huge reward to the Ghatfaan and other tribes if they joined him in his war against the Muslims; he thus became one of the key figures who brought the confederate armies together and united them upon a single purpose: to destroy the Prophet ﷺ and all of his Companions ﷺ. And although it is true that he failed miserably in that attempt, he returned safely to Khaibar and therefore remained a dangerous threat to the Muslim nation, one that needed to be dealt with sooner rather than later. That is why the Messenger of Allah ﷺ sent a group of men from the *Ansaar* on a mission to accomplish a single goal: to kill Abu Raafai'; and he ﷺ appointed 'Abdullah ibn 'Ateek ﷺ as the leader of that mission.

Here is a synopsis of 'Abdullah ibn 'Ateek's account of what happened next. By the time 'Abdullah's unit reached its destination, the sun had just set, Abu Raafai' was inside of a

fortress that belonged to him, and people were returning with their grazing livestock. 'Abdullah ibn 'Ateek ﷺ said to his men ﷺ, "Sit down here, for I am going to talk nicely with the gatekeeper (and pretend that I am one of them); maybe I can then get inside." As 'Abdullah ﷺ approached the gate, he covered most of body and face with his robe, acting as if he had went out to relieve himself and was just now returning. Everyone had entered the fortress, and upon seeing 'Abdullah ﷺ in that condition, the gatekeeper called out to him, saying, "O slave of Allah, if you want to come inside, then enter, for I want to close the gate." 'Abdullah ﷺ entered and hid himself; meanwhile, the gatekeeper closed the gate, locked it, and hanged the keys up on a peg. When the gatekeeper left and no one was around, 'Abdullah ﷺ came out from his hiding place, took the keys, and opened the gates, allowing the members of his unit to enter the fortress with him. He ﷺ then waited for the opportune moment to find and kill Abu Raafai'.

According to Bukhaaree's narration of this story, 'Abdullah ibn 'Ateek ﷺ approached a room in which he saw his target, Abu Raafai'; sadly, however, Abu Raafai' was not alone. A number of men, who were paying him a social visit, were sitting down around him, engaged in a late-night, casual discussion. 'Abdullah ﷺ found a place to hide himself and waited until the guests left. When they finally did leave, 'Abdullah ﷺ climbed the stairs up towards Abu Raafai'. Every door 'Abdullah ﷺ went through he locked from the inside, so that even if people found out about him, no one would be able to reach him until he completed the mission of killing Abu Raafai'.

Abu Raafai' had made his way to his family; the room he was in was dark, and so when 'Abdullah ﷺ reached it, he could see nothing. "O Abu Raafai'," 'Abdullah ﷺ called out in a friendly tone.

"Who is it?" Abu Raafai' asked. 'Abdullah ﷺ thrust his sword in the direction of the voice but managed to deliver only a non-lethal blow. Abu Raafai' let out a scream, upon which 'Abdullah ﷺ

scuttled out of the room. His leaving in that manner was a ploy, for he returned a few moments later and said in a changed voice, "What was that voice I heard, O Abu Raafai'?"

"Woe upon your mother!" Abu Raafai' exclaimed. "Verily, there is a man in the house who just struck me with a sword." Now being sure where his target was, 'Abdullah ؓ delivered a mighty blow to Abu Raafai's body, albeit one that did not immediately kill him; and so 'Abdullah ؓ took the sharpest part of his sword and plunged it into the stomach of Abu Raafai' until it came out from his back, at which point 'Abdullah ؓ was sure that he ؓ had killed him.

'Abdullah ؓ then descended, opening door after door, until he reached some stairs. It is related that 'Abdullah's eyesight was weak, which explains what happened next. He placed his feet on a stair but thought that he had reached the ground; as a result, he fell down in the moon-lit semi-darkness of the night. Some part of his leg broke; he tied his turban around the injury and then made his way to the door. But he didn't leave; instead, he stayed there, saying to himself, "I will not leave here tonight until I found out for sure that I killed him." Around the time when 'Abdullah ؓ heard the crow of a rooster, a man leaned over a fence in the fortress and called out, "I am announcing the death of Abu Raafai', the businessman from the people of Hijaaz." Returning to his Companions ؓ, 'Abdullah ؓ informed them that Allah ﷻ had destroyed Abu Raafai' and that they better make haste if they wanted to escape.

The unit returned to Al-Madeenah, and 'Abdullah ؓ recounted to the Prophet ﷺ the events that transpired during their mission. The Prophet ﷺ said to him, "Extend your leg." 'Abdullah ؓ did so, and the Prophet ﷺ wiped over it. Commenting on what he felt next, 'Abdullah ؓ later said, "It was as if I had never been injured in the first place (i.e., my injury healed completely right there on the spot)."^[1]

^[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Death of Abu Raafai' (5/34)"; *Hadeeth* number: 4040.

Books of *Seerah* mention that, when Abu Raafai' was hit, his wife screamed. 'Abdullah ﷺ intended to kill her, but then held back, remembering that the Messenger of Allah ﷺ had prohibited them from killing women and children.^[1] Incidentally, 'Abdullah ibn 'Ateek ﷺ spoke the Jewish language and used it to communicate with Abu Raafai's wife and family.

