

But Abu Sufyaan wavered in his resolve and delivered this speech to his army: "O people of Quraish, the only situation that is befitting for you (i.e., for you to go out on a military expedition) is for there to be a fruitful year (when there is a lot of rainfall and plentiful crops), one during which you can herd (your livestock) among the trees and drink (plentiful) milk. This year of yours is a year of drought, and so I am returning (to Makkah), and you too should return (with me)." Having given this excuse, Abu Sufyaan returned to Makkah, and the fighters that were under him obediently returned with him.

Meanwhile, back at Badr, a man named Makhshee ibn 'Amr Ad-Damree met the Prophet ﷺ; he was the same Makhshee who agreed, on behalf of his tribe, Banu Damrah, to a peace treaty with the Messenger of Allah ﷺ after the Battle of Waddaan. Perhaps Makhshee was there because it was trade season in Badr, and perhaps he also wanted to see what was going to happen between the Muslims and the Quraish. He said to the Prophet ﷺ, "O Muhammad, have you come to meet the Quraish beside this water source?" The Prophet ﷺ responded, "Yes, O brother of Banu Damrah; and if you wish, we will return to you that which was between us and you (i.e., if you wish, we can end the peace treaty that was between us), after which we will fight against you until Allah judges between us and you." Seeing the determination of the Prophet ﷺ and the many fighters he had with him, Makhshee was not so foolish as to want to fight them. And so he simply answered, "No, by Allah, O Muhammad, we have no need of that (of you offering an end to our peace treaty) from you."<sup>[1]</sup>

True, the Quraish did not show up for the appointed battle, but in no way was the expedition a waste of time for the Muslims. They put on a strong display of force, and they made it clear to other enemies, the people of Banu Ad-Damrah, that the Muslims continued to honour their treaty with them because they were noble, strong, and true to their word, and not because they were

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<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/232).

weak and needed an extension of the treaty.

That the Muslims marched to Badr and waited there for the Quraish established without a doubt that they were a force to be feared, in Al-Madeenah, outside of Al-Madeenah, and throughout the Arabian Peninsula. In terms of weapons, strength, and numbers, the Quraish was thought to have the most powerful army in all of Arabia, but even they were terrified of fighting the Muslims.

For all their talk and boasting after Uhud, a battle they had claimed to have won decisively, the leaders of the Quraish could only lower their heads in shame, for everyone in Arabia soon found out that they did not show up at Badr; what was even more shameful for the leaders of the Quraish was that it was they who had made the appointment for the battle in the first place. The leaders of other tribes came to know that the Muslims did not become weaker after Uhud, but instead became stronger and more determined. Therefore, their expedition to Badr ended in a great moral victory for them. Another benefit of going to Badr was that they participated in the seasonal trade that was taking place there, and they ended up making sizeable profits before returning to Al-Madeenah.

### Daumatul-Jandal

The Battle of Daumatul-Jandal differed from other battles that we have hitherto discussed, in that the enemy at Daumatul-Jandal did not pose an immediate threat to the Muslims of Al-Madeenah; nonetheless, they did pose a long-term threat, and they were bent on raiding nearby trading caravans, a practice that had a negative impact on the economy of Al-Madeenah.

Shortly after the Muslims returned from the Battle of Badr Al-Mau'id, the Messenger of Allah ﷺ led his army northwards towards the Qudaa'ah tribe. The Qudaa'ah lived north of the Asad and Ghatfaan tribes, along the border of the Ghasaasinah, a people who were loyal to the Roman Byzantine Empire. And nearby was the famous Daumatul-Jandal marketplace – hence the

name of the battle - which was situated approximately four-hundred and fifty kilometers north of Al-Madeenah.

The Messenger of Allah ﷺ attacked the Qudaa'ah in the month of Rabee'ul Awwal, in the year 5 H. Hostilities began when news reached Al-Madeenah about the gathering of tribes at Daumatul-Jandal, tribes that were planning to overtake, attack, and seize every trading caravan that passed by them. Other reports indicated that those tribes had ambitions of bringing their activities closer to Al-Madeenah.

Daumatul-Jandal, which lies on the border between Al-Hijaaz and Ash-Sham (Syria and surrounding regions), was certainly very far from Al-Madeenah; it took sixteen nights to travel from Al-Madeenah to Daumatul-Jandal. Had the Muslims paid no heed to the Qudaa'ah and their allies, no one could have blamed them, since those tribes posed no immediate threat to Al-Madeenah. But the Prophet's strategy was based on long-term objectives, a reality that made it necessary to break up Qudaa'ah's forces before they became too strong. In regard to the Muslims going to Daumatul-Jandal and confronting the Qudaa'ah, a number of reasons and goals came into play, some of them being as follows:

- 1) If the Muslims did not get involved in the situation that was developing at Daumatul-Jandal, Qudaa'ah would increase in strength as time went by, and the Muslims would lose control of the region as well as the military prestige and presence that deterred others from attacking them.
- 2) The gathering of ill-intentioned people at Daumatul-Jandal could have had a negative impact on Muslim trade. For had the Muslims remained silent and done nothing, the Qudaa'ah would have been able to prevent Muslim trading caravans from reaching marketplaces north of Daumatul-Jandal. What was potentially worse was that the Qudaa'ah would have been able to attack trading caravans of tribes that were guaranteed protection by the Muslims. If the Muslims had failed in protecting them, a great deal of harm and chaos would have resulted.

- 3) Perhaps most importantly of all, the Muslims needed to dominate the region and let its inhabitants know that they were safe and that they were under the protection of the Muslim nation. This was important because Islam came to establish justice on earth, to make people safe in the worldly things they valued the most – their lives, their honour, and their wealth. It was therefore a goal of the Muslims to protect trade-routes and trading caravans from those who meant to do them harm.
- 4) The Muslims wanted to prevent the Quraish, the primary enemy of the Muslim nation at the time, from gaining trade allies in the north. If the Muslims successfully managed to put on a display of force in the area of Daumatul-Jandal – through which Makkan trading caravans travelled to do business in Ash-Sham – the Quraish would have more reason than ever before to fear for the safety of their trading caravans.
- 5) There was another more subtle goal that needed to be achieved: Arabs, who would soon enter into the fold of Islam, needed to get rid of the inner fear they had of the Roman Empire. Islam is a universal religion that is not limited to Arabs; which is why scholars such as Adh-Dhahabee, Al-Waaqidee, and Muhammad Ahmad Baashmeel felt that one of the reasons for the battle was to send a signal to the Romans. The Muslims were attacking tribes that bordered on Roman territory, tribes that were five nights worth of travel away from the capital of the second Roman Empire: Damascus. This should certainly have grabbed the attention of those in the Roman Empire who had previously thought nothing of the Arabs, never mind feared them.

For these and perhaps other reasons, the Prophet ﷺ left Al-Madeenah with an army of one-thousand men. They would travel during the night and try to remain hidden during the day, so as to prevent the enemy from hearing about their approach.

Since the Muslim army was headed towards relatively unfamiliar

territory, they needed help, and so the Prophet ﷺ took on a guide, who was from the Banu 'Adhirah tribe, and whose name was Madhkoor. As happened often before, no sooner did the Muslim army come near to the enemy, than the enemy fighters scattered in different directions, fleeing with their lives, and leaving behind their livestock.

The Muslims did manage to capture one of their men, whom they took to the Prophet ﷺ. The Prophet ﷺ asked the prisoner about his people, and he responded, "They fled once they heard that you took their livestock." The Prophet ﷺ presented the teachings of Islam to him, and he immediately embraced Islam.

For a number of days that followed, the Prophet ﷺ made camp over there; during that period, he sent out scouts and military units, which resulted in a further dispersal of the enemy army. Without having killed anyone during this expedition, but still having achieved their goals, the Muslims returned to Al-Madeenah.

During their homeward-bound journey, the Prophet ﷺ agreed to a peace treaty with 'Uyainah ibn Hisn Al-Fizaaree, and 'Uyainah asked the Prophet ﷺ permission to herd his camels and sheep on land that was situated thirty-six kilometers outside of Al-Madeenah.

That the Muslims reached the faraway land in which Daumatul-Jandal was situated and achieved their goals there, was an amazing feat. The humbleness that 'Uyainah showed when he asked permission to herd his livestock near Al-Madeenah also points to the respect the Muslims earned as a military force in Arabia. Furthermore, the Prophet ﷺ established that a vast area of land, and not just Al-Madeenah, was a part of the Muslim nation and that Muslims bore completely responsibility over the safety of that area. The Muslims had truly become the dominant force in the region; no one tribe could have successfully beaten them in battle. Had anyone been able to do so, it would have been 'Uyainah ibn Hisn, for he had ten-thousand loyal followers, but even he saw the futility of waging war with the Prophet ﷺ, deeming it wiser to make peace with him.

The natives of Daumatul-Jandal and surrounding regions began to fear the Prophet ﷺ just as they feared Caesar to the north; they also came to realize that a new faith, the religion of Islam, had found its way to their lands, and was there to stay.

The expedition to Daumatul-Jandal had many other benefits and achieved many others goals, other than the ones mentioned above. For example, it was the first time that the Muslim army was being trained to travel to far-off lands, which is why it is considered as the precursor of later Islamic conquests in the lands of Asia and Africa. Also, during the course of the expedition, the Muslims learned much about the tribes of the north and their military capabilities. Also, as in the Battle of Badr Al-Mau'id, the Muslims put on an impressive display of force, which had the effect of deterring enemy tribes from thinking that they could successfully mount an attack on Al-Madeenah.

There were many other benefits of the expedition for the army as a whole and for the soldiers as individuals. We must remember that the expedition lasted for approximately one month; for that entire time, one-thousand Muslim men got to know one another better than they ever could have back in Al-Madeenah. Together, they faced the hardships of travelling through the desert. They went out as an Islamic army, and not as a tribe, for the army consisted of Muslims from the Aus, the Khazraj, the Quraish, and various other tribes. To be sure, their month-long companionship together eroded the last vestiges of tribal xenophobia that had been their trademark during the pre-Islamic days of ignorance. All were loyal not to tribal leaders, as they had been in the past, but to Allah ﷻ and His Messenger ﷺ.

During the course of the journey, more experienced Muslims had the opportunity to teach new Muslims about their religion; furthermore, since everyone was together all the time for an entire month, they were able to learn about the character of each individual among them.

For approximately one-thousand miles worth of desert travel, the Prophet ﷺ trained his Companions ﷺ, preparing them for future

battles and military expeditions. The expedition to Daumatul-Jandal also afforded the Prophet ﷺ to try something new in Al-Madeenah: He ﷺ appointed Sibaa' ibn' Arfatah Al-Ghaffaaree ؓ to act as governor of Al-Madeenah during his absence.

This was a first; Sibaa' ؓ was not from the Aus, the Khazraj, or the Quraish; rather, he was a member of the Ghaffaar tribe, whose members were known during pre-Islamic times for their harmful practice of highway robbery. Therefore, the experiment was a test for the people of Al-Madeenah, to see how much they had come to see one another as Muslims, and not as individuals who fell under one of two categories: fellow tribesmen or foreigners. At the same time as being tested, they were being trained to obey the person who was appointed leader over them, regardless of his status, background, or tribe. At every stage of his Prophethood, the Messenger of Allah ﷺ strove to train his Companions ؓ and to make them continually improve themselves, in terms of their faith, their character, and their actions. Even during his absence from them, the Prophet ﷺ trained his Companions ؓ to obey the teachings of Allah's Book and the Prophet's *Sunnah*.

# 6

## The Battle Of Banu Al-Mustaliq

### Who Were The People Of Banu Al-Mustaliq? When Did The Battle Of Banu Al-Mustaliq Begin? And What Were The Causes Of The Battle?

#### 1) Banu Al-Mustaliq

Banu Al-Mustaliq was an offshoot of the Khuzaa'ah tribe. Banu Al-Mustaliq literally means "The Children of Al-Mustaliq," for, as often was the case in Arabia, the tribe was named after a forefather. That forefather's title was Al-Mustaliq, though his complete name was Judhaimah ibn Sa'd ibn 'Amr ibn Rabee'ah ibn Haarithah ibn 'Amr ibn 'Aamir Maa As-Samaa.<sup>[1]</sup>

As for the overall tribe that Banu Al-Mustaliq belonged to, the Khuzaa'ah, scholars disagree about whether it is a tribe that descended from 'Adnaan or Qahtaan, the two well-known progenitors of Arabs. The correct view in this issue is the one that is held by most scholars: Khuzaa'ah is a Yemeni tribe that is descended from Qahtaan.<sup>[2]</sup>

#### 2) The History of the Battle

Scholars and historians do not agree on the timing of the battle;

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<sup>[1]</sup> Refer to *Hadeeth Al-Qur'an 'An-Ghazawaat Ar-Rasool* 卷 (1/311).

<sup>[2]</sup> Refer to *Marwiyyaat Ghazwat Banu Al-Mustaliq* (from pages: 45-51).

there are basically three views in matter. One group of scholars holds that it took place in Sha'baan, in the year 6 H. All of these scholars were of this view: Ibn Ishaq, Khaleefah ibn Khayyaat, Ibn Jareer At-Tabaree, Ibn Hazm, Ibn 'Abdul-Barr, Ibn Al-'Arabee, Ibn Al-Atheer, and Ibn Khaldoon.

A second group of scholars also maintains that the battle took place in the month of Sha'baan – in fact, all three groups of scholars maintain that it occurred in Sha'baan – but they are of the opinion that it took place in the year 4 H. Al-Mas'oodie and Ibn Al-'Arabee Al-Maalikee are two of the main proponents of this view.

And finally, a third group of scholars believes that the battle occurred in Sha'baan, in the year 5 H. These are some of the many scholars from the past and present who are proponents of this view: Moosa ibn 'Uqbah, Ibn Sa'd, Ibn Qateebah, Al-Balaadhiree, Adh-Dhahabee, Ibn Al-Qayyim, Ibn Hajr Al-'Asqalaanee, Ibn Katheer, Al-Khudaree Bik, Al-Ghazaalee, Al-Bootee, Abu Shohbah, Ash-Shaikh As-Saa'aa'tee, Muhammad Abu Zuhrah, Sayyid Qutub, Hasan Mashshaat, Muhammad 'Alee As-Saaboonee, Muhammad Bakr Aal 'Aabid, and Mahdee Rizqullah Ahmad.

For the following reasons, I am inclined to lean towards the last opinion:

- ◆ As opposed to scholars specialized in other fields, most historians, from both past and present, are of this view.
- ◆ Since it is known that the Battle of Badr Al-Mau'id took place in the year 4 H, we can safely and correctly conclude that the Battle of Banu Al-Mustaliq occurred at some other time.
- ◆ Based on the previous point, we know that the Battle of Banu Al-Mustaliq did not take place in the year 4 H; furthermore, one proof in particular indicates that it could not have taken place in the year 6 H; hence the correctness of the view that it occurred in the year 5 H. What is that proof? It is related that Sa'd ibn Mu'aadh ؓ was present during the Battle of Banu Al-Mustaliq, for he is mentioned in the *Hadeeth* that describes the false accusation that was leveled against the Mother of the Believers,

'Aishah ؓ, immediately after the Battle of Banu Al-Mustaliq. When the Prophet ﷺ asked if the *Ansaar* ؓ would excuse him for justly punishing Ibn Ubai for the crime of harming him and leveling false accusations against his family, Sa'd ibn Mu'aadh ؓ said, "O Messenger of Allah, I will excuse you for punishing him. If he is from the Aus, I will strike his neck (i.e., I will kill him), and if he is from our brothers from the Khazraj, command us, and we will do as you command"<sup>[1]</sup> It is known that Sa'd ibn Mu'aadh ؓ died after the Battle of Banu Quraizah, a battle that, according to the correct view, took place in Dhil-Qai'dah, in the year 5 H. Therefore, the Battle of Banu Al-Mustaliq must have taken place before that time.

### 3) The Causes of the Battle

These are the most important causes of the Battle of Banu Al-Mustaliq:

- a) Allying themselves with the Quraish, and clearly establishing themselves to be enemies of the Muslims, the tribesmen of Banu Al-Mustaliq supported and fought alongside their polytheist brothers on the Day of Uhud.
- b) Banu Al-Mustaliq had control over territory through which the Muslims had to pass through on their way to Makkah; so in the long term, the area controlled by Banu Al-Mustaliq could have acted as a buffer zone for the Quraish, preventing Muslims from ever being able to march with their army towards Makkah. Something, therefore, needed to be done about the situation.
- c) News reached the Messenger of Allah ﷺ about how the tribesmen of Banu Al-Mustaliq were mobilizing their forces to attack him. Their leader, Al-Haarith ibn Abee Diraar, was in the process of organizing his army. When the Prophet ﷺ heard about this, he ﷺ went out with his army to meet them. And the two forces met at a water source that was called Al-Muraisee'.

<sup>[1]</sup> *Saheeh Bukhaaree* (4750).

#### 4) The Events That Transpired Before, During, and After the Battle

When the Prophet ﷺ heard about suspicious military activities that were taking place among the Banu Al-Mustaliq tribe, he ﷺ didn't immediately go out with his army; instead, he ﷺ first sent Buraidah ibn Al-Haseeb Al-Aslamee ؓ to find out whether they really had intentions of attacking Al-Madeenah. Buraidah ؓ went to them and pretended that he had come to help them. Thus having gained their trust, Buraidah ؓ found out that they were truly bent on waging war against the Prophet ﷺ. He promptly returned to Al-Madeenah and informed the Messenger ﷺ about what he had found out.

Then, on Monday, the third of Sha'baan, in the year 5 H, the Messenger of Allah ﷺ set out from Al-Madeenah with seven-hundred fighters<sup>[1]</sup> and thirty horsemen.<sup>[2]</sup> The people of Banu Al-Mustaliq had no excuse for their actions: The message of Islam had been conveyed to them, but they still decided to side with the leaders of the Quraish and participate alongside them in the Battle of Uhud; furthermore, they had the temerity, after Uhud, to prepare for another attack on Al-Madeenah. That the Prophet ﷺ attacked the people of Banu Al-Mustaliq was therefore an inevitable result of their own actions. Both Bukhaaree<sup>[3]</sup> and Muslim<sup>[4]</sup> (may Allah have mercy on them) related that the Prophet ﷺ caught them unawares, attacking them while they were busy providing their livestock with drinking water. The Muslims fought against and killed their fighters, and took their women and children as captives. One of the women prisoners was Juwairiyyah bint Al-Haarith ibn Abee Diraar.<sup>[5]</sup>

[1] Refer to *Taareekh Al-Islam Wal-Maghaazee* by Adh-Dhahabee (pg. 259).

[2] Refer to *Al-Waaqidee* (1/405).

[3] *Saheeh Bukhaaree* (2541).

[4] *Saheeh Muslim* (1730).

[5] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 433).

