

know about our lie, just as you knew about it when you asked us about our father.”

“Who are the people of the Hellfire?” the Messenger of Allah ﷺ asked.

“We will be in it for a short while, and then you will take our place in it,” they said.

“Go away into the Hellfire!” the Messenger of Allah ﷺ said. “By Allah, we will never take your place in it.” He ﷺ then said, “Now will you answer me truthfully if I ask you about something?”

“Yes,” they replied.

“Did you put poison in this sheep (that you gave to me as a gift)?”

“Yes,” they replied.

“What made you do that?” he ﷺ asked.

“If you were lying (about your Prophethood), then we will be saved from you,” they said. “And if you are truly a Prophet, then it will not harm you.”^[1]

The author of *Buloogh Al-Amaanee* said that it was specifically a Jewish woman named Zainab bint Al-Haarith – who was the wife of Salaam ibn Mishkam – who had placed poison in the sheep. First she asked what part of a sheep the Prophet ﷺ liked best, and when she was told that he ﷺ liked the arm best, she placed extra poison on it.

When the shoulder piece of the sheep was presented to him, the Prophet ﷺ chewed a piece of it but did not swallow. Bishr ibn Al-Baraa ؓ did swallow a piece, however, and he ؓ died as a result.^[2]

Ibn Al-Qayyim wrote, “The woman was brought to the Messenger of Allah ﷺ, and she confessed, saying, ‘I wanted to kill you.’ The Prophet ﷺ said, ‘Allah would never allow you to have that power over me.’ The Companions ؓ asked, ‘Will you not kill her?’ He ﷺ replied, ‘No.’ He ﷺ then did not punish her.

^[1] *Saheeh Bukhaaree*, the Book of *Al-Jizyaa and Al-Muwaada'ah* (3169).

^[2] Refer to *Buloogh Al-Amaanee Bi-Haashiyatul-Fathul-Rabbaanee* (21/123).

He ﷺ had the procedure of cupping (a medical procedure that involves the drawing of blood) applied to his upper back, and he ﷺ ordered for the same to be applied to those who ate with him. In the end, some of them died.”^[1] This indicates that the woman was not killed. This was perhaps true in the beginning, but then when Bishr ؓ actually died, the Prophet ﷺ ordered for the woman to be killed.^[2]

Even though the Prophet ﷺ did not immediately die as a result of the poison, its effects continued to bother him until he ﷺ died. 'Aishah ؓ said, “During the sickness in which he ﷺ died, the Prophet ﷺ would say, 'O 'Aishah, I have continued to feel the pain of the food I ate at Khaibar (until this moment). And now is the time that I feel the braking of my *Abhur* (a deep vein in the back that is connected to the heart; if it breaks, a person dies), which is a result of that poison.”^[3]

The Story Of Al-Hajjaaj Ibn 'Ilaat As-Salamee ؓ

Anas ibn Maalik ؓ related the following story about Al-Hajjaaj ibn 'Ilaat As-Salamee ؓ. When the Messenger of Allah ﷺ conquered Khaibar, A-Hajjaaj ibn 'Ilaat ؓ went to him and said, “O Messenger of Allah, I have both wealth and a family back in Makkah, and I want to write to them. Is it okay if I say something against you?” Al-Hajjaaj ؓ wanted to go back to Makkah and get his money that he had left there, but he ؓ didn't want any problems from the Quraish. To achieve his aim, he ؓ knew that he would have to resort to some sort of ploy in order to divert the attention of the Quraish. It is for this reason that he ؓ asked the Prophet ﷺ for permission to say something

[1] Refer to *Zaad Al-Ma'ad* (3/336).

[2] Refer to *Zaad Al-Ma'ad* (3/336).

[3] Refer to *Fathul-Baaree*, the explanation of *Hadeeth* number: 5777; to *Kanz Al-'Ammal* by Al-Muttaqee Al-Hindee, chapter, “The Sickness that Led to His Death”; to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; to *As-Seerah An-Nabawiyah*, by Ibn Hishaam; and to *Ziyaadatul-Jaamai' As-Sagheer* by As-Suyootee.

that was not true but that would enable him to get what was rightfully his. The Prophet ﷺ understood Al-Hajjaaj's situation and gave him permission to say what was necessary to get his money back.

Upon arriving in Makkah, Al-Hajjaaj ﷺ went to his wife and said to her, "Gather for me what you have with you (from my money), because I want to buy things from the spoils of war that have been won from Muhammad and his Companions.... For indeed their wealth has been taken from them." Just as he ﷺ had wanted, news of what he said spread quickly throughout Makkah. The Muslims of Makkah became extremely sad and returned to their homes; the polytheists, on the other hand, became jubilant, and they openly gave expression to their joy. When the news reached Al-'Abbaas ﷺ, he was so shocked that he couldn't move; he ﷺ just sat there, stunned.

Al-'Abbaas ﷺ sent a servant of his to Al-Hajjaaj ﷺ with the following message: "Woe upon you! What is this news that you have come with? What are you saying? What Allah has promised is better than the news you have come with." Al-Hajjaaj ibn 'Tlaat ﷺ said to Al-'Abbaas's servant, "Convey, on my behalf, greetings of peace to Abul-Fadl (i.e., Al-'Abbaas ﷺ) and tell him to meet me alone in one of his houses; for indeed, I have news that will please him!"

The servant returned to his master and conveyed to him Al-Hajjaaj's message. Al-'Abbaas ﷺ understood right then and there that Al-Hajjaaj ﷺ had, for some secret reason, made up the entire story of the Muslims losing in battle. This made Al-'Abbaas ﷺ so happy that he kissed his servant between his eyes and freed him from the bonds of slavery.