The above-mentioned synopsis is taken from *Saheeh Bukhaaree*, from a narration that was related by 'Abdullah ibn 'Ateek ﷺ himself. The books of *Seerah*, however, add that all of the members of 'Abdullah's unit took part in the killing of Abu Raafai'; in fact, when they returned to Al-Madeenah, each one of them claimed to have delivered the final and lethal blow to Abu Raafai'. The Prophet ﷺ asked them to bring their swords, and when they presented them to him, he ﷺ pointed to one of the swords and said that it was the one that killed Abu Raafai'; and that sword belonged to 'Abdullah ibn Unais ﷺ, one of the men of the unit. The Prophet ﷺ pointed to remnants of food on the blade of 'Abdullah ibn Unais's sword, which indicated that his sword had penetrated the stomach or chest area of Abu Raafai', so deeply, in fact, that it became covered with food that was being digested inside of Abu Raafai's body.^[2]

At first glance, one might be led to conclude that there is a contradiction between 'Abdullah's account in *Saheeh Bukhaaree* - which mentions that 'Abdullah ibn 'Ateek ﷺ delivered the lethal blow - and the accounts mentioned in books of *Seerah*; in reality, however, there is no contradiction. 'Abdullah ibn 'Ateek ﷺ was merely mentioning what happened from his perspective, explaining that he thought that he had killed Abu Raafai'; that in no way means that others did not participate with him in Abu Raafai's killing, for he ﷺ himself did not deny that in his

^[1] Refer to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/168).

^[2] Refer to *At-Tabaqaat Al-Kubraa* by Ibn Sa'd (2/91,92); to *Al-Maghaazee* by Al-Waaqidee (1/294); to *Al-Maghaazee An-Nabawiyyah*, by Az-Zuhree (pg. 114); and to *Al-Bidaayah Wan-Nihaayah* (to the chapter titled, "The Death of Abu Raafai', the Jew").

narration. What we can safely conclude, therefore, is that the various narrations explain one another; each person saw what happened from his own perspective; nothing proves this more clearly than the fact that they each claimed to have delivered the final, lethal blow to Abu Raafai'.

Incidentally, books of *Seerah* mention the names of the men who were a part of 'Abdullah ibn 'Ateek's unit; they were Mas'ood ibn Sinaan ؓ, 'Abdullah ibn Unais ؓ, Abu Qataadah Al-Haarith Ar-Rib'ee ؓ, and Khuzaa'ee ibn Aswad ؓ.

The Lessons and Morals of This Story

- 1) Every single member of this unit was from the Khazraj tribe, the members of which felt the need to compete with their brothers from the Aus, who had had the honour of killing one of the most notorious enemies of Islam, Ka'ab ibn Al-Ashraf. The spirit of competition between the Aus and the Khazraj was healthy to say the least, for they were competing to perform good deeds and to achieve the Good Pleasure of Allah ﷻ, and not to achieve any worldly gain or glory.^[1]
- 2) From a military perspective, one sees the benefit of learning foreign languages, especially those spoken by the enemy. We have hitherto seen how the Prophet ﷺ commanded Zaid ؓ to learn the language of the Jews; and in this story, we see how a command of their language enabled 'Abdullah ibn 'Ateek ؓ to enter Abu Raafai's fortress without being detected. He ؓ also spoke in their language to Abu Raafai's wife, and thus was able to enter their room without arousing too much suspicion.
- 3) The entire planning process of 'Abdullah ibn 'Ateek's unit was admirable, especially the part that involved deciding on how to enter the fortress. 'Abdullah ؓ resolved to go alone and to try to find a way to enter. He ؓ acted normally, so as to not arouse the suspicion of the guard. And everything that followed - from acting as though he had just come back from

^[1] Refer to *At-Taareekh Al-Islaamee* (6/177).

relieving himself, to finding a hiding place from which he could observe the guard, to waiting for the opportune moment to take the keys and allow his companions to enter - attested to both the intelligence and ability of 'Abdullah ibn 'Ateek ؓ.

- 4) This story provides a wonderful example of how Allah ﷻ takes care of his obedient slaves, for as long as 'Abdullah ibn 'Ateek ؓ was on his mission, he ؓ did not feel the pain of having broken his leg. Only when his mission was completed and he ؓ no longer needed to exert himself did the pain return; it was then that the men of his unit were forced to carry him. And then when he ؓ informed the Prophet ﷺ about his situation, the Prophet ﷺ performed a miracle by the permission of Allah ﷻ, and 'Abdullah's leg healed right there on the spot.
- 5) The Prophet ﷺ strove throughout his lifetime to train his Companions ؓ, to raise them to higher levels of piety and righteousness. His training did not always involve direct commands; sometimes he ﷺ sent a message to his Companions ؓ through more subtle means, such as in the above-mentioned story, in terms of how he ﷺ appointed 'Abdullah ibn 'Ateek ؓ and not 'Abdullah ibn Unais ؓ to lead the mission.

To be sure, 'Abdullah ibn Unais ؓ was the more experienced of the two men: He ؓ had been present during the 'Aqabah pledge, he participated in the Battle of Badr, and he performed Prayer towards both *Qiblahs* (Jerusalem and Makkah); in short, he ؓ was among the first group of the *Ansaar* to embrace Islam. His military prowess was also an undeniable quality of his; indeed, on one occasion, the Prophet ﷺ sent him alone on a mission to kill Sufyaan ibn Khaalid Al-Hudhalee (Sufyaan, as we have previously discussed, was preparing an army to attack Al-Madeenah); 'Abdullah ibn Unais ؓ successfully completed that mission and returned safely to Al-Madeenah.

In spite of his qualities and achievements, 'Abdullah ibn Unais ؓ was not the leader of the unit that was sent to kill Abu Raafai'; instead, he was simply a member of the unit and a subordinate of its

leader, 'Abdullah ibn 'Ateek ؓ. Here, the Prophet ﷺ was training his Companions ؓ to be good followers, just as they were being trained to be good leaders; and he ﷺ was also preparing them to follow the commands of whoever was appointed leader over them, regardless of that leader's status or ranking or background. On a similar note, the Prophet ﷺ would send the two best Companions, Abu Bakr ؓ and 'Umar ؓ, on missions in which someone else was appointed as leader over them. Also, it must be remembered that, for military missions, the Prophet ﷺ needed to appoint not the best man, but the best man for the job. And in the case of the unit sent to Abu Raafai', one appreciates the skill and intelligence that 'Abdullah ؓ employed to successfully complete his mission.