## The Prophet's Marriage To Juwairiyyah Bint Al-Haarith ﷺ

The Messenger of Allah ﷺ distributed among his Companions ﷺ the children and female prisoners that were captured from Banu Al-Mustaliq. 'Aishah ﷺ said, "When the Messenger of Allah ﷺ distributed the children and female prisoners that were captured from Banu Al-Mustaliq, Juwairiyyah bint Al-Haarith was allotted either to Thaabit ibn Qais ibn Shimaas ﷺ or to one of his cousins. She wrote an agreement with her owner to purchase her freedom (over time). She was a sweet and extremely beautiful woman; anyone that saw her was instantly taken by her. She went to the Messenger of Allah ﷺ, asking him to help her pay off the money she needed to purchase her freedom. And by Allah, no sooner did I see her at the door of my apartment than I hated her (out of jealousy), knowing that he ﷺ would see in her that which I saw (in her (in terms of her exceptional beauty)). She entered upon him and said, 'O Messenger of Allah, I am Juwairiyyah, daughter of Al-Haarith ibn Abee Diraar, who is the leader of his people. I have been afflicted with a calamity that is not unknown to you, and I have been allotted to Thaabit ibn Qais ibn Shimaas or to a cousin of his. I wrote an agreement with him, in which I promised to come up with enough money to purchase my freedom. And I have now come to you, asking you to help me pay that amount off.' The Prophet ﷺ said, 'Will you consider a better option than that?' She said, 'And what is that, O Messenger of Allah?' He ﷺ said, 'I will pay the amount you owe in order to gain your freedom, and I will marry you.' She said, 'Yes, O Messenger of Allah, that is indeed what I will do.' People soon found out that the Messenger of Allah ﷺ had married Juwairiyyah bint Al-Haarith ﷺ, and they began to say (about the people of Banu Al-Mustaliq), 'These are the in-laws of the Messenger of Allah ﷺ (i.e., so it is not befitting for them to remain as captives and slaves).' They immediately freed everyone that was in their possession; and so through his marriage to her, the people of one-hundred households from the Banu Al-Mustaliq tribe gained their freedom. No woman was ever known to be a

greater blessing for her people than she was for her people.”<sup>[1]</sup>

After all of this transpired, Al-Haarith ibn Abee Diraar, who did not know about the good news, went to Al-Madeenah in order to purchase the freedom of his daughter. The Prophet ﷺ invited the venerable chieftain to Islam, and the latter embraced Islam right then and there.<sup>[2]</sup>

The Battle of Banu Al-Mustaliq has been singled out as a unique and blessed battle, for shortly after its ending, the entire tribe of Banu Al-Mustaliq embraced Islam. What prompted them to embrace Islam were the noble and generous actions of the Companions رضي الله عنهم, who freed all of their captives, feeling that it was not befitting for them to literally own the in-laws of the Prophet ﷺ. In response to this collective freeing of slaves and captives, and in the atmosphere of forgiveness and kindness that then ensued, the entire tribe of Banu Al-Mustaliq entered into the fold of Islam. This historic event can be attributed to the love and respect that the Companions رضي الله عنهم felt for the Prophet ﷺ.

To be sure, the Prophet’s marriage to Juwairiyyah رضي الله عنها benefited all Muslims; it was hoped that through their marriage, the people of Banu Al-Mustaliq would be more inclined towards accepting Islam, and that hope was fulfilled in the best of ways. As a result, Muslims increased in both numbers and strength.

As for Juwairiyyah رضي الله عنها, she became wife of the Prophet ﷺ and mother to all believers. She entered into the fold of Islam wholeheartedly, and she became knowledgeable and an avid worshipper, as the following narration indicates. One morning, the Prophet ﷺ left her early in the morning, around the time of the morning prayer. When the Prophet ﷺ left her, she was sitting down in her *Masjid*, the part of her home in which she would perform prayer. Later on, the Prophet ﷺ returned, only to find

<sup>[1]</sup> Refer to *Al-Bidaayah Wan-Nihaayah* (4/160, 161); this narration is also related in Abu Daawood, the Musnad of Imam Ahmad, *Mo’jam At-Tabaraanee*, *As-Seerah An-Nabawiyyah* by Ibn Hishaam, and *AL-Isaabah* by Ibn Hajar.

<sup>[2]</sup> Refer to *Hadeeth Al-Qur’an Al-Kareem ‘An Gazawaat Ar-Rasool* ﷺ (1/317).

that she was still sitting there, which indicated that she had been sitting down all that time, remembering Allah ﷻ, praising Him, and supplicating to Him. The Prophet ﷺ asked her, "You are still in the same position that you were in when I had left you?" She ﷺ said, "Yes." The Prophet ﷺ wanted to teach her a very special invocation, and so he ﷺ said, "After I left you, I said four words (i.e., four phrases) three times each; were they to be weighed against everything you said (in terms of invocations and supplications) since the beginning of this day, they (the four phrases I said) would have outweighed them (i.e., outweighed everything you said). (Those four phrases are:) 'How perfect Allah is and I praise Him by the number of His creation and His Pleasure, and by the weight of His throne, and the ink of His words.'" [1]

And in terms of her knowledge, Juwairiyah ﷺ left behind an important legacy, having relating *Hadeeth* narrations from the Prophet ﷺ. Among the narrators who related from her were Ibn 'Abbaas ﷺ; 'Ubaid ibn As-Sabbaaq ﷺ; Kuraib ﷺ, the freed slave of Ibn 'Abbaas ﷺ; Mujaahid; and Abu Ayyoob Yahyaa ibn Maalik Al-Azdee. Seven of her *Hadeeth* narrations are still found in *Hadeeth* compilations, and four of those seven are related in the famous "Six Books." Bukhaaree related one of her narrations, and Muslim related two. One of the *Ahadeeth* she related makes it clear that one should not specify Friday as a day of fasting; another discusses the reward for glorifying Allah ﷻ; another is about *Zakaat*, and yet another is about freeing slaves. With her seven *Hadeeth* narrations, she ﷺ, like many other Companions ﷺ, contributed towards the end of preserving the Prophet's *Sunnah* and handing it down to ensuing generations - this, on top of the honour of being a wife to the Prophet ﷺ and a mother to all believers. Juwairiyah ﷺ died in either the year 50 H or the year 56 H. May Allah be pleased with her and with all of the Prophet's wives.

[1] *Saheeh Muslim* (2726).

## **During The Return Journey From Al-Muraisee', The Hypocrites Try To Sow Dissension Between The Muhaajiroon And The Ansaar**

In the expedition of Banu Al-Mustaliq, the Muslims were accompanied by a large number of hypocrites. Prior to Banu Al-Mustaliq, the hypocrites abstained from fighting alongside Muslims in battles, but they joined them this time around. Their main motivation was greed: They knew the Muslims had won a string of battles after Uhud, and they wanted to get a share of the spoils.<sup>[1]</sup>

At Al-Muraisee', the hypocrites exposed themselves, revealing the hatred they felt towards Islam and Muslims. In the past, the more the Muslims won victories, the more bitter the hypocrites became. And in their heart of hearts, they were waiting for the day when they could rejoice over the defeat of the Muslims. And so when the Muslims won at Al-Muraisee', the hypocrites vented their anger by trying to sow dissension between the *Muhaajiroon* and the *Ansaar*. When they failed in that attempt, they tried to personally harm the Prophet ﷺ and his family ﷺ, waging a despicable psychological war during which they leveled false accusations against the Prophet's wife, 'Aishah ﷺ.

But let us first concentrate on their earlier attempt at Al-Muraisee'. Zaid ibn Arqam ﷺ, and eye-witness and victim of that attempt, later recounted: "I was on a military expedition (other narrations explicitly mention the name of that expedition: Banu Al-Mustaliq), and I heard 'Abdullah ibn Ubai say (to the native inhabitants of Al-Madeenah), 'Do not spend on those who are with the Messenger of Allah ﷺ (i.e., the *Muhaajiroon*), and they will all then abandon him. And if we return (to Al-Madeenah), the noble ones among us (i.e., the native dwellers of Al-Madeenah) will expel the ignoble ones among us (i.e., the *Muhaajiroon*); and he was also referring to the Prophet ﷺ).' I mentioned what he said to my uncle,<sup>[2]</sup> and he in

<sup>[1]</sup> Refer to *Hadeeth Al-Qur'an Al-Kareem* (1/318).

<sup>[2]</sup> He was not referring to his real uncle, but to Sa'd ibn 'Ubaadah ﷺ, the leader of the Khazraj tribe.

turn made mention of that to the Prophet ﷺ. The Prophet ﷺ summoned me, and I told him what happened. The Messenger of Allah ﷺ then summoned 'Abdullah ibn Ubai and his companions, and they all swore that they never said those words. The Messenger of Allah ﷺ didn't believe me, and instead believed them. I was overcome with grief of the kind I had never before been afflicted with. Allah ﷻ then revealed the Verse:

﴿ إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ  
وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ ﴾ ①

*“When the hypocrites come to you (O Muhammad ﷺ), they say :  
“We bear witness that you are indeed the Messenger of Allah.”  
Allah knows that you are indeed His Messenger and Allah bears  
witness that the hypocrites are liars indeed.” (Qur’an 63: 1)*

Zaid ؓ went on to say, “The Messenger of Allah ﷺ sent news to me, reciting (this Verse), and saying, ‘Verily, Allah has indeed believed you, O Zaid.’”<sup>[1]</sup>

Another eye-witness, albeit one less involved in the actual incident, also gave an account of what happened. That eye-witness was Jaabir ibn 'Abdullah ؓ, who said, “We were on a military expedition, and during it, a man from the *Muhaajiroon* kicked a man from the *Ansaar*. The *Ansaaree* man said, ‘Help, O people of the *Ansaar*.’ And the *Muhaajir* man said, ‘Help, O people of the *Muhaajiroon*.’ Hearing those cries for help, the Messenger of Allah ﷺ said, ‘What is the matter with you that you make a call from the pre-Islamic times of ignorance (i.e., you are not calling for help from your fellow believers, but instead from your fellow tribesmen, which is a characteristic not of Islam, but of ignorance)?’ They said, ‘O Messenger of Allah, a man from the *Muhaajiroon* kicked a man from the *Ansaar*.’ The Prophet ﷺ said, ‘Leave it (i.e., abstain from making the call for help that you made), for it is evil.’ Hearing about what had just transpired, ‘Abdullah

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/408), *Saheehi Bukhaaree* (4617), and *Saheeh Muslim* (2772).

ibn Ubai said, 'Did they really do that? Lo! By Allah, if we return to Al-Madeenah, the noble ones among us (i.e., the native dwellers of Al-Madeenah) will expel the ignoble ones among us (i.e., those who migrated to Al-Madeenah).' Ibn Ubai's words were conveyed to the Prophet ﷺ, and 'Umar ؓ (who was in his company) said, 'O Messenger of Allah, allow me to strike the neck of this hypocrites (i.e., Ibn Ubai).' The Prophet ﷺ said, 'Leave him. Let not people say that Muhammad kills his companions.'"<sup>[1]</sup>

According to one narration, 'Umar ibn Al-Khattaab ؓ said to the Prophet ﷺ, "Order 'Abbaad ibn Bishr to kill him," to which the Prophet ﷺ responded, "Then how will it be, O 'Umar, when people say that Muhammad kills his companions. No, instead announce that we are departing (from here)." It was a time of the day during which the Prophet ﷺ never left camp and resumed a journey, but that day was an exception."<sup>[2]</sup>

It is also related that Ibn Ubai found out that Zaid ؓ informed the Prophet ﷺ about what he had said and that he went to the Prophet ﷺ and swore by Allah that he didn't say the words that Zaid ؓ ascribed to him. Certain men from the *Ansaar*, who were with the Prophet ﷺ at the time, said about Zaid ؓ, "O Messenger of Allah, perhaps the lad only imagined hearing that." When the Messenger of Allah ﷺ resumed his homeward-bound journey, Usaid ibn Hudair ؓ met him, extended greetings of peace to him, and said, "O Prophet of Allah, you have departed at a strange time (of the day); prior to now, you would not depart at this time (so what is the matter?)." The Prophet ﷺ said, "Did you hear what your companion said?" Usaid ؓ said, "Which companion, O Messenger of Allah?" The Prophet ﷺ said, "'Abdullah ibn Ubai.'" "And what did he say?" Hudair ؓ asked. The Prophet ﷺ said, "He claims that if he returns to Al-Madeenah, the noble ones there will expel the ignoble ones." Hudair ؓ said, "Then you, O Messenger of Allah, will expel him from it (Al-Madeenah) if you

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/409). At-Tirmidhee, Bukhaaree, Muslim and Imam Ahmad also related this narration.

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/319).

wish; he is the ignoble one, and you are the noble one.” Usaid ؓ then said, “O Messenger of Allah, be gentle with him. For by Allah, Allah brought you to us at a time when his people were stringing beads for him in order to crown him (king of Al-Madeenah). Verily, he thinks that you have deprived him of his kingdom.”

That day, the Messenger of Allah ﷺ marched with his people until the evening, and continued to march with them until the morning; and they still continued to march, stopping only when the sun began to bother them (probably around noon time). It was only then that they made camp; the people were so tired that no sooner did their faces hit the ground than they fell asleep. The Prophet ﷺ made them march for such a long time in order to keep their minds busy, so that they had neither the time nor the energy to talk about what had happened the day before, in terms of the quarrel and the things ‘Abdullah ibn Ubai said. A chapter of the Qur’an was then revealed about the hypocrites, about Ibn Ubai and those who were like him. When it was revealed, the Messenger of Allah ﷺ took hold of Zaid ibn Arqam’s ear and said, “This is the one upon whose ear Allah has bestowed honour.”<sup>[1]</sup>

**This story is filled with important lessons and morals; here are the more important ones:**

### **1) Preserving a Good Reputation of the Muslim Leadership, and Uniting the Ranks of Muslims**

When ‘Umar ؓ asked permission to kill Ibn Ubai, the Prophet ﷺ responded, “Then how will it be, O ‘Umar, when the people say that Muhammad kills his companions?”

People were speaking about the great degree to which the Companions ؓ loved the Prophet ﷺ. Even one of the biggest enemies of Islam at the time, Abu Sufyaan, acknowledged that love when he said, “I have never seen anyone loving another

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/319, 320); this narration is also related in *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, as well as *Jaamai’ Al-Bayaan* by At-Tabaree.

person as much as the companions of Muhammad love Muhammad.”<sup>[1]</sup> There is a great difference between that and between people saying, “Muhammad kills his own companions.” Had that been said by people, internal dissent would potentially have become a problem among the ranks of Al-Madeenah’s inhabitants. The enemies of Islam would have then taken advantage of the situation by trying to sow dissension among the Muslims of Al-Madeenah. As matters stood, the Companions ﷺ loved the Prophet ﷺ a great deal, and the enemies of Islam knew that they loved him a great deal, a reality that consequently made them lose hope of attacking Islam from within.

The Prophet ﷺ did not in the least react negatively to Ibn Ubai’s harsh and vile remarks; to the contrary, he ﷺ took positive steps to bring a quick end to the conflict. For one thing, he ﷺ kept his troops busy with almost two days of non-stop marching, an imposed ordeal that preventing them from talking about the fight that took place the day before and about the threat that was made by Ibn Ubai. And in fact, people did forget about the previous day’s events, and thus the conflict was nipped in the bud.

Also, the Prophet ﷺ did not respond to Ibn Ubai’s threats with a show of strength or with the use of weapons; no, the Prophet ﷺ wanted the Muslims to remain united. This was a particularly important attitude to take because Ibn Ubai had Muslim followers who were deceived by him. Had Ibn Ubai been killed that day, as ‘Umar ﷺ suggested doing, some people would have become angry on behalf of Ibn Ubai, and their anger would possibly have prompted them to act rashly – perhaps to break off from the Muslim army, and form their own community. That would have benefited neither Islam nor the Prophet ﷺ and his Companions ﷺ. No, the Prophet ﷺ needed to look at what was best for Islam in the long-run, which is why he ﷺ did not punish Ibn Ubai. This left Ibn Ubai incensed; he was not even important enough to be punished for his actions; or perhaps he felt that he could act with impunity. Whatever the case, he began to expose himself and his

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<sup>[1]</sup> Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (3/463).

evil character. With his true nature thus revealed, his own people began to reproach him for his actions and treat him harshly for the things he said and did. In fact, it was his own people that later suggested killing him to the Prophet ﷺ; and even then, the Prophet ﷺ refused to kill him. The Prophet's strategy worked wonderfully; he ﷺ did not have to harm Ibn Ubai at all, for Ibn Ubai was doing a wonderful job of that himself.

## 2) "No. Instead We will be Gentle with Him, and We will Show Good Companionship to Him as Long as He Remains Among Us"

Ibn Ubai had a son who shared the same name, 'Abdullah, but who was completely different in terms of character, for he ؓ was a sincere believer. His full name was 'Abdullah ibn 'Abdullah ibn Ubai ibn Salool ؓ. When 'Abdullah (the son) learned about what had happened, and heard about the revelation of Chapter *Al-Munaafiqoon*, he became greatly troubled. He ؓ went to the Messenger of Allah ﷺ and said to him, "O Messenger of Allah, I have learned that, because of what you found out about my father, Ibn Salool, you want to kill him. If you are going to do that, then order me to kill him, and I will carry his head to you. For by Allah, the people of the Khazraj know that no one among them is more dutiful to his father than I am. And I fear that, if you command someone other than me, and if that person kills him, I will not allow myself to look at the killer of my father walking around safely among the people; I fear that I will kill him, which means that I will have killed a believer in retaliation for the death of a disbeliever, and that I will enter the Hellfire (as a result)." Trying to allay 'Abdullah's fears, the Messenger of Allah ﷺ said, "No. Instead we will be gentle with him, and we will show good companionship to him as long as he remains among us."<sup>[1]</sup>

When the Muslim army reached the high ground that overlooks Al-Madeenah, 'Abdullah ؓ accosted his father, Ibn Ubai, and prevented him from proceeding onwards. He ؓ said to his father, "Stop, for by Allah, you will not enter Al-Madeenah until the

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hisham (3/321), as well as to *Al-Bidaayah Wan-Nihaayah*.

Messenger of Allah ﷺ gives you permission to do so.” When the Messenger of Allah ﷺ came, Ibn Ubai asked for the Prophet’s permission to enter Al-Madeenah, and the Prophet ﷺ granted him permission to do so.<sup>[1]</sup>

Here we see how ‘Abdullah ﷺ put obedience to Allah ﷻ and His Messenger ﷺ above all other considerations, even above the loyalty and dutifulness he showed to his father throughout his life. Noticing the inner hurt that ‘Abdullah ﷺ was feeling, respecting him for choosing Allah ﷻ and His Messenger ﷺ above his father, and wanting to reward him with a show of mercy, the Messenger of Allah ﷺ showed how forgiving he was and how great a heart he had by saying wonderful words of consolation: “No. Instead we will be gentle with him, and we will show good companionship to him as long as he remains among us.” The Prophet ﷺ thus quickly put ‘Abdullah ﷺ at ease and dispelled his fears and doubts.

### 3) Putting an End to all Forms of Prejudice and Racism

Islam shuns the kind of tribalism and partisanship that blinds one to the truth, and here I am speaking about all forms of partisanship. The only thing that one should be bias towards is the truth. People should never blindly support their relatives or friends. In this regard, when a man from the *Muhaajiroon* kicked a man from the *Ansaar*, each of the two men appealed for help not from fellow believers at large, but specifically from the members of their respective groups. It was as if they were asking for help and support regardless of whether they were right or wrong; this perhaps applies more so to the *Muhaajir* man ﷺ, for he ﷺ was asking for help against the *Ansaaree* man ﷺ even though it was he who physically assaulted him. This was certainly a big step backwards in the training of the Companions ﷺ, and the Prophet ﷺ reacted immediately, admonishing the Companions ﷺ not as much about the incident itself as about their calls for partisanship and tribal loyalty.