When Al-Hajjaaj ﷺ and Al-'Abbaas ﷺ met in private, Al-Hajjaaj ﷺ told the venerable chieftain that, contrary to the rumour he had concocted to divert the attention of the Quraish, the Messenger of Allah ﷺ had in fact conquered Khaibar and captured a huge quantity of war booty. He ﷺ further told Al-'Abbaas ﷺ the story of the Prophet's marriage to Safiyyah. "As

for me," Al-Hajjaaj ﷺ said, "I have come to get my wealth. I asked the Prophet ﷺ for permission (to say what I needed to say in order to divert the attention of the Quraish), and he ﷺ granted me permission (to do that). So, Abul-Fadl (i.e., Al-'Abbaas), keep what I have told you a secret for three days, after which time you can say what you want."^[1]

After Al-Hajjaaj ﷺ returned with his money and three days had passed, Al-'Abbaas ﷺ went to Al-Hajjaaj's wife and asked, "Where is your husband?" She informed him that Al-Hajjaaj left a few days earlier for Al-Madeenah; she further expressed her condolences to Al-'Abbaas ﷺ for the bad news that her husband had told her about. Since three days were over and Al-Hajjaaj ﷺ was well on his way to Al-Madeenah, Al-'Abbaas ﷺ wanted the satisfaction of telling everyone what really happened, and so he ﷺ decided to begin with Al-Hajjaaj's wife. He ﷺ said to her, "All praise is for Allah! What we love for to happen is the only thing that has happened: Allah blessed the Messenger of Allah with the conquest of Khaibar... (And in the distribution of the spoils) the Messenger of Allah ﷺ chose Safiyyah bint Huyai for himself. So if you have any need for your husband, you should go and catch up to him." She replied, "By Allah, I think that you are telling the truth." He ﷺ said, "Indeed I am telling the truth; what I told you is exactly what has happened."

The next stop for Al-'Abbaas ﷺ was the gathering place of Quraish's leaders. When he ﷺ would pass by them, they would say to him in what was either a conciliatory or condescending tone, "May only good things befall you, O Abul-Fadl." That day, after he left Al-Hajjaaj's wife and passed by them, they again said, "May only good things befall you, O Abul-Fadl." This time around, he ﷺ answered, "All praise is for Allah! What has befallen me is good indeed, for Al-Hajjaaj ibn 'Ilaat informed me that Allah blessed His Messenger ﷺ with the conquest of Khaibar... (And when the spoils were distributed) the Messenger of Allah ﷺ chose Safiyyah for himself. Al-Hajjaaj

^[1] Refer to *Taareekh Adh-Dhahabee* and to *Al-Maghaazee* (pg. 439).

asked me to keep that news a secret for three days; in fact, the only reason he came was to take his wealth. Yes indeed, he came just to get his money and then leave." As a result of this news, the cloud of misery that hung over the heads of Makkah's Muslims left them; and they all left their homes to hear the news firsthand from Al-'Abbaas ؓ. The sadness and misery that had afflicted them now afflicted the polytheists.^[1]

This story proves that one may lie against one's own self and against someone else if one doesn't harm others in the process, and if one's aim in lying is to get what was rightfully his (something that others are wrongfully withholding from him) in the first place. Al-Hajjaaj's lie was against other Muslims, and although it is true that the Muslims of Makkah were hurt and saddened by his lie, it was a small problem compared to the greater problem of getting back his wealth; more importantly, their sadness was alleviated only three days later, and was replaced with great happiness and joy. Also, their faith increased as a result, so that, in the end, Al-Hajjaaj's lie benefited them more than it harmed them.

Some Legal Rulings That Pertain To The Battle Of Khaibar

1) The Prohibition of Eating Domesticated Donkeys

Ibn 'Umar ؓ related that, on the Day of Khaibar, the Messenger of Allah ﷺ forbade (us from eating) the meat of domesticated donkeys.^[2]

^[1] This entire story is taken from the following sources: Imam Ahmad's Musnad (3/138, 139); *Al-Musannaf* by 'Abdur-Razzaaq (9771); *Abu Ya'lah* (3479); *As-Sunan* by Al-Baihaqee (9/151); and *Ad-Dalaail* (4/5266, 5267). Discussing the narration that contains this story, Al-Haithamee said in *Al-Mujma'* (6/154, 155), "Ahmad, Abu Ya'la, Al-Bazaar, and At-Tabaraanee related it; and its narrators are all the narrators of *As-Saheeh*. And commenting on the chain of the narration that is recorded in *Musnad Ahmad*, Ibn Katheer said in *Al-Bidaayah* (4/23), "This chain fulfills the conditions of the two *Shaiks* (Bukhaaree and Muslim)."

^[2] Refer to *Zaad Al-Ma'aad* (4/122, 123); to *Saheeh Bukhaaree*, the Book of Battles (4215); and to *Saheeh Muslim*, chapter, "The Prohibition of Eating the Meat of Domesticated Donkeys."

2) The Prohibition of Engaging in Sexual Intercourse with a Pregnant Slave

Because many female slaves were taken after the Battle of Khaibar, certain rulings regarding them needed to be clarified. One such ruling was that it was forbidden for an owner to have sex with his female slave if she was pregnant. The Messenger of Allah ﷺ said, "Whosoever believes in Allah and the Last Day, then let him not supply his water to someone else's seed (or plant)."^[1] The wording here is symbolical, but the meaning is of course clear.