The Unit Of 'Abdullah Ibn Rawaahah ؓ

News of a dangerous threat to the Muslims was conveyed to the Prophet ﷺ in Al-Madeenah. The leader of Khaibar's Jews after the death of Salaam ibn Abee Al-Huqaiq, Al-Yusair ibn Razaam, was mobilizing the Jews of the north to fight against the Prophet ﷺ and his Companions ؓ. Al-Yusair did not stop there; he further tried to convince the tribe of Ghatfaan and their allies to join in their cause. It was as if the battle of the confederates was taking shape to happen all over again.

When the Prophet ﷺ heard about this news, he ﷺ didn't want to take any decisive action without first ascertaining whether the news was true or not; and to that end, he ﷺ sent 'Abdullah ibn Rawaahah ؓ and a number of other Muslims as scouts, with the mission of finding out what the Jews of Khaibar were up to. The scouts went and found out that the news was true. This was sufficient cause for action, and so the Prophet ﷺ sent out a unit of thirty horsemen to Khaibar; one of them was 'Abdullah ibn Unais ؓ, and their leader was 'Abdullah ibn Rawaahah ؓ.

When they reached Khaibar, they went to Al-Yusair and said to him, "The Messenger of Allah ﷺ has sent us to you in order to appoint you as leader of Khaibar." They continued to talk to him in this manner until he finally agreed to return with them to Al-

Madeenah in order to engage in talks with the Prophet ﷺ. But he stipulated taking twenty-nine of his men along with him. Each of them, including Al-Yusair, rode behind a Muslim on the same horse; and 'Abdullah ibn Unais's riding partner was Al-Yusair.

When they reached Baqarqarah Thiyaar, which was situated about six miles outside of Khaibar, Al-Yusair began to regret his decision to go to the Messenger of Allah ﷺ. He reached down for the sword of his riding partner, but 'Abdullah ibn Unais ؓ, seeing what Al-Yusair was doing, attacked him and cut off his leg with his sword. Al-Yusair quickly responded by striking 'Abdullah's face with a stick of some kind, a blow that resulted in a serious fracture. Fighting ensued among all the riders, and in the end, each Muslim managed to kill his Jewish riding partner, except for one, who succeeded in escaping on foot. When 'Abdullah ibn Rawaahah's unit returned safely to Al-Madeenah, the Prophet ﷺ spit on the wound of 'Abdullah ibn Unais ؓ; as a result, it did not fester; nor did it thereafter cause any pain or harm to 'Abdullah ibn Unais ؓ.

'Abdullah ibn Rawaahah's unit went out in the month of Shawwaal, of the year 6 H.^[1] His mission was one of the last missions of the year 6 H, a year during which the Muslims engaged the enemy perhaps more so than ever before. This was not surprising, for at the end of the previous year the Prophet ﷺ proclaimed, "Now, we will attack them, and they will not attack us." The offensive campaign of the Muslims paid off many dividends: enemies were struck down, coalitions were broken apart, and armies were deterred from attacking Al-Madeenah. In short, fear was instilled into the hearts of the enemy. But shortly thereafter, such a rigorous schedule of military missions, especially against the Quraish, became unnecessary; the war was going to be won through mainly peaceful means, a new stage of foreign policy that began with a clear victory for the Muslims - the Treaty of Al-Hudaibiyyah.^[2]

^[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 477).

^[2] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/189-192).



The Manifest Conquest
The Treaty Of Al-Hudaibiyyah





Its History, Its Causes, And The Prophet's Departure For Makkah

Its History And Causes

On Monday, the 1st of Dhil-Qai'dah, of the year 6 H^[1], the Messenger of Allah ﷺ left Al-Madeenah and, along with his Companions ﷺ, headed towards Makkah in order to perform 'Umrah (the smaller pilgrimage to Makkah).^[2] The cause of the expedition was simple: The Prophet ﷺ saw a dream about going to Makkah; and as opposed to the dreams of common people, the dreams of Prophets ﷺ are always true. Basically, the Prophet ﷺ saw in a dream that he ﷺ was entering Makkah with his Companions ﷺ in order to perform 'Umrah; and he ﷺ was steering animals that were to be slaughtered during the pilgrimage. When the Prophet ﷺ informed his Companions ﷺ about his dream, they became extremely happy.^[3] The Ka'bah was the House of Allah, and it had been a long time since the Companions ﷺ had last seen it. They longed to visit it and to perform circuits (*Tawaaf*) around it; of all the Muslims, the *Muhaajiroon* longed for Makkah the most; they were born there, they were raised there, they loved it a great deal, and they left it only because they were

^[1] Scholars unanimously agree on this date; refer to *Al-Majmoo'* by An-Nawawee (7/78).

^[2] Refer to *Nadratur-Na'eem* (1/334).

^[3] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Ghazawaat-ur-Rasool* (2/495).

forced to leave. Extremely pleased with the news, everyone prepared for the upcoming blessed journey to Makkah.^[1]

The Prophet ﷺ encouraged neighbouring Muslim Bedouins to accompany him during the pilgrimage, for he ﷺ feared that the Quraish would try to prevent him from reaching the Ka'bah. That fear was certainly warranted, given the latest reports that were reaching the Prophet ﷺ, reports which clearly indicated that the Quraish from the south and the Jews of Khaibar from the north had signed a military treaty, in which they agreed to form an alliance against the Muslims of Al-Madeenah. But, as we will see shortly, one of the benefits of the Prophet's pilgrimage that year was to bring an end to the Quraish-Khaibar alliance.