True, both of the men were calling for help using names that were

<sup>[1]</sup> Refer to *Al-Walaa Wal-Baraa Fil-Islam* by Al-Qahtaanee (pg. 209), as well as to *Al-Bidaayah Wan-Nihaayah*.

mentioned in the Qur'an, the *Muhaajiroon* and the *Ansaar*, but that did not change the fact that they were asking people to blindly support them, without taking into consideration who was the culprit and who was the victim in the affair. The Prophet ﷺ made it clear that it is wrong to ask for biased help based on a shared background, a similar colour, a similar race, or any other worldly similarity that bonds people together. No, instead people should help one another based on what is true and correct, which means that everyone should unite behind the person who is the victim against his transgressor.

The Prophet ﷺ illustrated this principle in a *Ahadeeth* in which he ﷺ said, "Help your brother, regardless of whether he is a wrongdoer or a person who is wronged." If this *Hadeeth* is taken literally, its meaning matches the philosophy of Arabs during pre-Islamic times: It does not matter whether your fellow tribesman is right or wrong; help him no matter what. But the Prophet ﷺ did not intend a literal meaning, and he ﷺ knew that one of his Companions ؓ would ask him to clarify what he said, which is exactly what one man did. That man said to the Messenger of Allah ﷺ, "I can help him if he is wronged, but suppose that he is the wrongdoer? How can I help him then?" The Prophet ﷺ said, "Restrain and prevent him from wrongdoing, for that, indeed, is helping him."<sup>[1]</sup>

Especially in these times, when Muslims are weak and divided, we need to apply this *Hadeeth* and unite not upon factors such as a common nationality or race, but upon the religion of Islam. We need to bridge the gap that divides us, which is a difficult task, but certainly not an impossible one. The Companions ؓ accomplished this goal, and it is in their footsteps that we must follow.

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## **The Chapter Of The Qur'an That Was Revealed After The Battle Of Banu Al-Mustaliq**

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Chapter *Al-Munaafiqoon* was revealed after the Battle of Banu Al-

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<sup>[1]</sup> Related by *Saheeh Bukhaaree* from Anas ؓ; also, refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/209).

Mustaliq, while the Muslims were making the return journey to Al-Madeenah. According to a narration that is related by Imam At-Tirmidhee, one of the Prophet's Companions ؓ said, "When we woke up (during the return journey to Al-Madeenah), the Messenger of Allah ﷺ recited the *Al-Munaafiqoon* Chapter."<sup>[1]</sup>

As the title *Al-Munaafiqoon* (the hypocrites) indicates, the Chapter discusses the hypocrites in some detail; it points to some of their sayings and deeds, and more than anything else, it exposes their lies. And at the end of the Chapter, Allah ﷻ warned Muslims not to emulate the hypocrites by becoming preoccupied in worldly affairs and ambitions. For purposes of understanding this Chapter, we can break it down into three sections:

In the first section, Allah ﷻ exposes the lies of the hypocrites and describes their true nature: They make false oaths, they are not sincere to the Prophet ﷺ and the Muslims, and they hinder people from following the teachings of Islam. Allah ﷻ said:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ① أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ② ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ③ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسْنَدَةٌ يُحَسِبُونَ كُلَّ صَيِّحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ④ ﴾

*"When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allah. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not. And when you look at them, their*

<sup>[1]</sup> Refer to *Sunan At-Tirmidhee* (5/415).

bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path." (Qur'an 63: 1-4)

In the second section of the chapter, Allah ﷻ speaks about how the hypocrites intransigently follow falsehood; furthermore, Allah ﷻ relates some of their evil sayings - in particular, what they said after the Battle of Banu Al-Mustailiq, in terms of how they planned to expel the Prophet ﷺ and many of his Companions ﷺ from Al-Madeenah. Allah ﷻ said:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسُهُمْ وَرَأَتْهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ⑤ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ⑥ هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ⑦ يَقُولُونَ لِنَبِيِّنَا رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ⑧﴾

"And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they turn aside their heads, and you would see them turning away their faces in pride. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Faasiqoon (rebellious, disobedient to Allah). They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. They (hypocrites) say: "If we return to Al-Madeenah, indeed the more honourable ('Abdullah ibn Ubaiy Bin Salul, the chief of hypocrites in Al-Madeenah) will expel therefrom the meaner (i.e., Allah's Messenger ﷺ)." But honour, power,

*and glory belong to Allah, His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not."* (Qur'an 63: 5-8)

And in the final section of the chapter, Allah ﷻ warns Muslims not to imitate the hypocrites by becoming preoccupied with worldly pleasures and ambitions. So as to emphasize that point, Allah ﷻ orders them to do the exact opposite of what the hypocrites do. The hypocrites were miserly with their wealth, and they not only refused to spend themselves for the cause of Islam, they ordered others to do the same, saying, "Do not spend on those who are with the Messenger of Allah ﷺ." Allah ﷻ ordered Muslims to do the opposite, to spend in charity, and to thus show that they are different from the hypocrites. The hypocrites lived only for themselves; they were preoccupied with their wealth and their children, and they were heedless of their religious duties. Those who do the same are in reality "the losers." Allah ﷻ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا ءَوْلَادُكُمْ عَن ذِكْرِ ءَللّٰهِ  
وَمَن يَفْعَلْ ذَٰلِكَ فَاُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٩﴾ وَاَنْفِقُوا مِّنْ مَّا رَزَقْنَاكُمْ مِّن  
قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا اَخَّرْتَنِيْ اِلَىٰ اَجَلٍ قَرِيْبٍ  
فَاَصْدَقْ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ﴿١٠﴾ وَلَنْ يُؤَخَّرَ ءَللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا  
وَءَللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١١﴾﴾

*"O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e., return to the worldly life), then I should give Sadaqah (i.e., Zakaat) of my wealth, and be among the righteous [i.e., perform Hajj (pilgrimage to Makkah)]. And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do."* (Qur'an 63: 9-11)

We should appreciate how on this occasion, as on many other occasions, Verses of the Qur'an dealt with events that were

actually taking place during the Prophet's lifetime and related those events to important principles and teachings of Islam. In this manner, the Companions ﷺ grew spiritually and in knowledge with the passing of each important event or battle.

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### **The Hypocrites Attempt To Stain The Honour Of The Prophet's Household In An Occurrence That Has Infamously Become Known As "The Incident Of The Great Lie"**

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Upon returning from the Banu Al-Mustaliq expedition, the hypocrites concocted a vile and base lie. At Al-Muraisee', they had failed in their attempt to divide the ranks of the Muslims; later, they decided to stoop to a new low, attacking the honour of 'Aishah ﷺ, a chaste and pious wife of the Prophet ﷺ, and a mother to all believers. What made their slander campaign so bad was that they managed to bring onto their side, in this matter, some sincere Muslims, who believed their lie, instead of believing that 'Aishah ﷺ was too chaste and pious to have perpetrated the abominable act of which she had been accused.

Both Imam Muslim and Imam Bukhaaree related the events of this story; here is the latter's account, which is related by none other than 'Aishah ﷺ herself:

When the Messenger of Allah ﷺ intended to go out (on a journey), he ﷺ would cast lots between his wives; the Messenger of Allah ﷺ would then take with him the wife whose lot had been drawn. In that manner, he drew lots between us for one of his expeditions (the Banu Al-Mustaliq expedition), and my lot was drawn. I then went with the Messenger of Allah ﷺ, and this was after the legislation of the *Hijaab* was revealed. Because of that revelation, I was carried on a *Haudaj* (a structure that is placed on the back of a camel; it is covered by cloth so as to conceal the woman that is sitting in it), and I would rest in it when we made camp.

We continued to travel until the Messenger of Allah ﷺ accomplished the goal of the expedition; we then began our

return journey. When we were close to Al-Madeenah (and we had stopped to rest), someone announced that we were about to depart (and continue our journey). When they made the announcement that we were about to depart, I walked past the entire army (intending to find a private place in which to relieve myself). When I finished relieving myself, I started to return to my things (and to my camel); but I suddenly realized that a necklace of mine that was made from *Jaz' Dhafaar* (beads from a well-known city in Yemen) had broken off. I searched for my necklace, and in looking for it, I was held back; meanwhile, the group of people who accompanied me carried my *Haudaj* and mounted it on the camel upon which I would ride. They thought that I was in the *Haudaj* (a structure that is placed on top of a camel and in which women would ride); at that time, women were light; they were not weighed down by a great deal of flesh, for we would eat enough food for our upkeep and no more. For this reason, they did not think that anything was amiss when they lifted the *Haudaj*. And at the time, I was a young woman. They steered the camel onwards and proceeded themselves to depart from the campsite; as the army was leaving (a fact that was unknown to me), I found my necklace. I returned to the campsite and found no one; I headed towards that part of the campsite in which I had been situated, thinking that they would notice I was missing and would then come back to get me. As I was sitting there, my eyes became heavy and I fell asleep. Safwaan ibn Al-Mu'attil As-Sullamee ؓ, and then Adh-Dhakwaanee, was in the rear of the army (it was his job to remain behind the army, and pick up things anyone might have inadvertently dropped during the journey). It was the last part of the night, and when it was morning, he came across the place where I was. He saw a blackness (from a distance), and realized that it was a person who was sleeping. He came to me and recognized me when he saw me, for he had seen me before the legislation of the *Hijab* (was revealed). I woke when I heard him say upon recognizing me, 'Indeed to Allah we belong and to Him we are returning.' I covered my face with my gown, and by Allah, he spoke not a single word to me, and I heard not a single word from him other than when I initially heard him say, 'Indeed to

Allah we belong, and to Him we are returning.’ He descended and made his riding animal kneel down; he stepped on its legs and I mounted it. He then began to steer my riding animal for me; by the time we reached the army, they had already stopped (to rest or to make camp) in the severe heat of noontime; and they had already disembarked (from their riding animals). Then some of them perished (i.e., then some of them perished for accusing me and Safwaan of wrongdoing).

After we reached Al-Madeenah, I remained sick (and bed-ridden) for an entire month; during that time, the people were busy talking about what the concocters of the great lie had said (about me and Safwaan), but I didn’t notice any of that (since I was sick, and since I was resting in my home). While I was in pain (because of my sickness), I became suspicious when I didn’t receive the same gentle treatment that I normally received from him (i.e., the Messenger of Allah ﷺ) when I was sick. The Messenger of Allah ﷺ would simply enter upon me, extend greetings of peace to me, and then say, ‘How are you?’ And then he ﷺ would immediately leave; that is what made me suspicious that something was amiss, though I didn’t truly perceive the evil (that was going on). When I recovered from my illness, I went out with Umm Mistah (Mistah’s mother and a relative of Abu Bakr ﷺ) towards Al-Masaanai’, which was a place we would go to in order to relieve ourselves. Umm Mistah’s father was Abu Ruhm ibn ‘Abd-Manaaf, and her mother was Bint Sakhr ibn Aamir, who was the aunt of Abu Bakr As-Siddeeq (she was the sister of Abu Bakr’s mother). And Umm Mistah’s son was Mistah ibn Uthaathah.

When we finished our business, Umm Mistah and I headed back towards my house. Umm Mistah then tripped on (the bottom of) her robe; she exclaimed, ‘May Mistah (her son) be destroyed (or, may evil befall him).’ I said to her, ‘Poorly have you spoken! Are you cursing a man who participated in Badr?’ She said, ‘O the naiveté! Did you not hear what he said (for Mistah was among those Muslims who believed in the lie that the hypocrites had concocted against ‘Aishah ﷺ)?’ I asked, ‘And what did he say?’ She

then told me the news about the people who concocted the lie (against me), and I became even more sick than before. When I returned to my home, the Messenger of Allah ﷺ entered upon me and extended greetings of peace, after which he ﷺ asked, 'How are you?' I responded, 'Do you give me permission to go to my parents?' At that point, I wanted to hear the news directly from them. The Messenger of Allah ﷺ granted me permission, and I went to my parents and said to my mother, 'O my mother, what are the people saying?' She said, 'O my daughter, don't take it too hard, for by Allah, rarely or never was there a woman who had co-wives, who was deemed beautiful by her husband, and who was loved by him except that her co-wives constantly tried to find fault with her.' I said, 'How perfect Allah is! Is this what the people are saying (i.e., are the people saying that I committed a lewd act with Safwaan)?' I cried throughout that night until the morning; my tears did not stop flowing, and I did not sleep at all. Even in the morning, I continued to cry.

When revelation (concerning my affair) was slow in coming, the Prophet ﷺ summoned 'Alee ibn Abee Taalib and Usaamah ibn Zaid, seeking their counsel as to whether he should divorce his wife (i.e., me). Usaamah pointed out to the Messenger of Allah ﷺ what he knew, in terms of the innocence of his family (i.e., of his wives) and how loving they were. He ﷺ said, 'O Messenger of Allah, (she) is your family (i.e., your wife), and we know only good things (about her).' As for 'Alee ibn Abee Taalib, he said, 'O Messenger of Allah, Allah did not make matters narrow for you, and there are plentiful women (out there) other than her. And if you ask the servant girl (of 'Aishah, i.e., Bareerah), she will be truthful with you.' The Messenger of Allah ﷺ summoned for Bareerah to come to him, and when she came, he ﷺ said, 'O Bareerah, have you seen anything suspicious (about 'Aishah)?' She said, 'No, by the One Who has sent you with the truth. The thing that I most find fault with her is that she is a young women who sleeps, leaving her family's dough unwatched, and the sheep (that is fed in the house) comes and eats it (i.e., negligence, because of her youth, is the greatest fault I find in her).'

The Messenger of Allah ﷺ then stood up (and went out to address the people); and on that day, he ﷺ asked the people if they would excuse him for punishing 'Abdullah ibn Ubai ibn Salool (the man who started the lie and who was the most active in spreading it). Standing on the pulpit, the Messenger of Allah ﷺ said, 'O group of Muslims, who will pardon me for punishing a man who has harmed me by harming the members of my household. For by Allah, I know only good things about my family. And they (the people who are spreading the lie) implicated a man (i.e., Safwaan) about whom I know only good things. And he never entered upon my family except when he entered with me.'

Sa'd ibn Mu'aadh Al-Ansaaree ؓ stood up and said, 'O Messenger of Allah, I will excuse you if you punish him. If he is a man from the Aus, I will strike his neck (and thus kill him). And if he is from our brothers from the Khazraj, command us, and we will do as you command.'

Sa'd ibn 'Ubaadah, the leader of the Khazraj tribe, then stood up. Prior to that time, he was a righteous man, but he was overcome by ignorant anger, and so he said (to Sa'd ibn Mu'aadh), 'By Allah, you have lied, for you will not kill him, nor are you able to kill him. And even had he been from your group (i.e., your tribe, the Aus), I would not love for him to be killed.' Sa'd's cousin Usaid ibn Hudair then stood up and said to Sa'd ibn 'Ubaadah, 'We will indeed kill him. Verily, you are a hypocrite who is arguing on behalf of the hypocrites.' The people of the Aus and the Khazraj stood up in anger, prepared to fight against one another, and all the while the Messenger of Allah ﷺ was standing up on the pulpit. The Messenger of Allah ﷺ continued to try to calm them down, until finally, they became silent, as did he ﷺ.

I cried the entire day, without sleeping for even an instant. My parents came to be by my side. I cried for two nights and a day without tasting any sleep. My parents thought that my crying would cause my liver (or heart) to split open. As I was crying, and while they were sitting by my side, a woman from the *Ansaar* asked permission to enter upon me, and I granted her permission. She sat

down and began to cry along with me. While we were upon that state, the Messenger of Allah ﷺ entered upon us. After he ﷺ extended greetings of peace, he sat down; and he hadn't sat down with me since the (lie) had been spoken (about me for the first time). An entire month passed by and nothing concerning my affair was revealed (to the Prophet ﷺ). When the Messenger of Allah ﷺ sat down, he ﷺ uttered the testimony of faith, after which he ﷺ said, 'To proceed: O 'Aishah such and such has been conveyed to me about you. If you are innocent, Allah will establish your innocence. And if you have perpetrated a sin, then ask Allah for forgiveness and repent to Him. For indeed, when a slave (of Allah) acknowledges his sin and then repents to Allah, Allah accepts his repentance and forgives him.' When the Messenger of Allah ﷺ finished saying those words, my tears dried and stopped flowing, so that I did not even feel a teardrop (falling or streaking down my cheek). I said to my father, 'Answer the Messenger of Allah ﷺ on my behalf regarding what he said.' He said, 'By Allah, I do not know what to say to the Messenger of Allah.' I then said to my mother, 'Answer the Messenger of Allah,' and she said, 'I do not know what I should say to the Messenger of Allah ﷺ.'

I, being a young woman who had not read a great deal of the Qur'an, said, 'Verily, by Allah, I indeed know that you have heard what is being said so much that it has become established in your souls, so that you have come to believe it. Therefore, if I say something to you about the matter (i.e., about my innocence in the affair), Allah knows that I am innocent of it, but you will still not believe me. And if I confess to you about the matter, Allah will still know that I am innocent of it, yet you, on the other hand, will believe me. By Allah, I cannot think of something that exemplifies me and you (in this situation) other than the saying of Yousuf's father:

﴿وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرًا جَمِيلًا ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿٧﴾﴾

*"And they brought his shirt stained with false blood. He said:  
"Nay, but your ownelves have made up a tale. So (for me)*

*patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe."* (Qur'an 12: 18)

I then turned around and lay down on my bed. I knew then for certain that I was innocent and that Allah would establish my innocence. But, by Allah, I didn't think that Allah would send down revelation about my situation, revelation that would be recited (by people until the Day of Resurrection). My status, I felt, was too lowly for Allah to speak about me in such a way that His words would be recited (i.e., in the Noble Qur'an); what I did hope for was for the Messenger of Allah ﷺ to see a dream in his sleep, a dream in which Allah would establish my innocence.

By Allah, the Messenger of Allah ﷺ did not leave his seat, nor did anyone from the household leave, until Allah sent down revelation to him. He became afflicted with the same distress that always befell him [when revelation descended to him (that distress was a result of the weightiness of the message that was being revealed to him)], to the degree that sweat in the shape of pearls began to flow down from him (from his face), even though it was a winter day. This happened because of the heaviness of the speech that was being revealed to him.

As the distress parted from him (which signaled that that session of revelation had come to an end), he smiled, and the first thing he said was: 'O 'Aishah, as for Allah, He has indeed established and confirmed your innocence.' My mother said, 'Stand up and go to him (i.e., to the Prophet ﷺ), to which I responded, By Allah, I will not stand up and go to him, and I will praise no one save Allah.' Allah revealed (the following Verses):

﴿إِنَّ الَّذِينَ جَاءُوا بِإِفْكِ عُصْبَةِٰ مَنكُمۡ لَا نَحْسَبُوهُ شَرًّا لَّكُمۡ بَلۡ هُوَ خَيْرٌ لَّكُمۡ لِكُلِّ  
 ① أَمْرٍ مِّنْهُم مَّا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُمْ عَذَابٌ عَظِيمٌ ①  
 تَوَلَّىٰ إِذۡ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِنَّ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ  
 ② تَوَلَّىٰ جَاءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذۡ لَمۡ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِنْدَ اللَّهِ  
 هُمُ الْكَٰذِبُونَ ③ ۝ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي

مَا أَفْضَمْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَوْنَهُ بِالسِّنِّتِمْ وَتَقُولُونَ بَأْفَوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَبَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾ ﴿

“Verily! Those who brought forth the slander (against ‘Aishah ؓ – the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: “This (charge) is an obvious lie?” Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars. Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. And why did you not when you heard it, say, “It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie”? Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers. And Allah makes the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not. And had it not been

*for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful.” (Qur’an 24: 11-20)*

When Allah ﷻ revealed this to confirm my innocence, Abu Bakr As-Siddeeq - who would spend on Mistah ibn Uthaathah based on the fact that they were relatives and that the latter was poor - said, ‘By Allah, after what Mistah said about Aishah, I will never again spend anything on him.’ Allah then revealed (these Verses):

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾﴾

*“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.” (Qur’an 24: 22, 23)*

Abu Bakr said (in response to these Verses), ‘Indeed, by Allah, I do love that Allah should forgive me,’ after which he resumed spending on Mistah as he had done before. Abu Bakr said, ‘By Allah, I will never deprive him of that (spending money).’