3) The Prohibition of Engaging in Sexual Intercourse with a Newly-Obtained, non-Pregnant Slave, Until the Completion of Her Period

The Messenger of Allah ﷺ said, "It is not permissible for one who believes in Allah and the Last Day to engage in sex with a female captive until he first makes sure that she is not pregnant."^[2] And the way to make sure that she is not pregnant is to wait until she becomes purified from a single menstrual cycle. The waiting period of a divorced woman does not apply to her, regardless of whether she was married to a disbeliever, and regardless of whether that husband is dead or alive. A woman waits out her period of waiting after her husband's death in order to show faithfulness to him and in order to be given an appropriate amount of time to mourn his death. A disbelieving slave's situation is different: she should not mourn her disbelieving husband's death; therefore, the same ruling does not apply to her.^[3]

^[1] Refer to *At-Tabaqat* (2/113); to *At-Tabaraanee*, in *Al-Mo'jam Al-Kabeer*; to *As-Suyootee*, in *Ziyaadatul-Jaamai' As-Sagheer*; to Abu Daawood, in the Book of Rites, chapter, "Engaging in Sexual Intercourse with Servants"; and to *Ahmad* (to the *Ash-Shamiyyoon Musnad*, in a *Hadeeth* that is related by Ruwaifai' ibn Thaabit Al-Ansaaree ؓ).

^[2] Refer to *Ar-Raud Al-Anf* (4/41); to *At-Tabaraanee*, in *Al-Mo'jim Al-Kabeer*; to *As-Suyootee*, in *Ziyaadatul-Jaamai' As-Sagheer* (in a narration that is related by Ruwaifai' ibn Thaabit Al-Ansaaree ؓ); to *Abu Daawood*, the Book of Rites, chapter, "Engaging in Sexual Intercourse with Female Slaves"; and to *Musnad Ahmad* (the *Musnad* of *Ash-Shamiyyoon*).

^[3] Refer to *As-Siraa' Ma'al Yahood* (3/134).

4) The Prohibition of *Al-Fadl* Usury

Usury is of two kinds, one of them being *Al-Fadl*, in which case two valued items of the same type (such as money for money) are interchanged, with one party giving a greater amount to the other. An example of *Al-Fadl* usury is for person "A" to borrow 20 dollars from person "B," and to agree to pay him back 30 dollars either immediately or at a later date. This is the kind of usury that is perhaps most widespread today.

The prohibition of this kind of usury was legislated after the conquest of Khaibar. One of the Prophet's Companions ؓ would trade a large quantity of low-quality dates for a small quantity of high-quality dates. He ؓ informed the Prophet ﷺ about this practice, and the Prophet ﷺ told him that what he did was prohibited in Islam. The actual text of the narration is as follows: Abu Sa'eed Al-Khudree ؓ and Abu Hurairah ؓ related that the Messenger of Allah ﷺ appointed a man to oversee Khaibar. When that man returned with high-quality dates, the Messenger of Allah ﷺ asked him, "Are all the dates of Khaibar like this?" The man ؓ said, "By Allah, no, O Messenger of Allah ﷺ. We trade two or three *Sa'aas* (one *Sa'aa* is equal to four *Mudds*, and one *Mudd* is two handfuls of something) (of low-quality dates) for one *Sa'aa* of this kind of date." The Prophet ﷺ said, "Do not do that," after which he ؓ told him a lawful way of getting the same results: "(Instead) sell low-quality dates for dirhams (for cash, so that the items being traded in the transaction are not of the same kind), and then use the dirhams to purchase high-quality dates."^[1] The extra amount the man ؓ took was *Al-Fadl* usury.

5) The Legislation of *Al-Musaaqaat*

One particular kind of business agreement, which was not commonly practiced in Al-Madeenah, became necessary after the conquest of Khaibar. That practice is called *Al-Musaaqaat*, and it

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4244) and *Saheeh Muslim*, the Book of *Al-Musaaqaat*, chapter, "Selling Food for Food of the Same Kind."

involves the following: person "A" hires person "B" to work his fields for him, and instead of agreeing to set wages, they agree that person "B" gets from the deal a certain percentage of the crops that grow on those fields. This practice is permissible in Islam, because it is what the Prophet ﷺ and the people of Khaibar agreed to after the conquest of Khaibar. 'Abdullah ibn 'Umar ؓ said, "The Prophet ﷺ gave Khaibar to the Jews for them to work there and plant (its fields), and in return for that, they had the right to one-half of the crops that grew there."^[1]

6) The Permissibility of Eating Horsemeat

Jaabir ibn 'Abdullah ؓ said, "On the Day of Khaibar, the Messenger of Allah ﷺ prohibited eating the meat of (domesticated) donkeys and made permissible (the meat of) horses."^[2]

7) The Prohibition of *Al-Mut'ah*

Al-Mut'ah is the practice of getting married for a pre-determined amount of time, and it is a practice that became prohibited during the conquest of Khaibar. 'Alee ibn Abee Taalib ؓ said, "Verily, on the Day of Khaibar, the Messenger of Allah ﷺ forbade the practices of *Mut'ah* with women and of eating the meat of domesticated donkeys."^[3]

8) The Participation of Women in the Battle of Khaibar

As in previous battles, women did take part in the Battle of Khaibar; and as usual, their primary role was to tend to the needs of the wounded. Umayyah bint Abu As-Salt ؓ related that a woman from the Banu Ghaffaar clan said:

I and some women from Banu Ghaffaar went to the Messenger of Allah ﷺ and said, "O Messenger of Allah, we have made intention to come out with you (to Khaibar), so that we can tend to the wounded and help the Muslims in any way we can." He ﷺ

^[1] Saheeh Bukhaaree, the Book of *Al-Maghaazee* (4248).

^[2] Saheeh Bukhaaree, the Book of *Al-Maghaazee* (4219).