According to all Arabs, the Quraish, in principle, had no right to prevent the Prophet ﷺ from entering Makkah. In the minds of all Arabs, the Ka'bah was not the property of the Quraish; rather, it was the heritage of their father, Ismaa'eel ؑ. And so the Quraish had no right to arbitrarily choose who was allowed to visit Makkah, which meant that the Prophet ﷺ and his Companions ؓ had every right to enter Makkah and visit the Ka'bah.^[2]

News of the Prophet's departure from Al-Madeenah quickly spread among the tribes of Arabia. In general, Arabs sympathized with the Prophet's desire to perform 'Umrah, especially considering the fact that he ﷺ openly declared that he ﷺ had not come out for war, but simply to make the pilgrimage to Makkah. Thus, in terms of popular support in Arabia, the Prophet ﷺ had just won an important victory.

The Prophet ﷺ and his Companions ؓ took off all stitched clothing and attired themselves in the clothing that is permissible during a pilgrimage to Makkah. Having marked certain camels with blood, indicating that they were to be sacrificed during the pilgrimage, the Prophet ﷺ and his Companions ؓ entered into the inviolable state of 'Umrah at a place called Dhil-Hulaifah.

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 273).

^[2] Refer to *Qiraa'ah Siyaasiyyah Lis-Seerah An-Nabawiyah* (ps. 213, 214).

That the Prophet ﷺ did not go out to fight in no way meant that he ﷺ was carefree or careless; to the contrary, he ﷺ took all necessary precautions to ensure the safety of his Companions ؓ, for there were still many enemies across Arabia that wanted to do harm to them. For one thing, the Prophet ﷺ sent Bishr ibn Sufyaan Al-Khuzaa'ee ؓ to spy on other tribes, to make sure that no one was preparing to ambush the Muslims.^[1] Also, the Prophet ﷺ sent twenty scouts ahead of the army to make sure that the road to Makkah was safe. Al-Waaqidee (may Allah have mercy on him) confirmed this fact when he wrote: "The Messenger of Allah ﷺ summoned 'Abbaad ibn Bishr ؓ and placed him at the front of a group of twenty horsemen, among whom were men from both the *Muhaajiroon* and the *Ansaar*."^[2] The mission of the scouts was obvious: They were to come back with news of any potential threat, and they were to gather as much pertinent information as possible about the enemy.

Dhil-Hulaifah is just outside of Al-Madeenah; and while the Muslims were there preparing to enter into the inviolable state of being pilgrims, 'Umar ؓ gave an important recommendation to the Prophet ﷺ. He ؓ said, "Without carrying any weapons or armour, you are entering upon a people who are your declared enemies?" The Prophet ﷺ acted immediately on 'Umar's suggestion, ordering for certain people in Al-Madeenah to undertake the task of loading weapons onto camels and transporting them alongside the pilgrims in case of an emergency.^[3] True, the Muslims had no intention of fighting, but they were travelling into the heart of enemy territory. The enemy had weapons, and it was very much possible that they would use their weapons to harm the Muslim pilgrims. Although harming pilgrims would have tarnished the reputation of the Quraish, 'Umar ؓ knew that they hated the Muslims so much that they might very well be willing to take

^[1] Refer to *Marwiiyyaat Ghazwatul-Hudaibiyyah* by Al-Hakamee (pgs. 58, 59).

^[2] Refer to *Maghaazee Al-Waaqidee* (2/974).

^[3] Refer to *Taareekh At-Tabaree* (2/622).

the risk of attacking the Muslims, regardless of the consequences; hence the wisdom behind 'Umar's advice.^[1] 'Umar ؓ understood very clearly that the enemies of Islam are always looking for the opportunity to inflict Muslims with harm. And appreciating the wisdom of 'Umar's suggestion, the Prophet ﷺ acted upon it immediately, taking the necessary steps to ensure that weapons would be available to them in the event of an ambush or attack.

The Prophet ﷺ Reaches 'Asfaan

When the Messenger of Allah ﷺ reached 'Asfaan, he ﷺ was met by Bishr ibn Sufyaan Al-Ka'bee Al-Khuzaa'ee ؓ. Bishr ؓ said, "O Messenger of Allah, the Quraish has heard about your journey. And they have come out with their women and children (i.e., they are prepared for a long confrontation; also, the women and children will try to dissuade them from fleeing from battle). They have attired themselves in leopard skins, and they have vowed to Allah that you will never be able to enter upon them by force." The Messenger of Allah ﷺ said, "O Waih Quraish (Waih is an expression that signifies mixed feelings of mercy, compassion, and pain); they are consumed with thoughts of war. What would it hurt them if they allowed me to deal freely with the people? If they (people other than the Quraish) killed me, the Quraish would have what they wanted. And if Allah grants me victory over them, the Quraish would enter into the fold of Islam and would only gain in the process. And if they do not do either of those things, they will fight, and it is true that they have some strength. But what does the Quraish think (will happen in the end)? By Allah, I will continue to struggle against them upon that which Allah has sent me with or I will die in the process ("Or I will die in the process" is one interpretation of the final words of this hadeeth; another interpretation is, "By Allah, I will continue to struggle against them upon that which Allah has sent me with

^[1] Refer to *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Ar-Rasool* (pg. 489).

until I am the last man remaining to fight against them")^[1]

Because the Quraish was preparing to prevent the Muslims from entering Makkah, the Prophet ﷺ was left with a difficult decision; and as always when a difficult decision needed to be made regarding a military matter, the Prophet ﷺ consulted his Companions. He ﷺ presented them with two options: Either they could attack the Ahaabeesh who had come out to help the Quraish against the Muslims. Or they could take a route that led them to Makkah, and they would then fight anyone who tried to stop them. The first option involved a greater degree of aggression, for it was the Muslims who would initiate the fighting. The second involved a more peaceful stance; they would show that their sole intention was to enter Makkah, and they would fight only when someone else attacked them.