(During the period that revelation had not yet descended about my situation,) the Messenger of Allah ﷺ would ask Zainab bint Jahsh (another wife of the Prophet ﷺ) about my situation. He ﷺ said, ‘O Zainab, what do you know? Or what have you seen?’ She said, ‘O Messenger of Allah, I want to protect my sight and my hearing (from the punishment that would result were I to lie). I only know good things (about her).’ And she was the one, among all of the

Prophet's wives, who would compete with me (for the Prophet's love and attention), but Allah protected her (from lying about me), through her *Wara'* (*Wara'* means abstaining from what is forbidden, and being too conscientious to do what is wrong, regardless of the temptation). Her sister, Hamnah, however, defended her (i.e., defended her sister by attacking 'Aishah), and so was ruined as were the others who lied (against me and Safwaan).

This ordeal was just a link in the series of many hardships that befell the Prophet ﷺ throughout his lifetime. And even though the enemies of Islam tried to stain the honour of the Prophet's family, while some sincere Muslims mistakenly did the same, some believers remained steadfast, feeling that without the presence of incontrovertible proof, they had no right to be suspicious of sincere and good Muslims; in this regard, Abu Ayyoob ؓ and Umm Ayyoob ؓ stand out as examples of believers who thought the best of other believers – which is the way we should all be. In the end, Allah ﷻ confirmed the honour and piety of the Prophet's family and the wickedness and deception of the hypocrites. A few years later, revelation ceased to descend; nonetheless, the Verses of this story are still recited today, and its lessons remain as timely as ever.

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### **The More Important Lessons, Morals, Legislations, And Manners That Can Be Derived From The Verses That Discuss The "Incident Of The Great Lie"**

- 1) In Verses that will be recited until the Day of Resurrection, Allah ﷻ established and confirmed the innocence of 'Aishah ؓ. Allah ﷻ said:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا نَحْسَبُهُمْ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ  
 أَمْرٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُمْ عَذَابٌ عَظِيمٌ ۝۱۱﴾

*“Verily! Those who brought forth the slander (against 'Aishah ؓ – the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man*

among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment." (Qur'an 24: 11)

- 2) It is from the wisdom of Allah ﷻ that good should emerge unscathed from the grasp of evil. The ordeal that Abu Bakr's family went through was better for them in the long-run, for Allah ﷻ would later reward them for their patience and strong faith; He ﷻ said:

﴿لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ﴾

"Consider it not a bad thing for you. Nay, it is good for you."

- 3) Allah ﷻ admonished believers, reminding them that they should think the best of one another:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾﴾

"Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?" (Qur'an 24: 12)

- 4) Allah ﷻ confirmed that those who accused 'Aishah ؓ of evildoing were liars; He ﷻ said:

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾﴾

"Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars." (Qur'an 24: 13)

- 5) Allah ﷻ reminded believers of the tremendous favours that He ﷻ bestowed upon them:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾﴾

*“Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. (Qur’an 24: 14)*

- 6) Upon hearing news, one should make sure that it is true before one tells it to others; Allah ﷻ said:

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾ (١٦)

*“And why did you not, when you heard it, say, “It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie”? (Qur’an 24: 16)*

- 7) In the strongest of terms, Allah ﷻ forbade Muslims from ever perpetrating the same mistake again:

﴿وَيَبِّئُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (١٨)

*“And Allah makes the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise.” (Qur’an 24: 18)*

- 8) It is not only forbidden to spread false rumours about illicit sexual activities among believers; it is also forbidden to simply love or like for such rumours to be spread; therefore, as Muslims, we should be sincere to other Muslims, and that sincerity should manifest itself both on our tongues and in our hearts. Allah ﷻ said:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ (١٩)

*“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.” (Qur’an 24: 19)*

- 9) Later on in these Verses, Allah ﷻ reminded Muslims for a

second time about His mercy towards them and the favours He ﷺ bestowed upon them:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَّحِيمٌ ﴿٢٠﴾﴾

“And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful.” (Qur’an 24: 20)

10) Allah ﷻ warned believers not to follow in the footsteps of the Devil:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾﴾

“O you who believe! Follow not the footsteps of Shaitaan (Satan). And whosoever follows the footsteps of Shaitaan (Satan), then, verily he commands Al-Fahsha [i.e., to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e., to do evil and wicked deeds; to speak or to do what is forbidden in Islam, etc.)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower.” (Qur’an 24: 21)

11) Allah ﷻ encouraged believers to spend on their relatives even if they had been wronged by them:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah’s

*Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.*" (Qur'an 24: 22)

- 12) When His believing slaves are slandered, Allah ﷻ defends them and promises their slanderers that they will be cursed both in this life and in the Hereafter. Allah ﷻ said:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا  
يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ  
﴿٢٥﴾﴾

*"Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment, – On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, – He is the Manifest Truth."* (Qur'an 24: 23-25)

The author of *Al-Kashshaaf* wrote in his commentary of these Verses: "Were you to closely study the entire Qur'an, searching for Verses that discuss the punishment that is promised to sinners, you will not find that Allah ﷻ gives a sterner warning than he gave regarding the great lie that was fabricated about 'Aishah رضي الله عنها."<sup>[1]</sup> What could be greater than the punishment that was promised to those who slandered 'Aishah رضي الله عنها, a punishment that involved being cursed both in this life and in the Hereafter? As for the Hereafter, their punishment will be greater; and supposing they are inclined to deny their sins, their tongues, hands, and legs will all testify against them, thus sealing the doom that will befall them forever and ever.

<sup>[1]</sup> *Tafseer Al-Kashshaaf* (3/323).

- 13) A universal law that is established in the following Verse is that good is coupled with good, while evil is coupled with evil:

﴿الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيِّثُونَ لِلْحَيِّثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾﴾

*“Bad statements are for bad people (or bad women for bad men) and people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Kareem (generous provision, i.e., Paradise).” (Qur’an 24: 26)*

- 14) As pointed out by Shaikh ‘Abdul-Qadir Shaibah Al-Hamd, when ‘Aishah ؓ was falsely accused of wrongdoing, people, by virtue of the way they reacted, broke up into four groups.

The first group, which consisted of the majority of people, protected their ears and tongues from getting involved in the rumour that was being spread. About the rumour, they said nothing; they spoke about only good things; however, they expressed neither their belief nor disbelief in the rumour.

The second group, which consisted primarily of Abu Ayyoob Al-Ansaaree ؓ and Umm Ayyoob ؓ, quickly denied that the rumour could be true. No sooner did they hear it than they described it as a lie, expressing their complete conviction that ‘Aishah ؓ was innocent of the alleged crime.

As for the third group, it consisted of sincere Muslims who neither believed nor disbelieved in the rumour; however, they did not deny that it could be true. The people of this group differ from those of the first group in that they openly discussed what was being said about ‘Aishah ؓ. They thought that such discussions were harmless and would not result in their being punished by Allah ؓ; according to their rationale, a person who relates what a slanderer says is not a slanderer himself. Himnah bint Jahsh ؓ,

Hassaan ibn Thaabit ؓ, and Mistah ibn Uthaathah ؓ were some of the members of this group.

And finally, the fourth group consisted of people who fabricated the lie in the first place; the people of this group were headed by the enemy of Allah, and the chief of the hypocrites, 'Abdullah ibn Ubai ibn Salool. He played the biggest role in making up and spreading the lie.

Allah ﷻ alluded to the moral superiority of the minority, those of the second group, saying that all of the Muslims should have taken a similar stance. Allah ﷻ said:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾﴾

*“Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: “This (charge) is an obvious lie?” (Qur’an 24: 12)*

Allah ﷻ particularly reproached the people of the third group, saying that they should not have said the things they said; He ﷻ said:

﴿إِذْ تَلَقَّوْنَهُ بِالسِّنِّتِمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾﴾

*“When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. And why did you not, when you heard it, say, “It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie”? (Qur’an 24: 25-26)*

Despite the mistakes committed by the people of this category, Allah ﷻ affirmed the good deeds they previously performed, specifically those of Mistah ؓ: that he believed and migrated to

Al-Madeenah. And because Abu Bakr ﷺ vowed never to give him charity – despite the fact that Mistah ﷺ was poor and was one of his relatives – Allah ﷻ said:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ  
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (٢٢)

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.”  
(Qur’an 24: 22)

By far, the worst of all were the people of the fourth group, the followers of ‘Abdullah ibn Ubai. Having complete knowledge of both the past and the future, Allah ﷻ alluded to the fact that the people of this group would not repent but would die upon their disbelief; cursed were they both in this life and in the Hereafter. Allah ﷻ said:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ (٢٣) يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا  
يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ  
﴿٢٥﴾

“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment, – On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, – He is the Manifest Truth.” (Qur’an 24: 23-25)

## **The Lessons And Morals Of The “Great Lie” Incident And Of The Battle Of Banu Al-Mustaliq**

### **1) The Humanness of the Messenger of Allah ﷺ**

The Prophet ﷺ was the recipient of revelation, so he had knowledge of the unseen world; but he ﷺ knew only as much as was revealed to him. Had he ﷺ been privy to everything from the unseen world, he ﷺ would have known that ‘Aishah ؓ and Safwaan ؓ were innocent. But as matters stood, he ﷺ went through an entire month of suffering, and in the end, he ﷺ had to ask ‘Aishah ؓ herself whether she was innocent or guilty. Thus we see the humanness of the Prophet ﷺ in this story; through His infinite wisdom, Allah ﷻ willed for Muslims to see that side of him, so that, among other things, they would not attribute to the Prophet ﷺ powers and knowledge that he ﷺ did not possess.

### **2) The Punishment of Slander (Particularly of the Kind that Involves Accusing Another of Fornication or Adultery)**

With the passing of each event during the Prophet’s lifetime, Muslims were being educated about the teachings of Islam. When something happened, legislations would be revealed that were somehow relevant or timely. So when the hypocrites fabricated a lie about ‘Aishah ؓ and Safwaan ؓ, Allah ﷻ wanted to decree certain rulings that would help preserve the honour and dignity of Muslims. As a result, Chapter *An-Noor* was revealed; in it, Allah ﷻ spoke about rulings regarding those who fornicate – the prohibition of their crime, what a ruler or judge should do when a husband or wife accuses his or her spouse of adultery, the punishment that should be meted out to those who accuse chaste women of committing adultery but do not come up with four witnesses to back up their claim, and other rulings as well.

Allah ﷻ forbade adultery and decreed a punishment for those who perpetrate it; He ﷻ also forbade people from spreading news of adultery and from falsely accusing others of committing adultery. For if people were to spread rumours of adultery, and if

everyone openly discussed those rumours, not only would people's honour be stained, but adultery would become a more widely practiced crime. Were people to speak about it all the time, some people of weak character would think that adultery was a widespread phenomenon, and they would consequently consider its perpetration an insignificant crime – the attitude, “Well, if everyone does it, it must not be so serious a crime.” For these and other reasons, Allah ﷻ forbade Muslims from falsely accusing one another of adultery. If one does accuse another of adultery, and if he does not come up with four witnesses – who all had to witness not simply two people being together, but the actual act of sexual intercourse – then he is punished by being whipped eighty times; furthermore, his testimony, if ever needed, is not accepted afterwards unless he openly and sincerely repents.

Accordingly, the Messenger of Allah ﷺ applied the said punishment on three people: Mistah ؓ, Hassaan ؓ, and Himnah ؓ;<sup>[1]</sup> however, it is nowhere authentically related that ‘Abdullah ibn Ubai was whipped for his part in the ordeal. True, certain narrations indicate that ‘Abdullah ibn Ubai was indeed punished, but they are all weak and cannot be used as proof.

Imam Ibn Al-Qayyim (may Allah have mercy on him) mentioned a number of possible reasons why ‘Abdullah ibn Ubai wasn't punished, even though he played the biggest negative role in the entire ordeal:

- 1) Such punishments are meant as atonement, so that the person being punished suffers a little in this life, in order for him to suffer less, or not at all, in the Hereafter. A wicked-doer, such as Ibn Ubai, does not deserve that leniency. Never mind the meager eighty whippings, ‘Abdullah ibn Ubai was promised a tremendously painful punishment in the Hereafter, one that is infinitely harsher than being whipped or stoned in this world.
- 2) Hypocrite that he was, Ibn Ubai would spread news in such a way that it would not come back to him.
- 3) The punishment for slander is applied only when there is proof

<sup>[1]</sup> Refer to *Tafseer Al-Qurtubee* (12/197, 201).

or when the slanderer acknowledges his sin. Ibn Ubai didn't confess that he slandered 'Aishah رضي الله عنها, nor did anyone testify that he slandered her رضي الله عنها. This is because he would slander her not in the presence of true believers, but in the presence of his followers; then it was his followers who would spread the lie among the rest of Al-Madeenah's inhabitants.

- 4) It has also been said that the Prophet ﷺ abstained from punishing Ibn Ubai for the same reason that he ﷺ abstained from killing him: He ﷺ wanted to keep Muslims united, to attract Ibn Ubai's followers to the truth, to avoid the uproar or unrest that might result if too many people sympathized with Ibn Ubai, and to allow Ibn Ubai to expose himself with his own sayings and deeds.

After mentioning these possible reasons, Ibn Al-Qayyim (may Allah have mercy on him) said, "And perhaps the Prophet ﷺ abstained from punishing Ibn Ubai for all of these reasons combined."

### 3) Hassaan رضي الله عنه Apologizes to 'Aishah رضي الله عنها

Certain narrations make it clear that, with the exception of Ibn Ubai, those who spoke about the false rumour repented. Hassaan رضي الله عنه, who was famous for his poetic talents, composed a poem in which he at once apologized to 'Aishah رضي الله عنها and praised her رضي الله عنها for her noble qualities.

### 4) Some Rulings that are Derived from or that were Legislated During the Battle of Banu Al-Mustaliq

- ◆ By attacking Banu Al-Mustaliq, the Prophet ﷺ established the permissibility of, without prior warning, attacking those who disbelieve after the message of Islam has been conveyed to them.

He ﷺ also established the permissibility of using the service of freeing a female slave as a form of dowry for one's marriage to her, for that is what the Prophet ﷺ did when he ﷺ purchased the freedom of Juwairiyah bint Al-Haarith رضي الله عنها.

We learn from the expedition of Banu Al-Mustaliq that, when

one intends to embark upon a journey, it is legislated for one to draw lots between his wives to decide which one of them will go along with him.

- ◆ In war, slaves are taken; some scholars, however, have stated that it is not permissible to take Arabs as slaves. But because of what happened after the Battle of Banu Al-Mustaliq, the majority of scholars are of the view that it is in fact permissible to take them as slaves.<sup>[1]</sup>
- ◆ There is universal consensus among scholars that whoever curses 'Aishah رضي الله عنها, despite her innocence having been unequivocally established in the Qur'an, or accuses her of having perpetrated adultery, is a disbeliever, since he rejects what is plainly established in the Noble Qur'an.
- ◆ During the expedition of Banu Al-Mustaliq, the ruling for a practice known as *Al-'Azl* became known. *Al-'Azl* is for a man to have sex with his wife but to remove his private part and release his sperm outside of her private area, so as to avoid impregnating her. When his Companions رضي الله عنهم asked him about this practice, the Prophet صلى الله عليه وسلم gave them permission to do it. Scholars still disagree, however, because some of them believe that permission was given for men to practice *Al-'Azl* with slaves only. Nonetheless, the majority of scholars maintain that it is even permissible to practice *Al-'Azl* with one's wife, as long as one does so with her consent.<sup>[2]</sup>
- ◆ And finally, the Verse about performing *Tayummum*, a substitute form of purification that is performed when using water is not possible, was revealed. This legislation coupled with the legislation of the fear prayer underscore the importance of prayer, in that it must be performed under any circumstances – even when water is not available for ablution or when one fears being attacked by the enemy.

<sup>[1]</sup> Refer to *Kitaab Al-Umm* by Ash-Shaafai'ee (4/186).

<sup>[2]</sup> Refer to *Nail Al-Autaar* by Ash-Shaukaanee (2/222-224).







## **The Battle Of The Confederates (5 H)**





# I

## The History Of the Battle, Its Causes, And The Events That Transpired During It

### The History Of The Battle And Its Causes

#### 1) The History of the Battle

The majority of historians and scholars of *Seerah* hold the view that the Battle of the Confederates took place in the month of Shawwaal, in the year 5 H.<sup>[1]</sup> Most other scholars agree on the year 5 H, yet they disagree on the actual month during which the battle occurred. Al-Waaqidee<sup>[2]</sup> said, "It took place on Tuesday, the eight of Dhil-Qai'dah, in the year 5 H." Ibn Sa'd<sup>[3]</sup> said, "Verily, Allah ﷻ answered the supplication of the Messenger ﷺ and crushed the Confederates on a Wednesday, in the month of Dhil-Qaidah, in the year 5 H."

A relatively small group of scholars disagree altogether, saying that the Battle of the Confederates took place in the year 4 H; this view has been ascribed to Az-Zuhree, Maalik ibn Anas, and Moosa ibn 'Uqbah.

Those of the former view – that the battle took place in the year 5 H – feel that the reason why some scholars from the past believed

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<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 443).

<sup>[2]</sup> Refer to *Al-Maghaazee* (2/440), in a narration that is related without a chain.

<sup>[3]</sup> Refer to *At-Tabaqaat* (2/65,73), in a narration whose chain is connected.

that the Battle of the Confederates took place in the year 4 H is that they dated the Islamic calendar from the month of Muharram of the year after the Prophet ﷺ migrated to Al-Madeenah; hence they cancelled out prior months all the way back to Ar-Rabee' Al-Awwal. This view is contrary to that of most scholars, who date the Islamic calendar from the month of Muharram of the year during which the Prophet's migration took place.<sup>[1]</sup>

As for the view of the majority of scholars – of which I am a proponent – Ibn Al-Qayyim (may Allah have mercy on him) said, “Being the more correct of the two views in the matter, the Battle of the Confederates took place in the month of Shawwal, in the year 5 H. Everyone agrees that Uhud took place in the year 3 H. After Uhud, the polytheists made an appointment with the Messenger of Allah ﷺ to fight in the following year, which was the year 4 H, but the polytheists did not show up to the appointment because that year was an year of drought. Then, when it was the year 5 H, they went to Al-Madeenah to fight a battle against the Prophet ﷺ (an expedition that became known as the Battle of the Confederates).”<sup>[2]</sup>

## 2) Its Causes

When the Jews of Banu An-Nadeer were expelled from Al-Madeenah, they took away with them not just their wealth and belongings, but also their hatred and malice; many of them settled in Khaibar, from where they began to discuss plans to bring down the Muslims. Finally, they agreed that their best option was to form alliances with other tribes and to attack Al-Madeenah with a massive army. To accomplish their goal they sent out a delegation to Makkah that consisted of Salaam ibn Abee Al-Huqaiq, Huyai ibn Akhtab, Kunaanah ibn Ar-Rabee' ibn Abee Al-Huqaiq, Haudhah ibn Qais Al-Waailee, and Abu 'Ammar.<sup>[3]</sup>

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah Fee Daww Al-Masaadir Al-Asliyyah* (pg. 443).