^[3] Saheeh Bukhaaree, the Book of *Al-Maghaazee* (4216).

replied, “(Come) upon the Blessings of Allah.” And so we went with him. By Allah, the Messenger of Allah ﷺ stopped to make camp in the morning, and I descended from the seat behind his things (a kind of seat that is attached to the back part of the riding animal; it was not feared that the woman riding in that seat would come into contact with the Prophet ﷺ, for he ﷺ was seated well ahead of her). I saw that there was blood on the seat, and it was the first menstrual period of my life. I jumped back to the camel and became shy. When the Messenger of Allah ﷺ witnessed my situation and saw the blood, he ﷺ said, ‘What is the matter with you? Perhaps you have entered upon your menstrual cycle?’ I said, “Yes.” He ﷺ said, “So take care of yourself (i.e., put on something that will prevent the blood from spilling); then take a cup of water and sprinkle some salt into it. Then use that (salted water) to wash the blood off the seat. When you are finished doing that, return to your seat.” When Allah granted victory over Khaibar (to us), the Prophet ﷺ gave us (i.e., the women who came) a small portion of the spoils. And he ﷺ took this necklace that you see on my neck, and he ﷺ gave it to me. And he ﷺ put it around my neck with his own hand. By Allah, it shall never part from me.

And true to her word, the necklace remained with her until she died; and it even remained with her after her death, for she had given clear instructions for the necklace to be buried alongside her. The memory of the Prophet ﷺ speaking to her remained with her for the rest of her life; she even extended what he said to other matters, for she always used salt to purify herself after the completion of her menstrual cycle; and on a similar note, she gave instructions that, upon her death, she wanted salt to be used for the washing of her body.^[1]

To be sure, the conquests of Khaibar, Fadak, Waadee Al-Quraa,

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hisham (3/372,373); to *Musnad Imam Ahmad* (the *Ahadeeth* of Faatimah bint Rasoolullah ﷺ); to *Abu Daawood*, the Book of Purification, chapter, “Taking a Shower after the Conclusion of One’s Menstrual Cycle.”

and Teemaa became the main topics of discussion among all of the tribes of the Arabian Peninsula, and that is putting the matter lightly. The leaders of the Quraish became at once furious and miserable. They never expected Khaibar to be conquered. The impenetrable fortresses of Khaibar, the many fighters living there, the large quantity of weapons available to them, and the huge quantity of provisions that would last them for even a long siege - these factors combined made the conquest of Khaibar seem unlikely to the most astute of observers in Arabia; nonetheless, with the help of Allah ﷻ, Khaibar fell at the hands of the Muslims, and it fell more quickly than anyone - outside of the Muslims - had anticipated.

One of the most important results of Khaibar was that the Quraish became isolated, after its leaders had tried for so many years to isolate the Muslims of Al-Madeenah. To say the least, Quraish's allies were taken aback by the defeat of Khaibar; realizing that there was no use of opposing the Muslims, those allies decided to change sides or to at least sign peace treaties with the Prophet ﷺ. The door was thus swung wide open for Islam to spread throughout the Arabian Peninsula. The enemies of Islam recognized two important things: The Muslims were the most powerful group in Arabia, and, because of their recent victories, their economy became very strong.^[1]

Even after Khaibar, the Prophet ﷺ continued to send units out for specific missions, some of which entailed fighting, and some of which didn't.^[2]

^[1] Refer to *Nadratur-Na'eem* (1/353).

^[2] Refer to *As-Seerah An-Nabawiyah* (pg. 221).

2

An Invitation To Kings And Rulers

The Treaty Of Al-Hudaibiyyah Signaled The Beginning Of The Expansion Of The Muslim Nation

After the signing of the Treaty of Al-Hudaibiyyah, the dominion of Islam spread not only in the region of Al-Hijaaz, but also northwards where the Jews of Khaibar were now under the authority of the Muslims. But the Prophet ﷺ set his sights beyond even the Arabian Peninsula. He ﷺ didn't have to say in so many words that his strategy was to extend Islam's dominion beyond the Arabian Peninsula; his actions sufficed to indicate that. Those actions involved sending messengers and ambassadors to the rulers of Arabia and to kings and emperors outside of Arabia.

The sending of such messengers marked a crucial turning point in the history of Arabs and of Islam. It did not only signify that the Prophet ﷺ was going to unify all Arabs of the Arabian Peninsula under the banner of Islam, though it did indicate that; it further signified that those Arabs, once they embraced Islam, would bear the monumental responsibility of spreading Islam to the rest of mankind.^[1]

By sending messengers to the kings and rulers of foreign lands, the Prophet ﷺ achieved many objectives, some of which were apparent, and some of which were a bit more subtle. Of the apparent objectives that were achieved two stand out as being

^[1] Refer to *As-Sifaaraat An-Nabawiyyah* by Dr. Muhammad Al-'Uqailee (pg. 15).

most important: Some of those rulers embraced Islam, and others, though they didn't embrace Islam, showed outward appreciation for it. As for the more subtle objectives of sending ambassadors to foreign lands, they more or less had to do with military strategy: By the responses given by the different rulers, the Prophet ﷺ knew what their stance towards Islam was going to be, and he ﷺ could consequently develop an appropriate political and military strategy for dealing with them.^[1]

Here are some of the more important of messages that the Prophet ﷺ sent to the rulers of foreign lands:

- 1) There is an authentic narration^[2] that contains the text of a letter that the Prophet ﷺ sent with Daihyah Al-Kalbee ؓ to Haraq, the Emperor of Rome.^[3] The letter was sent after the Treaty of Al-Hudaibiyyah, and its text ran as follows:

“In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad ibn 'Abdullah, the Messenger of Allah, to Haraq, the leader of Rome: Peace be upon he who follows true guidance. To proceed: Verily, I invite you by the invitation of Islam. Submit and embrace Islam. If you do so, you will achieve safety and Allah will give you your reward twice (one interpretation of this phrase is that the first reward was for embracing Islam, and the second was for setting an example for his people to embrace Islam). And if you turn away, then upon you is the sin of *Al-Areesiyyeen* (this word literally means, 'farmers'; here, it means, 'the citizens of your country')

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن

^[1] Refer to *Al-'Ilaqaat Al-Khaarijiyyah Lid-Daulatul-Islaamiyyah* by Dr. Sa'eed Al-Muhajir (pg. 112).

^[2] *Saheeh Muslim*, the Book of *As-Siyyar* (1773); and *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyyar*.