Abu Bakr رضى الله عنه recommended the second option: that they should avoid fighting and continue onwards to complete the objective they had set out to achieve, which was to perform 'Umrah. This way, they would fight only if they were attacked first. The Prophet ﷺ was convinced that Abu Bakr's view was correct, and so they took a path that would lead them not to Quraish's army but to Makkah.^[2] When polytheist horsemen drew near to the Muslim pilgrims at 'Asfaan, the Prophet ﷺ performed the Fear prayer with his Companions رضى الله عنهم.

The Messenger Of Allah ﷺ Changes Direction And Then Makes Camp At Al-Hudaibiyyah

The Prophet ﷺ chose not to confront the Quraish; so when he ﷺ found out that Khaalid ibn Al-Waleed and a contingent of fighters

^[1] *Saheeh Bukhaaree*, The Book of Stipulations, chapter, "Making Conditions for Jihaad (3/237); *Hadeeth* number 2732. Also refer to *Musnad Ahmad* (The First Musnad of the Koofiyyoon); to *Mo'jam At-Tabaraanee Al-Kabeer*; to Ibn Hishaam's *As-Seerah An-Nabawiyah*; and to Muhammad ﷺ, which is authored by Muhammad Ridaa.

^[2] Refer to *Malaamaah Ash-Shoorah Fid-Da'wah Al-Islaamiyyah* by Shaikh 'Adnaan An-Nahwee (pg. 160).

from the Quraish were blocking the road that led to Makkah, he ﷺ decided to change course and avoid having to face the polytheists. Al-Liwaa Mahmood Shait correctly pointed out that the Muslims changed course not because they feared Quraish's army, but simply because they were determined to achieve their primary objective of performing 'Umrah, and if they could achieve that goal without fighting, then so much the better. Had the Muslims been afraid, they would have retreated to Al-Madeenah, and they certainly would not have ventured deeper into Quraish territory. But since they did travel into the heart of Quraish's stronghold, it is clear that they were not in the least afraid of the Quraish.^[1]

The Prophet ﷺ said to his Companions ؓ, "Who is the man who will lead us along a road that is different from the road that they are upon?" Here, the Prophet ﷺ was of course not asking for anyone to reply; instead, he ﷺ was asking for someone who knew the area well and who could direct them along little used pathways. A man ؓ from the Aslam tribe responded, "I will, O Messenger of Allah," after which he ؓ proceeded to lead the Muslims along rough terrain between mountain passes. The Companions ؓ found it very difficult to travel along that route, but they finally came out onto a flatland at the end of the valley, at which point the Messenger of Allah ﷺ said to his Companions ؓ, "Say, 'We ask Allah for forgiveness, and we repent to him.'" After they ؓ said what he ﷺ told them to say, he ﷺ said, "By Allah, it was the *Al-Hittah* that was presented to the Children of Israel (i.e., when they were asked to enter the gate in prostration and to say, 'Forgive us'), but they did not say it (i.e., they did not ask Allah to forgive them as you have just done)."^[2]

The Prophet ﷺ ordered his Companions ؓ to travel towards the right, on a path that would lead them to the mountain pass of *Al-Miraar*, and to descend to *Al-Hudaibiyyah*, which was situated south of Makkah. Since *Al-Madeenah* is to the north of Makkah,

^[1] Refer to *Ar-Rasool Al-Qaaid* by Shait Khattaab (pgs. 186, 187).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/338), and to *Muhammad ﷺ* by Muhammad Ridaa.

they, in effect, took a winding road around Makkah to its other side. The army traveled so quietly and stealthily that no one from the enemy either heard or saw them. By the time Khaalid ibn Al-Waleed found out that they had gone by him, it was too late; he became afraid that, since Makkah was left virtually unprotected, the Muslims would attack it and force their way to the Ka'bah. And so he hurried back in order to warn Makkah's inhabitants about the Muslim army and to make preparations to face them in battle.

Without a doubt, the people of the Quraish were in a state of shock when they realized that the Muslim army, unbeknownst to anyone from the Quraish, had made camp at Al-Hudaiybiyyah. In their minds, Makkah was now threatened by a direct attack, one for which the Quraish would have no adequate response, since Khaalid and the army of the Quraish were still outside of Makkah - although they were quickly making their way back to respond to the threat.