<sup>[2]</sup> *Zaad Al-Ma'ad* (2/288).

<sup>[3]</sup> *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/237).

The delegation achieved all of its aims; the Quraish and other tribes, the Ghatfaan and their allies, agreed to attack Al-Madeenah as a single army. The Quraish were still bitter over past hostilities, and they were particularly upset about the economic embargo that the Muslims had established against them. As for the people of Ghatfaan, they had no particular grievance that needed to be redressed, nor did they hate the Muslims to the degree that the Jews and the Quraish did. They joined the alliance only because they wanted to have a share of the spoils and to gain from the riches of Al-Madeenah. The leaders of Ghatfaan then convinced certain of their allies from other tribes to go along with them for the military expedition.

When the Jewish delegation arrived in Makkah, they said to the leaders of the Quraish, "Verily, your religion is better than the religion of Muhammad ﷺ, and you are more worthy of the truth than he is." Regarding this statement of theirs, Allah ﷻ revealed the following Verse:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن نَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾﴾

*"Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghoot and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper."* (Qur'an 4: 51, 52)

This, to be sure, was a grave mistake committed by the Jewish delegates. Even if they did not believe in Islam, they knew that it was a purely monotheistic religion; and yet to achieve their aim, they bore witness that a polytheistic religion was better than it. Such a mistake must surely have bothered those Jewish scholars who had some fairness in them.

To be sure, the aforementioned testimony of the Jews pleased

Quraish's leaders a great deal; their level of zeal increased, and they made a firm resolve to join the Jews of Khaibar in their attack on Al-Madeenah.

Just as the leaders of the Quraish were easy to convince, the leaders of Ghatfaan were predisposed to join the alliance; throughout Arabia, the people of Ghatfaan were known as mercenaries; one simply had to offer the right price in order to secure their services. And the Jewish delegates offered a fair sum. The agreement between the two parties was this: The Ghatfaan had to join the alliance and bring along six-thousand fighters for the expedition; and in payment for that service, the Jews promised to give them one year's harvest of their date-palm trees. Like Al-Madeenah, Khaibar was known for its plentiful dates, so an entire year's worth of harvest was simply too enticing an offer to refuse.

Without having many fighters of their own to offer, the Jews of Khaibar managed to mobilize an army of ten thousand strong, an army that consisted of four-thousand fighters from the Quraish and its allies, and six-thousand fighters from the Ghatfaan and its allies.

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### **The Muslims Learn About The Confederate Army**

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Because of constant external threats, the Muslim army was always on alert; and as such, they would pay close attention to the movements of their enemy. They knew fully well that a Jewish delegation had set out from Khaibar to Makkah, and they even knew their mission and the goals they achieved. We must remember that Al-'Abbaas ؑ embraced Islam around the time of Uhud but remained in Makkah because the Prophet ﷺ asked him to stay there; keeping his Islam a secret from the Quraish, and being privy to their most sensitive secrets – since he was a revered chieftain of the Quraish – Al-'Abbaas ؑ would send news to the Prophet ﷺ whenever he had something to inform him about. Others too, on various occasions, would offer information to the Prophet ﷺ.

As soon as news of the confederate army reached Al-Madeenah, the Prophet ﷺ took immediate steps to plan for their arrival; he ﷺ held an emergency meeting that was attended by leaders of both the *Ansaar* and the *Muhaajiroon*. The Prophet ﷺ wanted to benefit from their knowledge and experience, hoping to come up with the best plan to defend Al-Madeenah from the ten-thousand fighters that were approaching it. It was potentially one of the most dangerous situations the Muslims ever faced, for the goal of the confederate army was nothing short of destroying all Muslims.

When Salmaan ؓ saw that no one was offering a concrete, practicable plan to defend Al-Madeenah from the confederate army, he stood up to speak. Drawing on his experience from the days when he was a citizen of the Persian Empire, Salmaan ؓ suggested digging a deep trench in order to prevent the enemy army from entering Al-Madeenah. The Prophet ﷺ was immediately taken by the idea, even though it was one that had never before been employed by anyone in Arabia. Al-Waaqidee (may Allah have mercy on him) related that Salmaan ؓ said, "O Messenger of Allah, when I was in the land of Persia, and when we feared an attack by (men riding on) horses, we would dig trenches all around us. O Messenger of Allah, would you consider doing the same?"<sup>[1]</sup>

Through consultation, after digging trenches was chosen as the best option to defend Al-Madeenah, the Prophet ﷺ went out with his Companions ؓ to choose the best spot to dig. Al-Waaqidee related that the Messenger of Allah ﷺ mounted his horse and rode out with some of his Companions from the *Muhaajiroon* and the *Ansaar*, in search of the ideal place to dig the trench. After considering the matter carefully, the Prophet ﷺ decided to place Mount Sal' behind the Muslim army and to dig a long trench from Al-Midhaad to Dhubaab - a small hill that is separated from Mount Sal' by Thaniyyatul-Widaa' - to Raatij - one of the

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<sup>[1]</sup> Refer to *Al-Maghaazee* by Al-Waaqidee (2/444); to *At-Tabaaqaat Al-Kubraa* (2/66); and to *Muhammad* ﷺ by Muhammad Ar-Ridaa - refer to the chapter: "The Digging of the Trench."

fortresses of Al-Madeenah that belonged to certain Jews. The chosen spot was singularly good because the Muslims would be protected from a rear attack by Mount Sal', one of the more famous mountains of Al-Madeenah.

In all actuality, the Prophet ﷺ and his Companions ﷺ chose the best place to dig the long trench, for they dug it all along the northern front of Al-Madeenah, which was most vulnerable to an attack. It was virtually impossible for a large army of ten-thousand men and many horses to attack Al-Madeenah from any other front. Both to its east and west, Al-Madeenah was bordered by land that was replete with jagged, volcanic rock; no way would an army be able to attack from those fronts. As for the southern front of Al-Madeenah, it was filled with closely attached homes that had been built high, so that they were like impenetrable fences.

And the huge fortresses of the Banu Quraizah tribe covered the south-western front of Al-Madeenah, which practically guaranteed that the Muslims would be protected from the rear of their army. Banu Quraizah was the last Jewish tribe to remain in Al-Madeenah; like the Banu Qainuqaa' and the Banu An-Nadeer, the Banu Quraizah tribe was a supposed ally of the Muslims. Based on a treaty that was agreed upon between them, the Jews of Banu Quraizah vowed never to fight along with or support a foreign invader against the Muslims; what is more, it was their responsibility to protect the Muslims in case of an attack by a foreign army. Theoretically, therefore, the Muslims had nothing to fear from their south-western front; but practically, the Prophet ﷺ had already been deceived by two other Jewish tribes, and so he ﷺ vigilantly watched to see how Banu Quraizah would react to the attack that was being launched on Al-Madeenah.

Digging trenches was an innovation in Arab warfare, which shows that the Prophet ﷺ was willing to try new strategies and methods to overcome the enemy. The Quraish and their allies were completely surprised when they arrived in Al-Madeenah and saw the trenches; they had come prepared to fight and not to

lay siege to a city for an extended period of time; this certainly had the effect of weakening the morale of confederate soldiers, who had hoped for an easy victory, but were now faced with a protracted siege.

### **The Prophet ﷺ Makes Sure That Everything Runs Smoothly And That Everyone Is Taken Care Of Inside Al-Madeenah**

- 1) Before heading out to dig the trenches, the Prophet ﷺ ordered for the women and children to be placed inside of Banu Haarithah's fortress; this way, they would remain at a safe and protected distance from the enemy. The morale of the Muslim fighters was certainly raised in consequence; for when a soldier knows that his wife and children are safe, his nerves remain calm, and he remains focused, not being preoccupied with worldly concerns.
- 2) The morale of the Muslims was certainly raised when they saw how the Prophet ﷺ fully participated in the work that needed to be done. Leaders and generals usually command but do not partake themselves in actual work. Imagine, then, what the Companions ؓ felt when they saw their leader and Prophet ﷺ digging trenches with them, picking up heavy rocks, and getting covered in dirt. Al-Baraa' ؓ said that he ؓ saw the Prophet ﷺ carrying dirt from the trenches and that his skin could not be seen because it was covered with a layer of dirt.<sup>[1]</sup> When they saw the Prophet ﷺ working so hard, the Companions ؓ became motivated to work even harder in order to complete the digging of the trenches in time.
- 3) Not only did the Prophet ﷺ partake in physical labour alongside his Companions ؓ, he ﷺ also shared in their hardships, not allowing himself to enjoy comfort while they suffered. No extra portion of food did he ﷺ take; instead, just

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<sup>[1]</sup> *Saheeh Bukhaaree* (4106).

like the others, he ﷺ suffered from the pangs of hunger during the days of the digging and of the siege. To alleviate the pangs of hunger, the Prophet ﷺ had to tie a rock around his noble stomach.

- 4) During the digging of the trenches, the Companions ﷺ were emotionally fragile. Without a doubt, the trenches had to be dug, but the Companions ﷺ were asked to carry out that task in the most difficult of circumstances. The weather was extremely cold; it was very windy, and at every moment, they were anticipating the arrival of the huge army that was heading towards them; in such circumstances, they were asked to dig trenches not with tools but with their own hands; and they carried dirt out of the trenches not on a wheelbarrow, but on their backs. It is only natural that they needed a great deal of determination and zeal to carry out their mission. The Prophet ﷺ appreciated their efforts and tried to occupy their minds with thoughts and activities that would make them forget their hardships, which is why he ﷺ was reciting verses of poetry composed by Ibn Rawaahah while he ﷺ was busy carrying dirt. The Prophet ﷺ recited other verses as well, verses that contained mention of the Hereafter and the hope that the Allah ﷻ would forgive the *Ansaar* and the *Muhaajiroon*. The Prophet's Companions ﷺ joined in, reciting their own verses of poetry, verses that made reference to how they had pledged to follow the Prophet ﷺ and how they planned to continue to fulfill that pledge until they died.

Thus, in spite of the hard work and harsh weather, the Prophet ﷺ was able to foster a spirit of brotherhood and mutual love and purpose among his Companions ﷺ. The work became less difficult as a result, and the Companions ﷺ competed with one another to do more work, so that in the end, they successfully completed the digging of the trenches before the enemy arrived.

- 5) The Prophet ﷺ took into consideration the personal needs of his

Companions ﷺ; they were digging trenches on the outskirts of Al-Madeenah, and some of them needed to go back to their homes in order to take care of personal business. For their part, the Companions ﷺ were extremely well-mannered with the Prophet ﷺ, so that if one of them wanted to leave his duties for a while and take care of personal business, he ﷺ would first ask the Prophet ﷺ for permission to go back; then, when permission was granted to him, he would go back, only to return after a short while, hoping to reap the rewards of fulfilling his duty as a soldier in the Muslim army. Allah ﷻ revealed the following Verse about the Companions ﷺ:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ ﴾

*“The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad ﷺ), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 24: 62)*

This Verse means: O Muhammad, they should not leave without your permission. And if they ask your permission to leave in order to take care of some of their personal needs, grant permission to whomsoever among them you desire, and ask forgiveness for them.<sup>[1]</sup>

The Prophet ﷺ was thus given a choice: If he ﷺ wanted, if he ﷺ

<sup>[1]</sup> Refer to *Safwatut-Tafaaseer*, by As-Saabooni (2/351).

saw that the army as a whole would not be harmed, he could grant someone permission to leave. Therefore, he would grant permission or withhold it based on the circumstances and based on what was best for everyone.<sup>[1]</sup>

6) When the siege began in earnest, the Prophet ﷺ divided his army into groups, and within each group, individual members would take turns standing guard. This system virtually guaranteed that no one from the enemy would be able to cross over the trenches without being challenged and attacked. In this manner, the Muslims succeeded in holding off the enemy whenever anyone among them tried to cross over the trenches to the Muslim side. Nonetheless, the fighting became intense at times; on the second day of the siege, fighting continued from morning until the middle of the night. Because the Companions ؓ were busy throughout that time fighting in skirmishes with the enemy, they missed four consecutive prayers and had to make them up later. Once, 'Alee ibn Abee Taalib ؓ and a number of Companions ؓ were able to prevent 'Ikrimah ibn Abu Jahl from crossing over to the Muslims side of the trenches. A duel even took place during the course of the siege; 'Alee ؓ fought the duel on behalf of the Muslims, and his opponent was the most renowned and skilled fighter of the Quraish, 'Amr ibn Abd Wudd.<sup>[2]</sup>

A group of men from the *Ansaar* ؓ undertook the important task of standing guard over the Prophet ﷺ every single night; their leader was 'Abbaad ibn Bishr ؓ.

Both prior to and during the siege, the Prophet ﷺ was the higher authority and sole decision-maker of the Muslim army. A true leader, he ﷺ:

- ◆ Ordered the digging of the trenches, after doing so had been suggested and discussed. He ﷺ also decided on where the trenches were to be dug.

<sup>[1]</sup> *Ahkaam Al-Qur'an* by Ibn Al-'Arabee (3/1410).

<sup>[2]</sup> Refer to *Fiqhus-Seerah* by Muneer Al-Ghadbaan (pg. 504).

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- ◆ Distributed the work of digging the trenches among his Companions ﷺ. He ﷺ broke up the Companions ﷺ into groups of ten, and each group was responsible for the digging of forty arm-spans worth of land.
  - ◆ Supervised the work that was being done, so that no one could leave his post without his permission.
  - ◆ Assigned different groups to guard different parts of the trenches, so that the entire length of the trenches remained constantly guarded.
  - ◆ Inspired the Companions ﷺ, motivated them to work hard, and did things to raise their morale.
  - ◆ Kept everyone united under his leadership. With the approach of an army of ten-thousand strong soldiers, unity within the Muslim camp was a top priority; in this context, we must keep in mind that, among other things, it was internal division within the enemy camp that precipitated their defeat and their return to their homeland.

# 2

## **The Muslims Face Many Hardships**

Even though the Muslims took all necessary precautions to protect themselves, their city, their property, and their families, they still went through a period of great distress and difficulty. This, however, is not surprising, for some of the universal laws of Allah ﷻ are that victory comes only after hardship; that reward is gained only after one is tested; and that the closer victory approaches, the more hardships increase. A few things happened that made the situation of the Muslims look bleaker than ever before.

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### **The Jews Of Banu Al-Quraidah Violate The Terms Of Their Treaty With The Muslims And Plan To Attack The Muslims From The Rear Of their Army**

The Muslims feared the worst: that Banu Quraizah would wash their hands of their agreement with the Prophet ﷺ and that the Muslims would consequently be sandwiched in between two fronts, the confederates from the north and Banu Quraizah from the south. With sweet words and false promises, the leader of Banu An-Nadeer convinced Ka'ab ibn Asad, the leader of Banu Quraizah, to join the confederate alliance in their war against the Muslims.

Muslims began to talk about how Banu Quraizah had just completely gone back on their agreement with the Prophet ﷺ, but

they did not know this for sure. All along, the Prophet ﷺ feared that Banu Quraizah would betray him, which is why he ﷺ appointed Az-Zubair ibn Al-'Awwaam ؓ to go to Banu Quraizah and bring back news to him about what they intended to do. Az-Zubair ؓ went, learned as much as he could, and then returned to the Prophet ﷺ and said to him, "O Messenger of Allah, I saw them preparing their fortresses, clearing their roads (so that they could easily march towards the Muslims), and gathering their livestock."<sup>[1]</sup>

All signs indicated that Banu Quraizah had betrayed the Prophet ﷺ and joined the confederate army. But to further make sure that he ﷺ was not mistaken, he ﷺ sent Sa'd ibn Mu'aadh ؓ, Sa'd ibn 'Ubaadah ؓ, 'Abdullah ibn Rawaahah ؓ, and Khawwaat ibn Jubair ؓ, saying to them, "Go and see whether what has reached us about them is true or not? If it is true, then tell me in such a way that only I will understand what you are saying; and do not weaken the people (i.e., and do not weaken the morale of the Muslims by letting them know that Banu Quraizah cancelled their treaty with the Muslims). But if they decide to fulfill what was agreed upon between us and them, then announce that to the people (in order to give them hope)."<sup>[2]</sup>

The four men went and found that the rumour was true: Banu Quraizah had indeed walked away from the treaty with the Muslims. Upon returning to the Prophet ﷺ, the four men extended greetings of peace to him and said, "'Adal and Qaarah." Their fact-finding mission was a secret even to the Muslims, so when they spoke these words, no one really paid any close attention. But the Prophet ﷺ understood fully well the implications of the words "'Adal and Qaarah," for 'Adal and Qaarah were two of the tribes of Hudhail that had betrayed the

<sup>[1]</sup> Refer to *Al-Maghaazee* by Al-Waaqidee (2/457).

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Katheer (3/199) and to *Al-Qurtubee*, to the *Tafseer* of Verse number nine from chapter "*Al-Ahzaab*." Also, refer to *At-Tabaree*; *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer; and *As-Seerah An-Nabawiyah* by Ibn Hishaam.

Muslims at the Tragedy of Ar-Rajee'. The Prophet ﷺ therefore understood that, like 'Adal and Qarah, Banu Quraizah had just betrayed the Muslims.<sup>[1]</sup>

The news did not dampen the spirits of the Prophet ﷺ; to the contrary, he ﷺ remained determined and did as much as he ﷺ could to keep his Companions ﷺ positive and focused. But it was not all about attitude; certain steps needed to be taken to deal with Banu Quraizah, and so the Prophet ﷺ sent Salamah ibn Aslam ﷺ with a group of two-hundred men, and Zaid ibn Haarithah ﷺ with a group of three-hundred men to guard Al-Madeenah. These two contingents would say, "Allahuakbar," out loud, in order to instill fear into the hearts of Banu Quraizah's tribesmen.

During this time, Banu Quraizah was preparing to participate with the confederate army in their assault on Al-Madeenah. To show their support, Banu Quraizah's leaders sent twenty camels loaded with dates, barley, and figs to the confederate army campsite. In essence, the confederate army was in the desert, which meant that they did not have enough supplies to last them indefinitely, which is why Banu Quraizah's help in providing supplies and food was just as important as their help in providing military assistance. The Muslims found out about the shipment of the goods, and they overtook the caravan that was conveying them, and they took everything that was in the shipment as booty. They then returned with the precious booty to the Prophet ﷺ.<sup>[2]</sup>

### **The Siege Continues And The Hypocrites Withdraw From The Muslim Army**

When Banu Quraizah joined forces with the confederate army, the leaders of the confederate army became more confident; consequently, they began to resort to harsher and more brazen tactics in their assault on Al-Madeenah. No historian can vividly

<sup>[1]</sup> Refer to *Al-Bidaayah Wan-Nihayyah* (4/95); and to *As-Seerah An-Nabawiyah* by Ibn Hishaam, to the chapter titled, "The Battle of Al-Khandaq."