^[3] Refer to *Nadratun-Na'eem* (1/344).

تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

'Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims.'" (Qur'an 3: 64)^[1]

HaraqI took the Prophet's letter and studied its contents closely; he took a sincere interest in the Prophet ﷺ, as is established in a long *Hadeeth* that relates one of his conversations with Abu Sufyaan. After he asked Abu Sufyaan a number of questions about the Prophet ﷺ, HaraqI said, "If what you say is true, he will rule over the spot over which these two feet of mine are placed (i.e., over this land). I knew before that he (i.e., the final Prophet) was coming out, but I did not think that he would be one of you (i.e., an Arab). Had I known that I would be able to reach him, I would have endured the hardships of travel in order to meet him. And were I to be with him, I would wash his feet (to honour him)."^[2]

2) The Prophet ﷺ sent 'Abdullah ibn Hudhaafah As-Sahmee ؓ with a letter to Kisra, the ruler of the Persian Empire. It is mentioned in *Zaad Al-Ma'aad* that this occurred in Muharram of the year 7 H. The Prophet ﷺ ordered 'Abdullah ؓ to give the letter to the ruler of Bahrain, who in turn would pass it on to the Kisra. Finally, when the letter reached Kisra, he tore it up. Upon learning of Kisra's response, the Messenger of Allah ﷺ supplicated against his empire, asking Allah ﷻ that they (Kisra's empire) be completely torn apart.^[3] According to a narration that is related by At-Tabaree, the text of the Prophet's letter to Kisra reads as follows:

^[1] *Saheeh Muslim, Sharh An-Nawawee, the Book of Jihaad (12/107); and Saheeh Bukhaaree, the Book of Jihaad and As-Siyyar.*

^[2] *Saheeh Muslim (3/1393); Hadeeth number: 1773; and Saheeh Bukhaaree, the Book of Jihaad and As-Siyyar.*

^[3] *Saheeh Bukhaaree, the Book of Al-Maghaazee (4424).*

“In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad, the Messenger of Allah, to Kisra, ruler of Persia. Peace be upon he who follows true guidance, who believes in Allah and His Messenger, and who bears witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah to all of mankind. The purpose of this letter is to warn he who is alive: Submit (to Allah) and embrace Islam. If you do so, you will have achieved safety. But if you refuse, then upon you is the sin of the Magians (i.e., the sin of all your citizens).”^[1]

- 3) As for his letter to An-Najaashee, the Prophet ﷺ sent it with 'Amr ibn Umayyah Ad-Damree ؓ. Scholars disagree, however, regarding whether this letter was sent during the Makkan era of the Prophet's biography or after the Treaty of Al-Hudaibiyyah. At any rate, the text of the message reads as follows:

“In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad, Messenger of Allah, to An-Najaashee, king of Abyssinia. Submit to Allah and embrace Islam. I say to you that all praise is for Allah; none has the right to be worshipped but Allah; He is the Sovereign, the Holy, the Source of peace, the Guardian of faith, the preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allah and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. Allah created him from His spirit and breathing as He created Adam by His Hand. I call you to Allah Alone with no associate and to His obedience. And I call upon you to follow me and to believe in that which came to me, for I am the Messenger of Allah. I invite you and your men to Allah, the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and to accept my advice. And peace be upon him who follows true guidance.”^[2]

^[1] Refer to *Taareekh At-Tabaree* (2/654,655) and to Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

^[2] Refer to *Nasbur-Raayah* by Az-Zaila'ee (4/421) and to *Nadratur-Na'eem* (1/346).

- 4) That the Prophet ﷺ also sent a letter to Al-Muqawqis, the ruler of Egypt, and received a reply from him^[1] is not established in authentic narrations. This does not mean, however, that the Prophet ﷺ never sent a letter to him. Perhaps the narrations that describe that letter are historically accurate, even though one cannot use them as proof in matters that pertain to the teachings of Islam.^[2] In his *At-Tabaqaat*, Muhammad ibn Sa'd related that the Prophet ﷺ sent a letter to Al-Muqawqis. Al-Muqawqis was the title of Egypt's ruler; his actual name was Juraih ibn Meenah. He was also known as the king of Alexandria and the leader of the Copts. According to Ibn Sa'd's account, the Prophet ﷺ sent that letter in the hands of Haatib ibn Abu Balta'ah Al-Lakhmee ؓ. It is furthermore related that Al-Muqawqis gave an eloquent and positive reply; yet in spite of his pleasant words, he did not embrace Islam. He nonetheless sent a number of gifts to the Prophet ﷺ; one of those gifts was Maariyyah Al-Qabtiyyah ؓ. When Al-Muqawqis's reply reached him, the Prophet ﷺ said, "That wicked person is reluctant to give up his kingdom, yet (little does he know that) his kingdom will not remain (for long)."^[3]
- 5) Ash-Sham (Syria and surrounding regions) was ruled by the Ghasaasinah, who were loyal to the Roman Empire. Their leader, who ruled from Damascus, was Al-Mundhir ibn Al-Haarith ibn Abee Shamr Al-Ghassaanee. As the Muslims were returning from Al-Hudaiybiyyah, the Prophet ﷺ sent Shujaa' ibn Wahb ؓ with a letter to Al-Mundhir ibn Al-Haarith. The letter contained the following passage: "Peace be upon he who follows true guidance and who believes in it. Verily, I invite you to believe in Allah Alone, without associating any partners with Him in worship. If you do that, He will preserve your kingdom for you."^[4]

[1] Refer to *Nadratun-Na'eem* (1/346).

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/459).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/340) and to *Az-Zaila'ee's Nasbur-Raayah*.

[4] Refer to *Taareekh At-Tabaree* (2/652).