"Al-Qaswaa (The Prophet's Camel) Did Not Kneel Down Without A Good Reason; That Is Not Its Character; Instead, It Was Prevented (From Continuing Onward) By The One Who Prevented The Elephant (Of Abraha From Proceeding Onward Towards Makkah)"

When the Messenger of Allah ﷺ drew near to Al-Hudaibiyah, his camel, *Al-Qaswaa*, knelt down to the ground. The Companions رضي الله عنهم, who wanted it to get up so that they could reach Makkah without delay, said, "Without any justifiable reason, *Al-Qaswaa* has knelt to the ground," to which the Prophet ﷺ responded, "*Al-Qaswaa* did not kneel down without a good reason; That is not its character; instead, it was prevented from continuing onward by the One Who prevented the elephant [of Abraha from proceeding onward towards Makkah (i.e., just as Allah prevented Abraha's elephant from entering Makkah, He was preventing *Al-Qaswaa* from doing the same)]." The Prophet ﷺ then said, "By the One Who has my soul in His Hand, they (the Quraish) will not ask me for something by which they are honouring the sanctified things of Allah (in this

case, the avoidance of fighting in the inviolable city of Makkah), except that I will give it to them (give them what they ask for in that regard).”^[1]

The Prophet ﷺ then prodded *Al-Qaswaa*, and it jumped up. Knowing that entry into Makkah was not intended for them, the Prophet ﷺ changed course and proceeded until he ﷺ stopped to make camp at the furthest extreme of Al-Hudaibiyyah, at the well of Thamad. Thamad contained very little water, so it did not take long for the Companions to empty it out. Having then ran out of water, they complained of thirst to the Prophet ﷺ. He ﷺ took out an arrow from his quiver and ordered them to place it in the well; as a result, and by the permission of Allah ﷻ, water gushed forth from the well, and they all drank until the thirst of every single one of them was quenched. According to one narration, the Prophet ﷺ was sitting on the edge of the well, when he ﷺ asked for water to be brought to him. He ﷺ took the water that was brought to him, and he ﷺ rinsed it in his mouth; he ﷺ then spit it out into the well, and as a result, it gushed forth with water. The two accounts do not conflict with one another, for as Ibn Hajar mentioned,^[2] both events occurred, a view that is strengthened by a narration that Al-Waaqidee related from ‘Urwah.^[3] According to that narration, the Messenger of Allah ﷺ rinsed some water in his mouth and spit it out into a bucket; he ﷺ then spilled the contents of the bucket into the Thamad well, after which he ﷺ took an arrow out of his quiver and cast it into the well. He ﷺ then invoked Allah ﷻ for help, and water began to shoot up from the well.^[4]

^[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 484); and to *Saheeh Bukhaaree*, the Book of Stipulations, chapter, “Conditions for Jihaad, Making Peace with the Enemy, and Writing Down Conditions.”

^[2] Refer to *Al-Fath* (11/164); *Hadeeth* numbers: 2731, 2732.

^[3] From the narration of Abul-Aswad from him, as has been mentioned by Ibn Hajar in *Al-Fath* (11/164).

^[4] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 484); and to *Saheeh Bukhaaree*, the Book of Stipulations, chapter, “Conditions for Jihaad, Making Peace with the Enemy, and Writing Down Conditions.”

Lessons and Morals that Pertain to the Kneeling of Al-Qaswaa and to the Oath that the Prophet ﷺ then Took

- 1) Everything that happens in this universe occurs according to the permission and divine will of Allah ﷻ. Consider both how and where the Prophet's camel knelt down, and how the Companions ﷺ disliked the fact that it knelt down. They tried to coax it into getting up so that they could continue their journey towards the Ka'bah, regardless of the consequences - for fighting would probably have resulted and many lives would have been lost. That is what they wanted, but Allah ﷻ wanted for something else to occur.^[1]
- 2) In regard to the Prophet's saying, "It has been held back by the One Who held back the elephant," Ibn Hajar mentioned an interesting point. He pointed out that it is permissible, in a general sense, to compare two people or two things even if, from another perspective, they are completely different. The Prophet ﷺ compared the situation of the people of the elephant with that of his Companions ﷺ, even though the former were upon utter falsehood, while the latter were upon the truth. This is because the comparison that was being drawn had to do with the situation of both groups - both were held back from entering Makkah - and not with their chosen faith. They were being compared because Allah ﷻ wanted to prevent both groups from entering Makkah, albeit for different reasons. The army of Abraha was prevented for apparent reasons: they wanted to destroy the Ka'bah, and so Allah ﷻ destroyed them as a result. As for the Muslims, they were prevented from entering Makkah for more subtle reasons, which we will discuss - *In Sha Allah* - in the ensuing discussions. If those reasons have to be summarized in a single sentence, one can say that it was in the best interests of all parties involved - both the polytheists and the Muslims - for the Muslims to avoid entering Makkah by force and to instead make camp at Al-Hudaibiyyah.

^[1] Refer to *Sulh Al-Hudaibiyyah* by Abu Faaris (pg. 43).

- 3) The Quraish were polytheists and were upon utter falsehood; nonetheless, the Prophet ﷺ swore that if they were to ask for help in preserving sanctified things – in this case, the Ka'bah and Makkah – the Prophet ﷺ would help them. He ﷺ would help them not based on their disbelief, but based on what they were asking for. This proves that Muslims should answer the call to do something good, even if the person inviting them to do good is a disbeliever – nay, even if he is one of the worst enemies of Islam – so long as no greater harm results.^[1]
- 4) Allah ﷻ decreed that, during the Prophet's pilgrimage that year, no fighting would take place between the Muslims and the inhabitants of Makkah. There are, of course, many wisdoms behind that decree; among them are the following:
 - a) Had the Muslims entered by force, fighting would have erupted and many lives would have been lost on both sides. This is not something that Allah ﷻ willed to happen. And as the reader will see in the following sections of this work, the peaceful end of the expedition was for the benefit of both the Muslims and the polytheists (since most of them later entered into the fold of Islam).
 - b) Had the Muslims entered Makkah by force, they would have possibly ended up killing some of their brothers in faith who lived in Makkah but were forced by circumstances to keep their Islam a secret. Allah ﷻ said:

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّزَّ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾﴾

“They are the ones who disbelieved (in the Oneness of Allah - Islamic Monotheism) and hindered you from Al-Masjid-al-Haraam

^[1] Refer to *Sulh Al-Hudaibiyah* by Abu Faaris (pg. 47).