<sup>[2]</sup> Refer to *As-Seerah Al-Halabiyah* (2/323).

depict what was going on in the minds of the Prophet's Companions ﷺ; only Allah ﷻ can do that, and He ﷻ said:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَنَظَّتُونَ بِاللَّهِ الظُّنُونًا ۝١٠ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ۝١١﴾

*"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. There, the believers were tried and shaken with a mighty shaking."* (Qur'an 33: 10,11)

But then the believers passed the test. Allah ﷻ said:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۝٢٢﴾

*"And when the believers saw Al-Ahzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad ﷺ) had promised us, and Allah and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah)."* (Qur'an 33: 22)

As for the hypocrites, they, becoming terrified, withdrew from the Muslim army and returned to their homes. Exemplifying their mind-set, Mu'attib ibn Qushair said, "Muhammad used to promise us that we will eat from the treasures of Kisra and Caesar, yet, as matters stand, not a single one of us is safe even to go to relieve himself." Some of them asked permission to return to their homes, giving the excuse that "our homes lie open (to the enemy)." The hypocrites possessed the worst of characteristics: they were weak, cowardly, and treacherous. Certain narrations relate some of the mocking statements they made during the siege, but those narrations are weak<sup>[1]</sup>; nonetheless, the Qur'an

<sup>[1]</sup> Refer to *Al-Mo'jim Al-Kabeer* by At-Tabaraanee (11/376) and to *Majma' Az-Zawaa'id* (6/131).

provides us with a clear description of their situation and attitude. Allah ﷻ said:

﴿وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَأْتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهِدُوا لَآلِهَةِ مِثْلَ مَا يَأْتُونَ الْفِتْنَةَ وَكَانَ عَهْدُ اللَّهِ مَشْهُورًا ﴿١٥﴾ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِن فَرَرْتُمْ مِنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمْنَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِن أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ﴿قَدْ يَعْلَمُ اللَّهُ الْمَعْوِفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَن آبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾﴾

“And when a party of them said: “O people of Yathrib (Al-Madeenah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!” And a band of them ask for permission of the Prophet ﷺ saying: “Truly, our homes lie open (to the enemy).” And they lay not open. They but wished to flee. And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e., to renegade from Islam to polytheism) they would surely have committed it and would have hesitated thereupon but little. And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for. Say (O Muhammad ﷺ to those

*hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!" Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?" And they will not find, besides Allah, for themselves any Wali (protector, supporter, etc.) or any helper. Allah already knows those among you who keep back (men) from fighting in Allah's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little. Being miserly towards you (as regards help and aid in Allah's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allah makes their deeds fruitless, and that is ever easy for Allah. They think that Al-Ahzaab (the Confederates) have not yet withdrawn, and if Al-Ahzaab (the confederates) should come (again), they would wish they were in the deserts (wandering) among the Bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little." (Qur'an 33: 13-20)*

These Verses inform us about the effects that hypocrisy has on a person's soul and character. When a hypocrite has to endure a difficult hardship, he has no trust in Allah ﷻ whatsoever; during times of hardship, instead of seeking refuge with Allah ﷻ, the hypocrites says inappropriate things about Allah ﷻ, and so his reaction and attitude is completely opposite from that of a true believer.

The treachery of the hypocrites was not limited to beliefs and words. When it was time to work, and when all Muslims relied on one another's help and mutual protection, the hypocrites asked permission to leave, giving the weak excuse that their homes lay open to the enemy. Their sole intention was to flee from death, because of their weak faith and because of the terror and fear that

enveloped their hearts. What was perhaps worse, they encouraged others to follow them, trying to convince them to return to their homes, to, in effect, betray their covenant of faith and their pledge of obedience to Allah ﷻ and His Messenger ﷺ.<sup>[1]</sup>

Meanwhile, the polytheists made more and more attempts to break through the trenches to reach the other side. Every night, many horsemen rode from one side of the trenches to the other, looking for a vulnerable spot from which to attack; this continued until the morning. Even if the polytheists did not achieve their goal of crossing over to the other side, they were at least draining the energy of the Muslims, forcing them to be constantly awake and vigilant.

Khaalid ibn Al-Waleed and a number of horsemen from the Quraish tried to catch the Muslims unawares and cross over the trenches to the other side, but two-hundred Companions ﷺ, led by Usaid ibn Hudair ﷺ, were watching their movements and were prepared for them when they tried to cross over. Skirmishes ensued, during which At-Tufail ibn An-No'maan ﷺ was martyred. Wahshee – the same man who had killed Hamzah ﷺ on the Day of Uhud – threw a spear from the other side of the trenches and managed to get a direct on At-Tufail ﷺ. Also, Habban ibn Al-'Ariqah fired an arrow that struck Sa'd ibn Mu'aadh ﷺ. As he fired the arrow, Habbaan said, "Take this, and I am the son of Al-'Ariqah." After he was hit by the arrow, Sa'd ibn Mu'aadh ﷺ said, "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."<sup>[2]</sup> Allah ﷻ answered the

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/425).

<sup>[2]</sup> This narration is related in *At-Tirmidhee; Mujmaa' Az-Zawaa'id; Musnad Imam Ahmad; and As-Seerah An-Nabawiyah* by Ibn Hishaam.

supplication of this righteous slave of His, for it was Sa'd ؓ who later rendered a judgment regarding how the people of Banu Quraizah should be punished for their treachery (a topic that we will come to shortly, *In Sha Allah*).

One particular unit of the polytheist army mounted a concentrated attack on the Prophet's headquarters. The Muslims fought them all day until the night. When it was time for 'Asr prayer, the enemy unit came close to crossing the trenches; obviously being preoccupied with them, the Prophet ﷺ and the Companions ؓ who were with him were not able to perform the 'Asr prayer. It was only after nightfall that the enemy unit gave up hope of breaking through the trenches. And because they made the Prophet ﷺ miss the 'Asr prayer, he ﷺ said, "May Allah fill their homes and graves with fire, just as they have made us too busy to perform the middle prayer (i.e., the 'Asr prayer) until after the setting of the sun."<sup>[1]</sup>

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### **The Prophet ﷺ Tries To Improve Matters By Making An Agreement With The Ghatfaan Tribe And By Resorting To Stratagem In Order To Divide The Ranks Of The Enemy Army Negotiations With The Ghatfaan**

The Prophet ﷺ knew his enemies well, which is why, when it seemed necessary to strike a deal with them, he ﷺ chose to negotiate not with the Quraish or the Jews of Banu An-Nadeer, but with the Ghatfaan tribe. His plan was to offer the leaders of Ghatfaan wealth if they and their allies promised to abandon the siege and return to their homeland.

It was clear to the Prophet ﷺ that, in fighting him, the Ghatfaan had no political or religious goal to achieve. They participated in the siege for one reason only: They wanted to win spoils of war and take a share of the riches of Al-Madeenah.

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<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq"; *Hadeeth* number: 4111.

There was no point for the Prophet ﷺ to negotiate with the leaders of the Quraish, such as Abu Sufyaan, or with Jewish leaders, such as Huyai ibn Akhtab or Kinaanah ibn Ar-Rabee, since their principal goals were not based on monetary concerns but on political and religious ones. And to achieve those goals, they had to destroy Islam from its roots, which meant killing the Prophet ﷺ and all of his Companions ﷺ. The leaders of the Ghatfaan, on the other hand, remained true to their nature; they quickly accepted the terms that the Prophet ﷺ offered them.<sup>[1]</sup>

Having received a secret invitation from the Prophet ﷺ, the leaders of the Ghatfaan tribe agreed to meet him. In order to keep their affair a secret from the Jews and the Quraish, Ghatfaan's leaders, 'Uyainah ibn Hisn and Al-Haarith ibn 'Auf, gathered a few of their most trusted men and stealthily made their way across the trenches to the central headquarters of the Messenger of Allah ﷺ.

As time was of the essence, the negotiations began immediately. These were the main points of the Prophet's offer:

- ◆ The agreement would be between the Muslims and the Ghatfaan exclusively.
- ◆ The Ghatfaan would sign a peace treaty and would cease all acts of hostility towards the Muslims.
- ◆ The Ghatfaan would walk away from the siege and return with its fighters to their homeland.
- ◆ In return, the Muslims would hand over to them one-third of all of Al-Madeenah's crops – dates and whatever else grew there.

It appears that only one year's crops were being offered.<sup>[2]</sup> Al-Waaqidee related that the Messenger of Allah ﷺ said to the two leaders of Ghatfaan, "Suppose that I give you one-third of Al-Madeenah's fruits; will you then return with those who are with

<sup>[1]</sup> Refer to *Ghazwatul-Ahzaab* by Muhammad Ahmad Baashmeel (pg. 201).

<sup>[2]</sup> Refert to *Ghazwatul-Ahzaab* by Muhammad Baashmeel (pgs. 201, 202).

you.?" They said, "Give us one-half of Al-Madeenah's fruits." But the Messenger of Allah ﷺ refused to give them more than one-third, and they finally agreed to that amount. The agreement, however, was not finalized. The leaders of Ghatfaan promised to come back with ten of their people, and the Prophet ﷺ needed to first consult with his Companions ﷺ, particularly with the leaders of the *Ansaar* - perhaps because they owned almost all of Al-Madeenah's gardens, and so it was their harvest that was being offered.

By accepting the Prophet's offer, the leaders of Ghatfaan confirmed the reason why they came in the first place. The motives of the Jews and the Quraish were stronger, which meant that they would be more likely to wait out the siege; the motives of the Ghatfaan, however, were weak, and so, given the length of the siege, they welcomed the opportunity to gain wealth and to return to the comfort of their homes. The Prophet ﷺ, therefore, chose the right people to negotiate with, and he ﷺ was well on the way to weakening the effect of the siege.

But first he ﷺ wanted to consult with his Companions ﷺ, not out of necessity, but to apply his leadership principle of mutual consultation. If a matter had to do with warfare, if it affected the entire Muslim population, and if no revelation was sent down to guide his actions, the Prophet ﷺ would consult with his Companions ﷺ; and in this case, he ﷺ left the decision up to them.

The Prophet ﷺ told Sa'd ibn Mu'aadh ﷺ and Sa'd ibn 'Ubaadah ﷺ about the steps he had taken to arrive at an agreement with the Ghatfaan tribe. Both of them responded, "O Messenger of Allah, is this something that you love (to happen), so that we will do it; or is it something that Allah has commanded you with, so that the only option we have is to act in accordance with His command. Or is this something that you are doing for us?" The Messenger of Allah ﷺ said, "Rather, it is something that I am doing for you. By Allah, I am doing this only because I see that the Arabs are firing at you from a single bow, and they are intensifying their efforts against you, attacking you from all directions. I wanted to reduce, at least to some degree, their strength against you." Sa'd ibn

Mu'aadh ؓ said, "O Messenger of Allah, there was a time when both we and they (i.e., the people of Ghatfaan) would associate partners with Allah and worship idols. We did not worship Allah, nor did we know Him. At that time, they never desired (or dared) to eat a single one of our fruits except as guests or through trade (buying and selling). So is it when Allah has blessed us with Islam, guided us to it, and honoured us that we will simply give away to them our wealth! We have no need of such an arrangement. By Allah, we will give them nothing save the sword, until Allah judges between us and them." The Prophet ﷺ said, "Then the decision is yours." Sa'd ibn Mu'aadh ؓ took the scroll upon which the agreement had been prepared and erased what was written on it.

Both Sa'd ibn Mu'aadh ؓ and Sa'd ibn 'Ubaadah ؓ were extremely humble, submissive, and polite with the Prophet ﷺ. They understood that the Prophet's negotiations with the Ghatfaan fell under one of three categories: Either it was a command from Allah ﷻ, in which case there was no room for personal opinion; instead, everyone had to submit and obey. Or it was something that the Prophet ﷺ really wanted to do, based on his own opinion, in which case his opinion would be given precedence, and the Companions ؓ would obey him. Or the Prophet ﷺ negotiated with the Ghatfaan because he felt compassion for the Muslims and wanted to help them; if this was true, then the Companions ؓ could express their own views as to what they should do. The Prophet ﷺ told them that what he ﷺ did fell under the third category and that they had the right to express their views; in fact, he ﷺ wanted them to be open and to tell him how they felt about the matter. Sa'd ibn Mu'aadh ؓ then proceeded to give a strong answer, in which he explained that, since the *Ansaar* had not suffered humiliation at the hands of the Ghatfaan during the pre-Islamic days of ignorance, they should not do so after the advent of Islam and after Allah ﷻ had guided them to the truth. The Prophet ﷺ was both impressed and pleased with Sa'd's fortitude, and he ﷺ informed the leaders of the Ghatfaan that the agreement was not going to go forward.

That the Prophet ﷺ said, "I see that the Arabs are firing at you from a single bow," proves that he ﷺ began negotiations with the Ghatfaan because he ﷺ did not want all Arabs to unite against Muslims. True, they were all polytheists; but fighting against all of them at the same time was neither practicable nor desirable; therefore, it was in the best interests of the Muslims to ensure the neutrality of the Ghatfaan and to bring as many people to the sidelines as possible.

The most impressive part of this incident was the complete understanding that existed between the Prophet ﷺ and his Companions ؓ. He ﷺ respected both them and their judgment, and they revered him, obeyed his every command, and respected his personal judgments in matters of importance. The fluidity of their discussions and relationship showed that they were always on the same page, so that by studying the Prophet's biography, one appreciates what a great leader he ﷺ was; and by studying the biographies of the Companions ؓ, one appreciates what wonderful and obedient followers they were.

### **The Prophet ﷺ Never Lost Sight of the Importance of Sound Strategy**

In life in general, deception is frowned upon in Islam; but not so when it comes to warfare. One never promises one's enemies that he will be loyal to them; therefore, resorting to stratagem and deception is not a form of treachery and is not something that is looked down upon in war; in fact, resorting to stratagem and deception is war itself. In this spirit, the Prophet ﷺ resorted to a military ploy in order to divide the ranks of his enemies.

First, he ﷺ tried to weaken the resolve of the Ghatfaan, appealing to their greed in order to convince them to break off from the confederate army. Then the Prophet ﷺ was presented with another opportunity to weaken the confederate army when an intelligent man from the Ghatfaan, Nu'aim ibn Mas'ood ؓ, came to him, announcing that he had become a Muslim. Nu'aim ؓ said, "O Messenger of Allah ﷺ, my people do not know that I

have become a Muslim, so command me howsoever you want (and I will execute your command).” The Prophet ﷺ said, “Among us, you are only one man (i.e., if you join us, our situation will not greatly improve), so, on our behalf, cause betrayal among them, if you are able to do so. For indeed war is stratagem.<sup>[1]</sup>

Naturally endowed for the task because of his intelligence, Nu’aim ؓ knew exactly what needed to be done. He ؓ knew that the Ghatfaan had come only for material gain; he ؓ further recognized that the Jews of Banu Quraizah were in a particularly vulnerable situation because, if the confederate army chose to leave, they had the most to lose. They broke their agreement with the Muslims, an agreement that stipulated not their neutrality in case of war but their full support of the Muslims. If the Quraish left, they would not be treated as mercifully as were the two other Jewish tribes of Al-Madeenah; no, they deserved not expulsion but death for their blatant betrayal of the Muslims.

Nu’aim ؓ played on that weakness, going to the Jews of Banu Quraizah and pretending to be their sincere advisor. He ؓ reminded them of their precarious situation and suggested to them that, in order to make sure that they would not be abandoned by their allies, they should request the Quraish to send twenty of its men as security. If the Quraish left, twenty of its people would be slaughtered along with the people of Banu Quraizah. This idea was well-received by Banu Quraizah’s leaders, and they forthwith made the said request to Quraish’s leadership.

Nu’aim ؓ then returned to the Quraish and pretended to be their sincere advisor. He ؓ told them that the Jews asked for hostages (they were more like hostages than security) only because they would use those hostages as payment for reentering their treaty with the Muslims. By deceiving both parties, Nu’aim ؓ was acting correctly, for war is, after all, deception.<sup>[2]</sup>

<sup>[1]</sup> Refer to *Al-Bidaayah Wan-Nihaayah* (4/113), as well as to Ibn Hishaam’s *As-Seerah An-Nabawiyyah*, to the chapter titled, “The Battle of Al-Khandaq.”

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/430).

Nu'aim's ploy worked wonderfully. Every party within the confederate army had doubts about the other party; they no longer trusted one another to faithfully stay the course of the siege. This, no doubt, weakened their resolve and was a major factor in bringing about an end to the siege. Nu'aim ﷺ succeeded in his ploy for the following reasons:

- 1) He ﷺ kept his Islam a secret from every member of the confederate army; as a result, everyone trusted him and valued his advice.
- 2) Nu'aim ﷺ reminded the Jews of Banu Quraizah about what happened to the other two Jewish tribes of Al-Madeenah, thus influencing them and making them change their view about their war with the Prophet ﷺ.
- 3) Perhaps most importantly, Nu'aim ﷺ convinced both sides – both the Jews of Banu Quraizah and the Quraish – to keep his advice a secret from the other side. As long as both parties kept his advice a secret, which is what they did, no one would find him out, and his mission could be marked down as a success.

And because he ﷺ did succeed, Nu'aim ﷺ played a huge role for the Muslims in the Battle of the Confederates.

## Allah's Help Arrives, And A Qur'anic Description Of The Battle Of The Confederates

Placing his complete trust in Allah ﷻ, the Prophet ﷺ would always supplicate to Allah ﷻ a great deal, but perhaps more so and more intensely during battles than during calmer circumstances. When the siege became very difficult to bear, the hearts of the Muslims reached their throats, an expression that was used to depict their fear; also, Allah ﷻ informs us that, "They were shaken with a mighty shaking." Knowing that they needed guidance regarding how to supplicate to Allah ﷻ during that period of hardship, the Companions ﷺ betook themselves to the Prophet ﷺ and said, "O Messenger of Allah ﷻ, is there something that we should say, for indeed, our hearts have reached our throats (that is how frightened we are)?" The Prophet ﷺ said, "Yes (say): 'O Allah, cover our private areas (and faults) and remove from us the terror (that causes us so much distress).'"<sup>[1]</sup>

It is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*, from the *Hadeeth* of Abdullah ibn Abee Aufaa ؓ, that the Messenger of Allah ﷺ supplicated against the confederate army, saying, "O Allah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allah, defeat them and convulse them."<sup>[2]</sup>

<sup>[1]</sup> *Musnad Imam Ahmad* (4/18); this narration is also mentioned in *Al-Bidaayah Wan-Nihaayah* and *Mujma' Az-Zawaaid*.

<sup>[2]</sup> *Saheeh Bukhaaree* (4114); this narration is also related in *Ibn Maajah*, *Saheeh Muslim*, and *Musnad Imam Ahmad*.

What followed then shows us that it was Allah ﷻ Who sent down defeat to the confederate army. True, Nu'aim ibn Mas'ood ؓ resorted to a military ploy that weakened the resolve of the various leaders of the confederate army, but that did not make them return home; it did, however, soften them for the final blow that came quickly after the Prophet ﷺ made the above-mentioned supplication.