- 6) Upon his arrival from Al-Hudaibiyyah, the Messenger of Allah ﷺ sent Sulait ibn 'Amr Al-'Aamiree ؓ with a letter to Haudhah ibn 'Alee Al-Hanafee. In his reply, Haudhah stipulated that the Prophet ﷺ make him a partner or at least give him some leadership position. The Prophet ﷺ of course refused to accept his proposal.^[1]
- 7) After he ﷺ left Al-Hudaibiyyah, the Messenger of Allah ﷺ sent Abul-'Alaa Al-Hadramee ؓ^[2] with a letter to Al-Mundhir ibn Saawaa Al-'Abdee, the ruler of Bahrain. Historical accounts indicate that Al-Mundhir ؓ embraced Islam and that all of the Arabs of Bahrain embraced Islam along with him. His country was also inhabited by Jews and Magians, and so there remained the question of how they should be treated. The Prophet ﷺ answered that question for him in a letter that contained this passage: "Whoever performs our prayer, faces our *Qiblah*, and eats the meat we slaughter, then he is a Muslim, and he has the guarantee (or covenant) of Allah, and the guarantee of the Messenger (of Allah ﷺ). Whoever loves for that to be the case from the Magians, is safe. And whoever refuses has to pay the *Jizyah* (the head-tax)."^[3] The Jews and Magians of Bahrain came to an agreement with Al-Mundhir ؓ; according to that agreement, each of their adults had to pay the *Jizyah* (the head-tax), which was a single dinar per adult.^[4] It is also related that in Dhil-Qai'dah of the year 8 H, the Prophet ﷺ sent 'Amr ibn Al-'Aas ؓ with a letter to Jaifar and 'Abd, the two kings of Oman.^[5] After a commendable effort by 'Amr ؓ to convince them to become Muslims, both brothers embraced Islam.

^[1] Refer to *Nasbur-Raayah* (4/425); and to *'Ailaam As-Saaileen*, by Ibn Tooloon (pgs. 105, 107).

^[2] Refer to *Subhul-'Ashaa* by Al-Qalqashandee (6/368).

^[3] *Al-Amwaal*, by Abu 'Ubaid (pg. 28).

^[4] Refer to *Takhreej Ahaadeeth Al-Hidaayah* by Az-Zaila'ee (4/419, 420).

^[5] Refer to *Subh Al-'Aasha* (6/376).

Lessons and Morals

1) Sending Qualified Ambassadors

When the Prophet ﷺ would send ambassadors to foreign rulers, he ﷺ wouldn't send ambassadors at random; to the contrary, he ﷺ would send men that were specifically suited for the job, men that were qualified and that had the necessary tools to complete their mission with the best chances for success. What were the requisite qualities for an ambassador? They were many, and since a detailed study of the lives and qualities of the Prophet's ambassadors is beyond the scope of this work, we will suffice by mentioning a few of the qualities they had that made them suited for their job.

Eloquence: What I mean by eloquence is not so much an extensive vocabulary as an ability to convey ideas with precision. Any person who works as a diplomat needs to have this quality. As an example from the Prophets ﷺ, Moosa ﷺ asked that Haaron ﷺ be made his helper because he possessed the quality of eloquence.

﴿وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ۖ (٢٩) هَارُونَ أَخِي ۖ (٣٠) أَشَدُّ بِهٖ زَعْرًا ۖ (٣١)﴾

“And appoint for me a helper from my family. Haaron (Aaron), my brother. Increase my strength with him.” (Qur'an 20: 29-31)

To appreciate this skill in the Prophet's ambassadors, the reader would do well to study the historical accounts that relate the discussions they had with the rulers of foreign lands.

Good manners: There are many good manners that an ambassador should possess, but perhaps the two most important of them are humbleness and truthfulness in speech.

Knowledge: If one wants to convey an idea, he should be very knowledgeable about it and about things that relate to it. It was, after all, Ja'far ibn Abee Taalib's knowledge of Christians that led to his decision of which Qur'anic Verses he should recite to him.

Patience: Allah ﷻ said:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْرِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ يَرَوْنَ
مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَّغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

﴿٣٥﴾

“Therefore be patient (O Muhammad ﷺ) as did the Messenger of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e., threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur’an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Faasiqoon (the rebellious, disobedient to Allah).” (Qur’an 46: 35)

The Prophet ﷺ was his own ambassador when he ﷺ went to Taaif to invite its people to Islam. The forbearance he ﷺ showed in dealing with them and in abstaining from hurting them – though Allah ﷻ gave him the option of doing so – sufficiently makes clear the importance of patience when conveying the message of Islam to non-Muslims.

Bravery: All of the Prophet’s ambassadors were risking their lives when they carried letters to foreign lands. Islam was becoming strong within the Arabian Peninsula, but Muslims were still weak when compared to the major empires of the time. Therefore, a positive response was unlikely from the likes of the emperors of Rome and Persia; on the other hand, it was quite likely that the Prophet’s ambassadors were going to be mistreated in one way or another. In fact, each one of them knew beforehand that he might not return from the perilous journey that lay ahead of him; nonetheless, not a single one of them refused the job when it was assigned to him.

Wisdom: Again, this is a quality that all of the Prophet’s ambassadors possessed. And if the reader should like to gain a better appreciation of that fact, he would do well to read and study the narrations that give an account of their stay in foreign lands, as well as the steps they took to convey their message in the

clearest and best way possible.

Good appearance: Not only were the Prophet's ambassadors well endowed with internal qualities that made them qualified for the job; they were also handsome on the outside. Since an ambassador was the sole representative of Islam in a foreign land, it was deemed important that he should be clean, neat, and handsome in appearance. For a more detailed study of the Prophet's ambassadors and of their qualities and skills, one should refer to the singular work, *Ambassadors of the Prophet ﷺ*, by Al-Liwaa Ar-Rukn Mahmood Shait Khitaab.