(the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His Mercy whom He will, – if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.” (Qur'an 48: 25)

- c) Allah, the All-Knowing, of course knew beforehand that those who prevented the Prophet ﷺ and his Companions from entering Makkah on that day would later enter into the fold of Islam. And at their hands Allah ﷻ would then bless the Muslims with many conquests in foreign lands. On the day of Al-Hudaibiyyah, they were in utter darkness; later on, it would be they who would carry the message of Islam to mankind, helping to bring people out of darkness and into the light.

Negotiations Between The Messenger Of Allah ﷺ And The Quraish

The Messenger of Allah ﷺ did all that he could to make the Quraish understand that he did not come to fight a battle against them; furthermore, he ﷺ made it clear that he ﷺ simply wanted to visit the Ka'bah and perform the rites of 'Umrah. Every Arab could freely and safely enter Makkah to visit the Ka'bah, and the Prophet ﷺ and his Companions from deserved to enjoy the same rights and freedoms, for the Ka'bah did not belong to the Quraish. When the leaders of the Quraish became convinced that the Prophet ﷺ did not come to fight them, they sent someone to negotiate with him. Their negotiator had other goals as well: it was his job to ascertain the strength of the Muslim army and to find out how determined they were to fight if they were forced into a conflict. It was also the negotiator's goal to find peaceful means of preventing the Prophet ﷺ and his Companions from entering Makkah.^[1]

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 485).

1) Budail ibn Warqaa Visits the Prophet ﷺ

Along with a number of men from the Khuzaa'ah, Budail ibn Warqaa went to see the Prophet ﷺ. The Khuzaa'ah tribe, it must be remembered, was allied to the Muslims, and the Prophet ﷺ would entrust its leaders with some important secrets. The Khuzaa'ah delegates explained to the Prophet ﷺ that the Quraish were determined to prevent the Muslims from entering Makkah. The Prophet ﷺ responded by clarifying to them the purpose of his visit; he ﷺ went on to explain that the war, if continued, would be detrimental to the Quraish, and so he ﷺ suggested that the Quraish should agree to a truce with him for a specified period of time. If they refused, the war would continue, and he ﷺ would continue to fight them until the end.

The Khuzaa'ah delegates faithfully conveyed the Prophet's message to Quraish's leaders.^[1] They said, "O people of the Quraish, you are indeed acting hastily with Muhammad ﷺ, for Muhammad ﷺ has not come to fight; rather, he has come simply to visit this House." The leaders of the Quraish spoke rudely with them and accused them of taking sides with the Prophet ﷺ; and they said, "Even if he has come for that purpose only, he will not, by Allah, enter upon us by force, and the Arabs will not say that he did that (to us)."^[2]

The Prophet ﷺ showed a great deal of political genius in offering the polytheists of Makkah a truce, for both in the short and long term, it would be the Muslims who would most benefit from such a truce. Here are just some of the many benefits they would enjoy in the case of a truce between them and the Quraish:

- 1) A truce would guarantee the neutrality of the Quraish, which would take them out of the picture in the case of any conflict between the Muslims and any tribe in the Arabian Peninsula -

^[1] Refer to *Saheeh Bukhaaree*, the Book of Stipulations (2731, 2732).

^[2] Refer to *Ibn Hishaam's As-Seerah An-Nabawiyyah* (3/340) and to *Ibn Katheer's Al-Bidaayah Wan-Nihaayah* (the chapter titled, "The Al-Hudaibiyyah Expedition").

whether it was an Arab tribe or the Jews of Khaibar who were plotting the destruction of the Prophet ﷺ and his Companions Ṣ.

- 2) The Prophet ﷺ gave the Quraish many opportunities to enter into the fold of Islam. The truce he ﷺ offered them was yet another opportunity. As allies, ambassadors from Muslims and the Quraish would travel back and forth between Al-Madeenah and Makkah, and so the lines of communication would remain open between them. This would foster an atmosphere of cooperation to at least a certain degree; and if nothing else, the level of animosity between the Quraish and the Muslims would decrease, and would eventually pave the way to the Quraish entering into the fold of Islam.
- 3) The Prophet ﷺ was able to show his allies from the Khuzaa'ah that he ﷺ and his Companions Ṣ were strong; as a result, their confidence in him and their loyalty to him and to the Children of Haashim (for they were allied to them prior to the advent of Islam) increased, and was even reconfirmed in the Treaty of Al-Hudaibiyah.
- 4) Arabs who were fair and intelligent saw with their own eyes that the Prophet ﷺ went to Makkah to honour the Ka'bah and that the Quraish refused him entry. Even if the Quraish were their coreligionists, such Arabs would side with the Prophet ﷺ; thus the reputation of the Prophet ﷺ would improve within Arabia; and at the same time, the reputation of the Quraish would worsen considerably as a result of their intransigent and haughty stance towards the Muslims.

2) 'Urwah ibn Mas'ood Ath-Thaqafee

Whether or not they truly believed Budail ibn Warqaa was beside the point; outwardly, they accused Warqaa and his companions of lying, and they spoke vile and harsh words to them. Wanting to lend wise counsel to his allies from the Quraish, 'Urwah ibn Mas'ood Ath-Thaqafee (from the Thaqeef tribe) offered to meet the Prophet ﷺ, to speak to him on their behalf, and to return to

them with sure news about his intentions. He knew that the Quraish trusted him implicitly, and why shouldn't they have, for without the aid of his fellow tribesmen, he came to Makkah to support the Quraish in their war against the Prophet ﷺ.