And so, yes, Allah ﷻ answered the supplication of the Prophet ﷺ; first, Allah ﷻ blessed the Prophet ﷺ with the help of Nu'aim ؓ; and then He ﷻ sent a cold, violent wind along with angels to cast terror into the hearts of the enemy. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾﴾

*“O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seeing of what you do.” (Qur'an 33: 9)*

Al-Qurtubee, may Allah have mercy on him, said, “This wind was a miracle for the Prophet ﷺ. Nothing separated the Muslims from the wind (and the polytheists) except for the trench; they were very close by, and yet they were safe from the wind; in fact, they had not idea about the violent weather on the other side of the trenches (it was, after all, dark outside).”<sup>[1]</sup> The wind was not fatal, in that it was sent not to physically destroy the polytheists, but to mentally and psychologically bring about their downfall. The wind was so severe that the ropes of their tents were torn off, their torches were extinguished, their huge pots for cooking were overturned, and their horses became wild, ramming one another violently; to make matters worse for the polytheists, the angels were saying, “Allah is the Greatest,” from the sides of the

<sup>[1]</sup> Refer to *Tafseer Al-Qurtubee* (14/144) as well to *Jaamai' Al-Bayaan* by At-Tabaree, to the chapter titled, “The *Tafseer* of chapter *Al-Ahzaab*.”

encampment. In short, terror enveloped the hearts of the polytheists. Every tribal chieftain said, "O children of so and so, come to me," and when his people would gather around him, he would exclaim, "Save me! Save me!"<sup>[1]</sup>

It was clear to the Prophet ﷺ that the Muslims were not going to defeat the huge army of the polytheists through military might; the Muslims prepared as well as they were able to, and they made many sacrifices, but they were simply outmatched. Not even a brilliant military strategy could have availed them. Only Allah ﷻ alone could defeat the confederates, and that is what He ﷻ did. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۙ﴾<sup>٩</sup>

*"O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seer of what you do."* (Qur'an 33: 9)

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ would say, "None has the right to be worshipped except Allah alone. He strengthened His forces; He aided His servant, and He single-handedly defeated the allies. And there is nothing after Him (as for this last phrase, Ibn Hajar mentioned two possible interpretations: When compared to His existence, everything is akin to being non-existent; or, everything will be destroyed, while He is the One Who will remain, so that there is nothing after Him)."<sup>[2]</sup>

There is no conflict between making an effort and doing everything possible to achieve one's goals and between placing

<sup>[1]</sup> Refer to *Tafseer Al-Qurtubee* (14/144) as well as to *Jaamai' Al-Bayaan* by At-Tabaree - to the chapter titled, "The Tafseer of chapter Al-Ahzaab."

<sup>[2]</sup> *Saheeh Bukhaaree* (4114), and the narration is also related in *Saheeh Muslim* and *Musnad Imam Ahmad*.

one's complete trust in Allah ﷻ; rather than a conflict, it is the balance that we should all strive to achieve in this life. The Prophet ﷺ did everything he could to prepare for the siege and to then bring about its end; yet, throughout that period, he trusted not on his own strength or abilities – even though he used them to their full potential – but on His Lord, Creator, Helper, and Protector: Allah ﷻ. For no matter how hard one works in life, one is truly powerless if one does not draw his strength from supplication and prayer. This is why we see that, throughout his life, and through all the hardships he endured, the Prophet ﷺ always turned to Allah ﷻ and asked for His help and guidance.

### **Watching For The Departure Of The Confederate Army**

Without a doubt, the Muslims were not bothered by the severe wind that Allah ﷻ sent to the encampment of the polytheist army; nonetheless, it was still a very cold night, and the Muslims were extremely tired. The Prophet ﷺ somehow sensed that something big was happening on the other side of the trenches, and so he ﷺ was looking for a volunteer to undertake the dangerous mission of crossing the trenches and spying on the polytheists. The Prophet ﷺ said, "Is there a man who will bring us news about the people (i.e., the enemy), and may Allah place him with me on the Day of Resurrection."<sup>[1]</sup>

Everyone was tired and weak, and so the Prophet ﷺ tried to encourage one of them to volunteer by promising him a great reward in the Hereafter; but no one stepped forward, which was uncommon for the Companions ﷺ, yet understandable considering their situation. When that method of asking did not work, the Prophet ﷺ took a more resolute approach, singling out a man for the job. He ﷺ said, "Stand up, O Hudhaifah, and bring us news about the people (i.e., the enemy), and do not frighten them into taking steps against us (i.e., do not instigate any

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<sup>[1]</sup> *Saheeh Muslim, the Book of Jihaad and As-Siyyar, chapter, "The Battle of the Confederates"; Hadeeth number: 1788.*

fighting, for that will result in your capture and your death, which will hurt us all).”<sup>[1]</sup> We should learn from this that a good leader tries to encourage his followers to make sacrifices, and only resorts to a sterner approach when he is left with no choice.

Hudhaifah ؓ said, “I then left, and it was as if I was walking on hot water.” Everyone else was suffering from severe cold, and the polytheists in particular were bothered by a very violent wind, yet Hudhaifah ؓ felt none of that, which was a great blessing from Allah ﷻ. He ؓ went on to say, “I saw Abu Sufyaan, warming his back to a fire. I placed my arrow in the handle of my bow, wanting to fire at him, but then I remembered what the Messenger of Allah ﷺ said: ‘And do not frighten them into taking steps against us’; however, had I fired at him, I would have hit him. I then returned, and I was walking in what seemed to be hot water. I went to the Messenger of Allah ﷺ, and was afflicted with the cold (weather) when I returned (i.e., after he ؓ completed his mission, the miracle of being protected from the cold weather came to an end) I informed the Messenger of Allah ﷺ about what I saw (i.e., about the confederates leaving to return to their homeland), and he ﷺ attired me in the extra part of a robe he was wearing, and in which he ﷺ was praying. I continued to sleep until the break of dawn, at which time, the Messenger of Allah ﷺ said, “Wake up, O sleepy one.”<sup>[2]</sup> The Prophet ﷺ woke him up because it was time for *Fajr* prayer.

### ***The Lessons and Morals of this Story***

- 1) The Messenger of Allah ﷺ knew the qualities and talents of his Companions ؓ and employed them accordingly. He ﷺ didn't choose just anybody for the dangerous mission of infiltrating the enemy camp; to the contrary, he ﷺ chose someone who was courageous, highly intelligent, and skilled at getting out of difficult situations, qualities Hudhaifah ؓ displayed once he ؓ infiltrated the enemy campsite. Az-Zarqaanee related

<sup>[1]</sup> *Saheeh Muslim* (1788)

<sup>[2]</sup> *Saheeh Muslim* (1788)

that, since the lamps of the polytheists had been extinguished by the wind, it was very dark and that, after Hudhaifah ؓ infiltrated the enemy campsite, Abu Sufyaan said, "Let each man among you take hold of the person who is sitting beside him (and let him ascertain his identity)." Without wasting an instant, Hudhaifah ؓ took hold of the man who was sitting to his right and confidently said, "Who are you?" The man said, "I am Mu'aawiyah ibn Sufyaan." Hudhaifah ؓ then struck the hand of the man who was sitting to his left and said, "Who are you?" And the man responded, "'Amr ibn Al-'Aas."<sup>[1]</sup> Because of the quickness and confidence that Hudhaifah ؓ showed, the two men assumed that he was one of them, and so they didn't even bother to ask him his identity. Thus was Hudhaifah ؓ able to allude being identified and captured by the enemy.

- 2) The Companions ؓ were very obedient to the Prophet ﷺ. Even when the Prophet ﷺ wasn't around, they showed self-discipline and followed his commands rather than act according to their own opinions. Hudhaifah ؓ had the chance to kill the leader of the confederate army, Abu Sufyaan; he longed to see the end of Quraish's leader, and he even thought seriously about killing him right then and there - even though that would have resulted in his capture and death - but he ؓ remembered the Prophet's command to avoid instigating hostilities. His mission was simply to gather information; he set his sights on that objective and put aside all other thoughts that came into his mind.
- 3) Allah ﷻ blesses his Prophets with miracles, and He ﷻ does the same for other righteous slaves (though the term Mo'jizah is used for a Prophet, while Karaamah is used for other people). On the final night of the siege, He ﷻ blessed Hudhaifah ibn Al-Yamaan ؓ with a miracle. It was a cold and rainy night, but not so for Hudhaifah ؓ, who was unaffected by the weather,

<sup>[1]</sup> Refer to *Sharh Az-Zarqaanee* (2/120).

feeling warm, as if he “was walking on hot water.” For as long as he was busy completing his mission, he remained warm; only when he ﷺ returned to the Muslim side of the trenches did he feel cold again. To be sure, this was an example of the kinds of miracles that Allah ﷻ bestows upon his believing slaves.<sup>[1]</sup>

- 4) Appreciating Hudhaifah’s fortitude and bravery, the Prophet ﷺ was very gentle with and kind to Hudhaifah ﷺ; this, of course, was by no means strange, for the Prophet ﷺ always treated his Companions ﷺ well. Having returned with the good news, Hudhaifah ﷺ was exhausted, and he ﷺ fell asleep right away. The Prophet ﷺ covered him in his own robe and then refrained from waking him up until it was time for *Fajr* prayer, and even then, he gently and playfully said, “Wake up, O sleepy one.” The Prophet ﷺ truly cared for his Companions ﷺ, and that feeling was constantly being translating into kind words and deeds. That the Prophet ﷺ cared deeply for his Companions ﷺ is clear from his biography, and is confirmed in the following saying of Allah ﷻ:

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾﴾

“For the believers (he ﷺ is) full of pity, kind, and merciful.”  
(Qur’an 9: 128)

### **A Qur’anic Description Of The Battle Of The Confederates And Of Its Results**

In many Verses of the Noble Qur’an, Allah ﷻ discusses at length the Battle of the Confederates and the Battle of Banu Quraizah. One who studies those verses finds something in common with other Verses: When discussing events in the Qur’an, Allah ﷻ mentions universal principles, so that Muslims do not read those events as being of historical significance only. Through understanding those universal principles that are mentioned in

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Faaris (pg. 367).

the Qur'an, Muslims are always able to relate events that took place in the Prophet's lifetime to events that take place during their lifetime. Understanding this idea is an important key to studying the Qur'an in the correct manner. During the Battle of the Confederates, the Muslims were attacked in their homeland, and they were surrounded by the enemy; the same has happened many times throughout history, and so the same lessons Allah ﷻ mentions about the Battle of the Confederates apply to battles and sieges that took place after the Prophet's lifetime. This, I feel, is an important thing that distinguishes Islam from other religions. The people of other religions read stories of their leaders as pure facts of history that have no impact on or relevance to their lives. Muslims, on the other hand, read the Prophet's biography not only to educate themselves about how Muslims lived in the past, but also to learn how they should live in the present.

When one contemplates the Verses of the Qur'an that deal with the Battle of the Confederates, one sees that they concentrate on clarifying a number of issues:

- 1) Allah ﷻ reminds the believers about the blessings He ﷻ favoured them with; for example, He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

*"O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seer of what you do."* (Qur'an 33: 9)

- 2) Allah ﷻ gave a wonderful and precise description of the hardships that befell the Muslims as a direct result of being surrounded by confederate soldiers:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾

“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah.”  
(Qur’an 33: 10)

- 3) Allah ﷻ exposed the evil intentions of the hypocrites, their base characteristics, their shameful cowardice, their treachery, and their false excuses. He ﷻ said:

﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾﴾

“And when the hypocrites and those in whose hearts is a disease (of doubts) said: “Allah and His Messenger ﷺ promised us nothing but delusions!” (Qur’an 33: 12)

- 4) Allah ﷻ encouraged Muslims of all places and times to follow the example of the Messenger of Allah ﷺ - the example of, among other things, his words, his deeds, and his sacrifices. Allah ﷻ said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾﴾

“Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” (Qur’an 33: 21)

- 5) Allah ﷻ praised the believers for bravely and truthfully resisting the onslaught of the confederate soldiers; throughout the entire ordeal of the siege, their faith remained strong, and they remained truthful to the covenant of Allah ﷻ. Allah ﷻ said:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ  
وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾﴾

*“Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihaad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed [i.e., they never proved treacherous to their covenant which they concluded with Allah] in the least.” (Qur’an 33: 23)*

- 6) Allah ﷻ clarified one of the laws by which He ﷻ governs this world: in the end, victory is granted to the believers, while defeat is handed to their enemies. Allah ﷻ said:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ  
وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾﴾

*“And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, All-Mighty.” (Qur’an 33: 25)*

- 7) After hardships comes relief. After the Muslims endured a long period of hardship during the Battle of the Confederates, they were blessed with a relatively easy victory over the tribe of Banu Quraizah. Even though the tribesmen of Banu Quraizah were safe in their impenetrable fortresses, Allah ﷻ made them surrender and thus granted victory to the Muslims. Allah ﷻ reminded the Muslims of this great favour in the following Verse:

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٣٦﴾ وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّعُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٣٧﴾﴾

*“And those of the people of the Scripture who backed them (the disbelievers) – Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and*

*a group (of them) you made captives. 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: 26, 27)

The Battle of the Confederates was one of the most important battles that the Muslims ever fought in; in fact, in the Madanee period of the Prophet's biography, it was a true turning point in the war between the Quraish and the Muslims. These are some of the positive results that made the battle so significant:

- 1) The Muslims not only achieved victory over their enemies, but also managed to divide their ranks. Each party of the confederate army was suspicious of the other parties and was not pleased with them; it was not likely, therefore, that they would ever again unite against the Muslims of Al-Madeenah. This certainly made it easier for the Prophet ﷺ to deal with them one at a time, instead of with all of them at once. Thus the Prophet ﷺ was able to launch a successful attack against the Jews of Khaibar, without interference from a third party; and a couple of years later, they conquered Makkah, and neither the Jews nor the people of Ghatfaan, nor anyone else for that matter, dared to interfere in the conquest; hence the significance of the Battle of the Confederates.
- 2) With the end of the Battle of the Confederates, the Muslims began to develop an offensive military strategy, after years of having to maintain a defensive one. For five years, Al-Madeenah and its inhabitants were constantly threatened by the enemy; the Quraish came with its entire army on three occasions, and other parties joined them in their final assault on the Prophet ﷺ and the Muslims. The Battle of the Confederates was the last chance for the polytheists; after that, Quraish's leaders lost hope of ever being able to defeat the Muslims, and with the passing of every day, the Islamic nation grew in strength and in numbers. The Prophet ﷺ clearly understood the shift in his war with the Quraish, for he ﷺ said after the conclusion of the Battle of the Confederates, "Now,

we will attack them, and they will not attack us. We will go to them.”<sup>[1]</sup>

- 3) The events of the siege revealed the true nature of the Jews of Banu Quraizah and the malice they harboured towards the Muslims. In the most difficult of times, when the Muslims desperately needed help, the Jews of Banu Quraizah betrayed them and did everything they could to bring about their destruction.
- 4) The Battle of the Confederates revealed the true nature of other groups as well – the believers and the hypocrites. It is always during the harshest of times that people reveal their true character. The Muslims remained strong and proved their sincere faith and dedication to their religion; the hypocrites, on the other hand, showed their inner ugliness that they had previously tried to hide. And so because of the hardships of the siege, the Muslims came to know whose side the hypocrites and the Jews were truly on.
- 5) As a direct result of the Battle of the Confederates, the Muslims fought the Battle of Banu Quraizah, during which they were able to punish the Jews of Banu Quraizah for breaking their covenant with the Messenger of Allah ﷺ.

### Eliminating Banu Quraizah

Shortly after the Prophet ﷺ left the trenches, returned to Al-Madeenah, and put down his weapons, Allah ﷻ ordered him to fight Banu Quraizah. Accordingly, the Prophet ﷺ ordered his Companions ﷺ to march towards the district of Banu Quraizah, giving them glad tidings that Allah ﷻ sent Jibreel ﷺ to shake the fortresses of Banu Quraizah and to cast terror into the hearts of Banu Quraizah's tribesmen. Encouraging his Companions ﷺ to march quickly towards the enemy, the Prophet ﷺ said, "Let no

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<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq (5/58)"; *Hadeeth* number: 4109.

one pray 'Asr until (you reach) Banu Quraizah."<sup>[1]</sup>

The Muslims laid siege to Banu Quraizah's district for a total of twenty-five nights.<sup>[2]</sup> The people of Banu Quraizah, having lost all hope of victory, acknowledged defeat; they did, however, stipulate one condition for their surrender: They wanted Sa'd ibn Mu'aadh ؓ to judge what should be done with them, hoping that he ؓ would show mercy to them, since his tribe, the Aus, was allied to Banu Quraizah during the pre-Islamic days of ignorance.

Sa'd ؓ had to be carried to the district of Banu Quraizah, since he ؓ was still suffering from a wound that he was afflicted with during the Battle of the Confederates. Based on the great crimes of Banu Quraizah, Sa'd ؓ judged that their fighters should be killed, their women and children should be taken as slaves, and that their wealth should be distributed (according to Islamically legislated rules of distributing war spoils), a judgment that Banu Quraizah's leaders were certainly not expecting. But the Messenger of Allah ﷺ approved his judgment, saying, "You have rendered a judgment that is in exact harmony with the judgment of Allah."<sup>[3]</sup> Ditches were dug in the marketplace of Al-Madeenah, and in a succession of groups, four-hundred fighters of Banu Quraizah were executed. Their wealth and families were distributed among the Muslims. A relatively small group of men were spared since they did not violate their treaty with the Muslims, and since they entered into the fold of Islam.

The previous two Jewish tribes of Al-Madeenah were banished because of their crimes, some of which were very serious. And although Banu An-Nadeer plotted to kill the Prophet ﷺ, their plan did not immediately involve killing all Muslims. Banu Quraizah's betrayal of their treaty was much more serious and

<sup>[1]</sup> *Saheeh Bukhaaree* (4110); Muslim related this *Hadeeth* as well, in the Book of *Jihaad* and *As-Siyyar*, in the chapter titled, "Initiating an Attack, and Giving Precedence to the Most Important of Two Conflicting Interests."

<sup>[2]</sup> Refer to *As-Saheeh As-Seerah An-Nabawiyyah* (pg. 373).

<sup>[3]</sup> *Saheeh Bukhaaree* (4122), and this narration is also related in *Saheeh Muslim* and *Musnad Imam Ahmad*.

heinous; in effect, by betraying the Muslims, they were issuing a death sentence upon them. And they knew that, if they were going to survive the Battle of the Confederates, they had to kill every single Muslims, or else they would pay for their treachery. For the people of Banu Quraizah, there were two possible results: they would win everything or lose everything. Allah ﷻ sent His forces to break up the confederate army and to make them return to their homeland, and so the Jews of Banu Quraizah lost everything - and their gamble failed. The only just reward for their treachery was death; otherwise, they would do as the people of Banu An-Nadeer did: Go to Khaibar or somewhere else and wage war from there against the Muslims. It was for these reasons that Sa'd ؓ ruled that their men should be killed, for it was a punishment that exactly fitted their crime.