2) The Different Responses of Kings

The kings and rulers who received letters from the Prophet ﷺ responded in various ways. In general, however, some kings responded in a positive, respectful tone, regardless of whether they embraced Islam or not; these kings include Haraqī, An-Najaashee, and Al-Muqawqis. Al-Muqawqis, who did not embrace Islam, sent gifts to the Prophet ﷺ; one of those gifts was Maariyah ؓ, who later became the mother of the Prophet's son, Ibraaheem ؑ. Other kings – and here I am referring to Kisra in particular – responded in a haughty, disrespectful manner. When the Prophet's letter was read to Kisra, he took it, tore it apart, and said, "He writes to me when he is my slave!" Upon learning of Kisra's response, the Messenger of Allah ﷺ said, "May Allah tear apart his kingdom!"^[1]

Because of his arrogance, Kisra developed delusions of grandeur, imagining, for example, that the Prophet ﷺ was one of his subjects, which explains why he ordered Baadhaan, his viceroy over Yemen, to bring the Prophet ﷺ to him at his royal court. In obedience to his king, Baadhaan sent someone to the Messenger of Allah ﷺ with the message: "Verily, the king of kings has written to the king Baadhaan, ordering him to send someone to you and to take you to him." The Messenger of Allah ﷺ then

^[1] Refer to *Taareekh At-Tabaree* (3/90); to *Nasbur-Raayah* by Az-Zaila'ee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

shocked the messenger by informing him that Kisra had just been assassinated by his son Shairawai.^[1] In the mind of the messenger, that news could not have been true, since he had travelled with the utmost haste from Baadhaan, and at the time of his departure Kisra was alive and healthy. There was no way, he thought, that anyone could have come with the news so quickly. But it was true, for the Prophet ﷺ learned about it through revelation.

It was later ascertained by the messenger that the Prophet's information was one-hundred percent accurate. Babbaadh, otherwise known as Shirawai, killed his father, Kisra, and usurped his throne. After that, true to the Prophet's supplication, Kisra's kingdom was torn apart. His relatives made a mockery of his kingdom, with each one of them trying to plot his way to the throne. After Kisra's death, Shirawai lived for only six months. And in the four years that followed, a total of ten kings sat on Kisra's throne. The kingdom was thrown into chaos, until finally, the people united around Yazdajurd, the last of the kings of the Banu Saasaan family. He is the one who had to face the Muslim army in battle, in a war that brought an end to his kingdom, and an end to the Banu Saasaan dynasty, a dynasty that had lasted for more than four centuries. That end took place in the year 637 H. The Prophet ﷺ had made the supplication: "May Allah tear apart his (Kisra's) kingdom." That supplication was immediately answered with the assassination of Kisra, and it was answered in a complete way only eight years later, with the fall of the Persian Empire at the hands of the Muslim army.

3) A General Description of the Prophet's Letters

When one compares the various letters of the Messenger of Allah ﷺ, one finds certain elements that they all have in common:

They all began with the *Al-Basmalah*, which is the phrase, "In the Name of Allah, the Most Beneficent, the Most Merciful." *Al-*

^[1] Refer to *Taareekh At-Tabaree* (3/90); to *Nasbur-Raayah* by Az-Zaila'ee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

Basmalah is a Verse of Allah' Book. Since the Prophet ﷺ consistently placed the *Al-Basmalah* at the beginning of his letters, it is recommended for us to do the same, especially when we are writing about something important. The Prophet's practice of beginning his letters with the *Al-Basmalah* shows that it is permissible to write a Verse of the Qur'an in a letter, even if that letter is addressed to disbelievers. Also, disbelievers may read one or more Verses of the Qur'an; the Prophet ﷺ enable foreign kings to do so, even though he knew that, given their disbelief, they were upon a state of impurity - spiritually for sure, and physically in all likelihood.

In his letters to disbelievers, the Prophet ﷺ would not extend greetings of peace to them; instead, he ﷺ would simply say at the beginning of his letters: "Peace be upon he who follows true guidance," which means, "Peace be upon he who believes in Islam." This proves that it is not permissible for a Muslim to initiate greetings of peace when he is addressing, either in speech or in writing, a disbeliever.

The Prophet ﷺ would seal his letters. Anas ؓ said, "When the Prophet ﷺ intended to write to the Romans, it was said to him, 'They read a letter only when it is sealed.' And so he ﷺ took a stamp made of silver.' It is as if I can now see the whiteness of his hands. And he ﷺ engraved the following words onto his seal: Muhammad, Messenger of Allah."^[1]

4) Kisra's Viceroy to Yemen Embraced Islam

Kisra's viceroy to Yemen was Baadhaan ibn Saasaan. During the Prophet's lifetime, Baadhaan ؓ embraced Islam. And the Prophet ﷺ, recognizing good leadership qualities in Baadhaan ؓ, allowed him to remain governor of Yemen. It was always the case that the Messenger of Allah ﷺ appointed people based on their qualities and on the job performance that could be expected of them. The Prophet ﷺ knew that Baadhaan ؓ was an experienced leader and that he was well-acquainted with the people of Yemen and with

^[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyyar* (2938).

their needs; thus he, and not a person of high-ranking from Makkah or Al-Madeenah, was best suited for the job; hence the Prophet's decision to allow Baadhaan ؑ to stay on as governor.