Imam Bukhaaree related in his *Saheeh* that 'Urwah ibn Mas'ood stood up and said, "O people, are you not the father?" "Yes," they replied. "And am I not the son," to which they again replied, "Yes." 'Urwah's mother was from the Quraish, so 'Urwah was here alluding to the close ties he had with the Quraish.

"And do you have any reason to accuse me (of anything)?" 'Urwah asked. They replied, "No." He said, "Do you not know that I rallied the people of 'Ukkaadh (the name of a famous marketplace north of At-Taaif; people would gather there once a year to do trade). Then, when they refused to join me, I came to you with my wife, my child, and with those who obeyed me?" "Yes," they all acknowledged.

Having established his credentials, 'Urwah now wanted to say something they did not want to hear. He gestured towards Budail and said, "Then indeed, this man has offered you sound advice, so accept it, and let me go to him (i.e., to the Prophet ﷺ)." They said, "Go to him."

'Urwah went to the Muslim encampment, and the Prophet ﷺ repeated to him what he ﷺ had previously said to Budail.^[1]

'Urwah replied, "O Muhammad, suppose you eradicate the affair (the religion, the lives) of your people, have you ever heard of a single person before you from the Arabs who destroyed his people? And if it is the other outcome (i.e., and if the Quraish defeats you), then by Allah, I do not see faces; instead, I see a congregation of people from different tribes (i.e., your Companions) who are worthy of fleeing and of abandoning you." 'Urwah was suggesting that people of the same tribe stick together until the end, since their relationship towards one another is strong; but that, since the Prophet's Companions ﷺ

^[1] Refer to *Saheeh Bukhaaree*, the Book of Stipulations in *Jihaad* (3/236); *Hadeeth* number: 2732.

were from different tribes, their loyalty to one another would not last long, and they would flee as soon as they saw the might of the Quraish. Little did 'Urwah know that the bonds of faith are always much stronger than the bonds that are established through tribal loyalty.

Upon hearing 'Urwah's vile claim, Abu Bakr ﷺ silenced him immediately by saying to him, "Suck on the *Bazr* (the clitoris) of *Al-Laat* (the idol that 'Urwah worshipped). Will we flee from him and abandon him (as you claim; no, that will never happen, *In Sha Allah*)?" Here we see the permissibility of using offensive language to silence someone who is disrespecting the religion of Islam.

"Who is that?" 'Urwah asked. The people around him said, "That is Abu Bakr." Directing his voice at Abu Bakr ﷺ, 'Urwah said, "Lo! By the One Who has my soul in His Hand, had it not been for a favour you gave to me (during the pre-Islamic days of ignorance, Abu Bakr ﷺ once helped 'Urwah pay off some kind of a debt) and which I never repaid, I would have now answered (your insult with one of my own)."

When 'Urwah spoke earlier about the Companions ﷺ fleeing, he was trying to weaken the resolve of the Muslims and cause internal discord among their ranks; he specifically wanting to create a rift between the leadership and the common ranks of Muslims. On the one hand, he alluded to the strength of the Quraish; and on the other, he claimed that the Companions ﷺ would flee since they were not loyal to one another or to their leader. With a strong show of confidence, he tried to convince the Muslims that a confrontation with the Quraish was not in their best interests. His efforts, as he soon realized, were in vain; the faith of the Companions ﷺ was too strong for 'Urwah's words to have an effect on them.

Abu Bakr ﷺ was not the only one who spoke harshly to 'Urwah; another man, who was much closer to 'Urwah in relation, showed the true extent to which Islam completely changes the character of a person. That man was Al-Mugheerah ibn Sho'bah ﷺ, who was the direct nephew of 'Urwah - to be exact, his brother's son. Al-

Mugheerah ؓ had embraced Islam just prior to the expedition to Al-Hudaibiyyah; and before he embraced Islam, he was a murderous, drunken, highway robber. As soon as he ؓ embraced Islam, he became a new man; he joined, by the mercy and grace of Allah ﷻ, the ranks of righteous believers.

And fittingly as it turned out, Mugheerah ؓ had been appointed to guard the Messenger of Allah ﷺ during the negotiations between his uncle, 'Urwah, and the Messenger of Allah ﷺ. In the pre-Islamic days of ignorance, it was customary during negotiations for a negotiator to hold on to his adversary's beard while he talked to him. In that spirit, 'Urwah, while he was discussing terms, grabbed the beard of the Messenger of Allah ﷺ, an action that angered Al-Mugheerah ibn Sho'bah ؓ a great deal. Al-Mugheerah ؓ, wearing a helmet on his head and carrying a sword in his hand, stood guard directly over the Messenger of Allah ﷺ. And so no sooner did his uncle grab the Prophet's beard than he ؓ poked his uncle's hand with the butt of his sword and said, "Draw back your hand from touching the beard of the Messenger of Allah ﷺ, and do it quickly before your hand will no longer be able to draw back to your person (i.e., before I cut it off)." Seeing what was transpiring between 'Urwah the polytheist and his nephew ؓ the believer, the Prophet ﷺ smiled. What made the situation all the more amusing was that Al-Mugheerah ؓ was completely attired in armour, with even his face covered, so that his uncle could not recognize him.

Irate at the actions of the Prophet's guard, 'Urwah exclaimed, "Would that I knew what relation, O Muhammad, you have to this man who is among your companions." The Messenger of Allah ﷺ replied, "This is your nephew, Al-Mugheerah ibn Sho'bah." Turning on his nephew, 'Urwah said, "You would do that, O treacherous one? You have left a legacy of enmity within the Thaqeef tribe that will last until the end of time. By Allah, it is only yesterday that I have washed away your treachery." 'Urwah was here referring to something that happened before Al-Mugheerah ؓ embraced Islam. The story of what happened is