Only one of Banu Quraizah's women was killed. 'Aishah ؓ related that, when the men of Banu Quraizah were being killed, a woman was sitting beside her and was laughing uncontrollably as if nothing was the matter. Someone then called out her name, and she responded, "Here I am." 'Aishah ؓ said to her, "Woe upon you! What is the matter with you?" She said, "I am about to be killed." 'Aishah ؓ asked, "Why?" She said, "For something I did." What had she done? She threw a hand mill onto Khallad ibn Suwaid ؓ and killed him, and that is why the Messenger of Allah ﷺ ruled that she should be executed. She was then taken away and her neck was struck with a sword. 'Aishah ؓ would later say, "By Allah, I have not forgotten my amazement at her; she was self-satisfied, and she was laughing a great deal, even though she knew that she was about to be killed."<sup>[1]</sup>

The Battle of Banu Quraizah marked an end to the Jewish presence in Al-Madeenah, a city whose every district was now under the complete control of Muslims. Prior to this time,

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<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 377); to *Mukhtasir Seerah Ibn Hishaam* (2/30); and to *Musnad Imam Ahmad*, to the *Hadeeth* of 'Aishah ؓ; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, to the chapter titled, "About the Battle of Banu Quraizah."

Muslims feared treachery at the hands of the hypocrites and the Jews of Al-Madeenah; but now they were at least safe from the latter group. With the defeat of the Jews of Al-Madeenah, the dream of the Quraish ended, for its leaders hoped all along for help from Al-Madeenah's Jews against the Messenger of Allah ﷺ. The hopes of the hypocrites were also shattered, for they too depended a great deal on support from their Jewish allies. Finally, after five years of struggle and hardship, the Muslim homeland was secure.

# 4

## Lessons And Morals

### Allah ﷻ Blesses The Prophet ﷺ With Some Miracles During The Battle Of The Confederates

Jaabir ؓ said:

On the day of the trenches, we were busy digging, when a solid, hard piece of earth came in our way (so that we could not dig any deeper). They (the Companions ؓ) went to the Prophet ﷺ and said, "This is a large piece of solid, hard earth that has come in our way in the trenches." The Prophet ﷺ said, "I will go down (to break it into pieces)." With a stone tied around his stomach (to reduce the pangs of hunger) - for we had spent three days without tasting even a morsel of food - the Prophet ﷺ stood up, took a pickax, and struck the huge piece of earth (that was preventing us from digging); it immediately turned into a mound of flowing dust.

I said, "O Messenger of Allah, give me permission to return to my home." Once there, I said to my wife, "I saw the Prophet ﷺ do something that could not be accomplished even with patience (i.e., it required a miracle), so do you have any (food) with you (which I can offer to him)?" She said, "I have some barley (it is related elsewhere that she had four handfuls of barley) and an 'Aanaq (a female baby goat)." I slaughtered the baby goat, while she crushed the barley (in order to make bread from it). And then we placed the meat in the pot. I then went to the Prophet ﷺ. Meanwhile, (back at my home) the dough was breaking up (i.e.,

becoming soft in the oven), while the pot was placed on a stone (in an oven); the food was almost well cooked. I said, "I have a small quantity of food, so stand up, O Messenger of Allah, and bring with you one or two men (i.e., the food should be enough for the three of you)." The Prophet ﷺ said, "How much is there?" I told him how much food we had with us, and he ﷺ said, "Good, that is plenty," after which he ﷺ said, "Tell her (i.e., your wife) not to remove the pot and the bread from the oven until I come." He ﷺ then said, "Stand up"; (many) people from the *Muhaajiroon* and the *Ansaar* stood up (and accompanied him to my home). When I entered upon my wife, I said, "Woe upon you, the Prophet ﷺ has brought with him the *Muhaajiroon* and the *Ansaar* and those that are with them." She said, "Did he ﷺ ask you (i.e., did he ﷺ ask you how much food we have)?" I said, "Yes." Meanwhile, the Prophet ﷺ said, "Enter and do not crowd up against one another." He ﷺ began to break up the bread and place meat over it. When he ﷺ would take from the oven, he ﷺ would cover the pot; he would place the food near his Companions, and then he would remove (some more meat). He continued to break bread and scoop out (meat) until everyone became sated, and yet there still remained some food. He ﷺ said (to my wife), "Eat this and give it as a gift (to others), for indeed, the people are afflicted with hunger."<sup>[1]</sup>

Relating yet another miracle that took place during the Battle of the Confederates, the daughter of Basheer ibn Sa'd ؓ said:

My mother, Amrah bint Raa'hah ؓ, summoned me, gave me a handful of dates, which she placed in my garment, and said, 'O my daughter, go to your father (Basheer ؓ) and your uncle ('Amrah's brother), 'Abdullah ibn Rawaahah with their meal. Taking the garment, I set out with it. As I was looking for my father and uncle, I passed by the Messenger of Allah ﷺ, who said, "Come here, young girl. What is this that you have with you?" I said, "O Messenger of Allah, these are dates that my mother sent

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq (5/55); *Hadeeth* number: 4101.

me with and that I am to give to my father, Basheer ibn Sa'd, and to my uncle, 'Abdullah ibn Rawaahah, so that they can use them for nourishment." He ﷺ said, "Give them to me." I poured them into the hands of the Messenger of Allah ﷺ, and they did not (even) fill his hands. He ﷺ ordered for a garment, and one was spread out before him. Next, he ﷺ asked for the dates to be placed on it, and they were then scattered over it. He ﷺ said to a man who was with him, "Call out to the people of the trenches to come and partake in a meal." Everyone who was at the trenches came to him, and they all began to eat from the dates. The dates continued to increase in number, until everyone left him (after having eaten); yet still dates were falling from the edges of the garment.<sup>[1]</sup>

Both of the two aforementioned narrations contain accounts of actual miracles that were performed at the hands of the Messenger of Allah ﷺ and by the permission of Allah ﷻ. Both narrations also highlight the important role that women played during battles. The men of Al-Madeenah, having left behind their daily jobs and their means of gaining sustenance, were busy digging trenches; consequently, they were running low on food. Short on food, everyone was afflicted with hunger, the pangs of which the Messenger of Allah ﷺ and his Companions ﷺ tried to alleviate by tying stones around their stomachs. People would only do that when they were extremely hungry. So the women ﷺ would try as much as they could to gather food and prepare it for their men.

Other kinds of miracles occurred as well; however, they were miracles that the Muslims could see not right then and there, but later on in their lives. These miracles involved the Prophet ﷺ telling his Companions ﷺ about future events. For example, while he ﷺ was digging the trenches with them, the Prophet ﷺ informed 'Ammar ibn Yaasir ﷺ that the transgressing group (of two groups fighting in a battle) would kill him. This prophecy

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/241), as well to *Ibn Katheer's Al-Bidaayah Wan-Nihaayah*.

came true years later when, during the Battle of Siffeen, 'Ammar ؓ was killed; and at the time, 'Ammar ؓ was a soldier in the army of 'Alee ؓ.<sup>[1]</sup>

Also, when a huge stone came in the way and prevented the Muslims from digging in the trenches, the Messenger of Allah ﷺ struck it three times and it crumbled into pieces. Having struck the stone the first time, the Messenger of Allah ﷺ said, "Allah is the greatest. I have been given the keys of Ash-Sham (Syria and surrounding regions). By Allah, at this very hour (or minute) I am looking at its red castles." After he ﷺ struck the stone for a second time, the Prophet ﷺ said, "Allah is the greatest. I have been given the keys of Persia. By Allah, I am indeed looking at the white castle of the townships." And after he ﷺ struck it for a third time, he ﷺ said, "Allah is the greatest. I have been given the keys of Yemen. By Allah, from my place here, and at this very hour (or moment), I am indeed looking at the doors of San'aa."<sup>[2]</sup>

The Prophet ﷺ made these promises at a time when the Muslims were besieged and when living until the next day or week seemed unlikely, yet all of his promises came true, and the Muslims achieved all of the conquests he ﷺ informed them about.

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## **The Difference Between Reality And Imagination**

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Some time after the Prophet's lifetime, a man from the people of Kufah said to Hudhaifah ibn Al-Yamaan ؓ, "O Abu 'Abdullah, did you see the Messenger of Allah ﷺ, and were you a companion of his?" Hudhaifah ؓ said, "Yes, O son of my brother." The man said, "Then what did you used to do?" Hudhaifah ؓ said, "By Allah, we would exert ourselves (to do our religious duties)." The man said, "By Allah, had we been around when he was alive, we would not have allowed him to walk on the earth; instead, we would have carried him above our necks." Hudhaifah ؓ said, "O

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 448).

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 449). The narration is also related in *Imam Ahmad's Al-Musnad*, *Ibn Katheer's Al-Bidaayah Wan-Nihaayah*, and *Al-Haithamee's Mujmaa' Az-Zawaa'id*.

son of my brother, by Allah, I remember when we were with the Messenger of Allah ﷺ at the trenches,"<sup>[1]</sup> after which he ﷺ continued to tell the man the story about how the Prophet ﷺ had sent him to the enemy campsite.<sup>[2]</sup>

The *Taabi'ee* (a man who was from the generation after the generation of the Companions; or more technically put, a man who was a believer and who met one of the Prophet's Companions) in this story met Hudhaifah ﷺ and imagined that, had he been alive with the Prophet ﷺ, he would have been able to accomplish more than the Companions ﷺ accomplished. Imagining something is one thing, and living it is an altogether different matter. He did not know, perhaps it was from the blessing of Allah ﷻ that he was not alive during the lifetime of the Prophet ﷺ; after all, many people during the Prophet's lifetime were not guided to Islam and died as disbelievers. In fact, many of the Prophet's own people opposed him. In the early days of the Prophet's mission, Muslims were weak and, worldly speaking, many people saw it in their best interests to oppose Islam. It was a precious few who believed from the beginning, and for that reason no one – and not just the *Taabi'ee* in the above-mentioned story – should think that he could have done better than the Companions ﷺ.

Also, it must be remembered that the Companions ﷺ were humans: they had the limited strength and abilities of all humans. That being the case, they did all they were able to do, sacrificing their very lives, never mind their wealth and effort, for the cause of Islam. In this regard, the Prophet ﷺ put matters in perspective for us when he ﷺ said, "The best of generations is my generation," thus making it clear that no one can match the Companions ﷺ in deeds.

Those who came after the Companions ﷺ found that Islam extended over vast areas of land and that its laws were being applied in many parts of the earth. They lived, therefore, in an era of peace, safety, and justice, all things that the Companions ﷺ fought

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/255).

<sup>[2]</sup> Refer to *Saheeh Bukharee* (4107) and *Saheeh Muslim* (1788).

for with their blood and sweat. It was not possible for ensuing generations to understand what it felt like to live in the past, a past that was characterized by ignorance, idol-worship, misguidance, and disbelief. Only with that understanding could they, or us, appreciate the sacrifices the Companions ﷺ made so that Islam could be established on earth.

### **“Salmaan is From Us, The People Of (My) House”**

Before the Battle of the Confederates, Salmaan Al-Faarisee ﷺ was raised in ranking among the Muslims when he ﷺ suggested digging trenches. And the Companions ﷺ respected him even more when they saw how he ﷺ was doing the work of many men during the digging of the trenches. They even began to quarrel over him. While they were digging, the *Muhaajiroon* said, “Salmaan is from us.” And the people of the *Ansaar* said, “Salmaan is from us.” Salmaan ﷺ came to Al-Madeenah all the way from Persia, having embarked on a journey to find the truth, and finally finding it with the Prophet ﷺ. Because of Salmaan’s background, he was not, technically speaking, considered to be a member of either the *Muhaajiroon* or the *Ansaar*, which is why both groups were competing with one another to have him ascribed to them.

The Messenger of Allah ﷺ decided the matter, saying, “Salmaan is from us, the people of (my) house.”<sup>[1]</sup> This was like a Prophetic seal being stamped on Salmaan ﷺ, who would thereafter be considered a member of the *Muhaajiroon* – since the people of the Prophet’s household were from the *Muhaajiroon*.

### **The Middle Prayer**

In the Noble Qur’an Allah ﷻ stressed the importance of the middle prayer; in the past, scholars have disagreed about which prayer the middle prayer is. The *Hadeeth* mentioned earlier on in

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/247); *Al-Albaanee*, however, ruled that the *Hadeeth* is weak, having issued his ruling in *Da’eef Al-Jaamai’ As-Sagheer*. The narration is also related in *Mo’jam At-Tabaraanee Al-Kabeer* and *Al-Haiham-ee’s Mujma’ Az-Zawaaaid*.

this section indicates that the middle prayer is the 'Asr prayer. According to that *Hadeeth*, the Prophet ﷺ and his Companions ﷺ were too busy fighting the enemy to pray 'Asr. Later, the Prophet ﷺ said, "May Allah fill their homes and graves with fire, just as they have kept us busy away from the middle prayer until the setting of the sun."<sup>[1]</sup> This *Hadeeth* is authentic; therefore, the opinion that 'Asr is the middle prayer is very strong.

### **The Lawful And The Forbidden**

After 'Alee ibn Abee Taalib ؓ defeated and killed 'Amr ibn Wudd in a duel, the latter's corpse remained on the Muslim side of the trenches. Since 'Amr had been a revered soldier and nobleman among his tribe, the leaders of the Quraish wanted to retrieve his body and bury him in an honourable manner. And so they offered to pay the Muslims for 'Amr's corpse. Rather than accept their offer, the Prophet ﷺ said, "Give his corpse to them, for indeed, it is a foul corpse, and it is wicked blood money (that they are offering)." Thus the Prophet ﷺ refused to take anything from them.

This occurred at a time when Muslims were suffering from extreme hunger; nonetheless, what was lawful remained lawful, and what was prohibited remained prohibited. Under no circumstances did the Prophet ﷺ want to be the recipient of unlawful wealth. Then what about those Muslims of today who are not suffering from extreme want, yet who make all kinds of excuses to justify dealing in usury and other unlawful trade practices?<sup>[2]</sup>

### **The Bravery Of Safiyyah ؓ, The Prophet's Aunt**

Before the Prophet ﷺ and his male Companions ﷺ set out to dig the trenches, Muslim women and children were placed in a tall,

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq"; *Hadeeth* number: 4111.

<sup>[2]</sup> Refer to *Min Ma'een As-Seerah* (pg. 294).

solid fortress. They were placed there because the men were too busy resisting the confederate army to watch over their women and children. As long as the confederate army did not get past the Muslim army, and as long as the tribesmen of Banu Quraizah did not foolishly try to create mischief in Al-Madeenah, the Muslim women and children were safe.

But as soon as the Jews of Banu Quraizah broke their treaty with the Prophet ﷺ, they were already too far down the path of foolishness to have any scruples about what they did. And so they sent one of their men to see if the Muslim women and children were guarded in their fortress. When the spy drew near to the fortress, Safiyyah bint 'Abdul-Muttalib ؓ saw him. Taking a stick in her hand, she descended from the fortress, struck him with the stick, and killed him. When the spy didn't return, the Jews of Banu Quraizah assumed that he had been killed, and they accordingly assumed that the fortress was being defended by Muslim men; Safiyyah's action, therefore, prevented Banu Quraizah from attacking the fortress and taking advantage of the fact that the male population of Muslims was busy guarding the front lines. Safiyyah ؓ set a wonderful example of how women should learn self-defense, since situations may arise when no Muslim man is present and a woman needs to ward off an attacker.

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### **The Falseness Of What Has Been**

#### **Related Regarding Hassaan ؓ**

In regard to how the Prophet's aunt Safiyyah ؓ killed the Jewish spy, weak narrations that include Hassaan ؓ in the story have been related. Without a doubt, they are weak and should not be related. According to those narrations, Safiyyah ؓ said to Hassaan ibn Thaabit ؓ, "Verily, here is a Jew who, as you see, is walking around the fortress; and I fear that he will point out our weak situation to the Jews that are behind us (i.e., the Jews of Banu Quraizah). The Messenger of Allah ﷺ and his Companions ؓ are preoccupied elsewhere, so go down to him and kill him." According to the narrations, Hassaan ؓ responded, "May Allah

forgive you, O daughter of 'Abdul-Muttalib. By Allah, you indeed know that I am not a man to do such a thing." Safiyyah ؓ then took a stick and killed the Jewish spy herself, after which she ؓ returned to the fortress and said, "O Hassaan, go down and take his things as booty, for indeed, it is only because he is a man that I did not take his things as booty." The narrations then end with Hassaan ؓ saying, "I have no need of his things, O daughter of 'Abdul-Muttalib."<sup>[1]</sup>

**This story is false for a number of reasons, two of which are as follows:**

- 1) The narrations have no chain, which clearly indicates that it is made-up story; therefore, it is not permissible to relate it. It negatively depicts one of Companions ؓ of the Messenger of Allah ﷺ, a Companion ؓ who, as it is well established, fought for the cause of Islam his entire life.
- 2) Hassaan ؓ was a famous poet who would satirize the enemies of Islam in his poems. Those enemies were on the lookout for any opportunity to satirize Hassaan ؓ in return for the trenchant and scathing Verses he ؓ composed about them; in many of those Verses, he ؓ referred to the cowardice of Islam's enemies and of their leaders in particular. Now, had Hassaan ؓ really refrained from fighting, the enemies of Islam, and their poets in particular, would have jumped on the opportunity to compose caustic and insulting Verses about him. But that never happened; no such Verses can be found in history books simply because the above-mentioned story is fabricated.

### **The First Muslim Military Hospital**

During the Battle of the Confederates, a tent was erected inside of the Prophet's *Masjid*. The Prophet ﷺ appointed a woman named Rufaidah Al-Aslamiyyah Al-Ansaariyyah ؓ to be in charge of

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 365); also, refer to *Ibn Hishaam's As-Seerah An-Nabawiyyah*, to the chapter titled, "The Battle of Al-Khandaq."

that hospital. Ibn Hishaam related that, when Sa'd ib Mu'aadh ؓ was struck by an arrow, the Prophet ﷺ ordered for him to be taken care of in that tent.

In principle, if a Muslim was wounded, his family would take care of him; others would be taken care of in the tent that was erected in the Prophet's *Masjid*. Sa'd ؓ did have a family, but he ؓ was still being treated in the *Masjid* because the Prophet ﷺ wanted to keep him nearby, so that he ﷺ could frequently check up on him. It is related that, after Sa'd ؓ was wounded, the Prophet ﷺ said, "Put him in the tent of Rufaidah, so that I can visit him."<sup>[1]</sup> Here, Sa'd ؓ was being honoured because of the sacrifices he ؓ made for the cause of Islam.

### **A Muslim Sins But He Hurries To Repent**

In the pre-Islamic days of ignorance, Abu Lubaabah ؓ was allied to the Banu Quraizah tribe. Because of their past relationship, the leaders of Banu Quraizah wanted to consult with him before they decided whether or not to submit to the Prophet's judgment regarding how they should be punished. When Abu Lubaabah ؓ was alone with them, he pointed to his neck, indicating that if they surrendered, the Prophet ﷺ would order for the execution of every single one of their men. In doing so, Abu Lubaabah ؓ was giving away a very sensitive secret of the Muslim leadership.

When Abu Lubaabah ؓ returned to the Muslims, he didn't try to hide his mistake; to the contrary, he ؓ felt very bad about it and repented immediately. He ؓ betook himself to the Prophet's *Masjid* and tied himself to the base of a tree beside the *Masjid*, vowing not to untie himself until Allah ﷻ accepted his repentance. Six nights went by, and he ؓ remained tied down to the trunk of the tree; during that period, his wife would come to him when it was time for prayer. She would untie him for prayer, he would pray, and then he would immediately return and tie

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/263); and to *Al-Isaabah* by Ibn Hajar, to the chapter titled, "The Book of Women."