5) The Permissibility of Accepting *Jizyah* (Head Tax) from Magians

Jizyah is a tax that is paid by non-Muslims who live under the authority of a Muslim country. In return for that tax, they enjoy the benefits of protection, of safety, of being able to practice their religion, and so on. It is held that the only people who can pay *Jizyah* and enjoy the benefits involved in doing so are the People of the Book, Jews and Christians. Nonetheless, the story of the Prophet's letter to Al-Mundhir ibn Saawah ؑ indicates that Muslims may accept the *Jizyah* tax from Magians as well. Al-Mundhir ؑ informed the Prophet ﷺ in a letter that the Arabs of Bahrain had embraced Islam, but that Bahrian was also inhabited by Jews and Magians. The Prophet ﷺ instructed him to take *Jizyah* tax from anyone who wanted to remain a Jew or a Magian.^[1]

Ibn Al-Qayyim (may Allah have mercy on him) and other scholars went further, saying that Muslims could agree to take *Jizyah* tax from anyone who wanted to live under the rule of a Muslim government, regardless of whether that person was a Jew, a Christian, a Magian, or an idol-worshipper. Ibn Al-Qayyim wrote in *Zaad Al-Ma'aad*: A group (of scholars) have said that, if the people of any nation (religion) agree to pay the *Jizyah*, it should be accepted from them. Accepting *Jizyah* tax from the People of the Book is established in the Qur'an; accepting it from the Magians is established in the *Sunnah*; and the same ruling applies to everyone else by extension. This is because the Magians are polytheists; they have no Book (that was revealed to a Prophet who was sent to them, as opposed to the Jews and Christians). That Muslims may take *Jizyah* tax from them, therefore, proves that they may take it from all polytheists. True, the Prophet ﷺ never took *Jizyah* tax from Arab polytheists, but that is only

^[1] Refer to *Ghazwatul-Hudaibiyah* by Abu Faaris (242) and to *Nasbur-Raayah* by Az-Zaila'ee.

because Arabs as a group embraced Islam before the Verse about the *Jizyah* tax was revealed – it was revealed after the Tabook Expedition.”^[1]

6) The Permissibility of Accepting a Gift from a Disbeliever

Al-Muqawqis continued to disbelieve even after the Prophet ﷺ personally invited him to embrace Islam in a letter he wrote to him. The Prophet ﷺ still accepted the gifts Al-Muqawqis sent to him. The gifts Al-Muqawqis sent were a mule, some clothes, and two female slaves, one of whom was Maariyyah Al-Qibtiyyah ؓ.^[2]

7) The Results of Sending Letters to Kings and Rulers of Foreign Lands

The Prophet ﷺ showed exceptional bravery when he ﷺ sent letters to leaders of foreign lands. For when a very small country announces its existence, not to mention its desire to expand, to larger, more powerful countries, the leaders of the more powerful countries perceive the leader of the smaller country as being an upstart who has stepped out of line, and so they attack him and annex his country. Anyone other than the Prophet ﷺ would have feared those potential consequences, especially considering the fact that some of the Prophet’s letters were sent to the leaders of major empires - Haraq, the leader of the Roman Empire; Kisra, the leader of the Persian Empire; and Al-Muqawqis, the leader of Egypt. The Prophet ﷺ was determined to convey Islam to all of mankind, and he ﷺ had complete faith that Allah ﷻ would help him overcome all of the obstacles that stood in the way of achieving that goal.

By sending letters to the leaders of foreign lands, and especially to emperors of major empires, the Prophet ﷺ was announcing the existence of a new country, one that had to be respected, and one that was not going to be taken lightly. This was certainly a bold step, but it enabled the Prophet ﷺ to gauge the reactions of

^[1] Refer to *Zaad Al-Ma’aad* (5/91).

^[2] Refer to *Ghazwatul-Hudaibiyah* by Abu Faaris (pg. 243).

foreign rulers, so that he ﷺ could in return develop a strategy for dealing with them.

From the Prophet's standpoint, suppose that he ﷺ knew that foreign emperors were not going to embrace Islam; it didn't matter, because at the very least the Prophet ﷺ was fulfilling his duty of conveying Islam to all of mankind. Also, the Prophet ﷺ was sending an important signal to his own Companions ﷺ: That Islam is a universal message and that, after his death, it would be their duty to convey the message of Islam to all other human beings. Allah ﷻ said in a Verse that was revealed during the Makkan phase of the Prophet's biography:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾﴾

"And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamin (mankind, jinns, and all that exists)." (Qur'an 21: 107)

In short, the letters of the Prophet ﷺ to rulers and kings marked a significant shift in foreign policy, or if not a shift, then at least a new stage. The Muslim country had become a force to be reckoned with not just in Arabia, but in the entire world – a fact that is proven by the many conquests that took place in the years that followed. The new policy also paved the way to uniting all Arabs under the banner of Islam, a goal that was achieved in the Year of the Delegates.^[1]

^[1] Refer to *As-Siyaasee Wal-'Askaree Li-Daulatul-Madeenah* (pg. 351).

3

The Compensatory 'Umrah

Towards the end of the year 7 H, in the month of Dhil-Qaidah to be precise, the Messenger of Allah ﷺ set out for Makkah once more, in order to make up for the 'Umrah he ﷺ was not able to complete the year before. The Quraish was expecting him, for his 'Umrah this time around was a matter that was agreed upon in the Treaty of Al-Hudaibiyyah. With the exception of those who were martyred at Khaibar and those who had died in the past year, everyone who had witnessed the Al-Hudaibiyyah Treaty went along to perform the compensatory 'Umrah. Not counting women and children, the travel-party consisted of two-thousand Companions ﷺ.^[1]

As a group, they were an awe-inspiring sight. Whenever they passed by a village, its inhabitants came out to see a sight they had never seen before - thousands of people attired in the same clothing, all of them saying the *Talbiyyah* (certain phrases that a pilgrim recites as frequently as possible during his pilgrims) out loud, and with them plenty of animals that were specially marked and designated to be slaughtered in Makkah. It was, in short, a beautiful procession that at once amazed and impressed onlookers.^[2]

Precautionary Measures

A complete stock of weapons was being transported alongside the pilgrims - not just swords, but shields and armour as well. The Muslims were prepared for any emergency situation, which

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (pg. 464).

^[2] Refer to *Manhaj Al-'Ailaam Al-Islaamee Fee Sulh Al-Hudaibiyyah* (pg. 310).

was significant, considering the fact that the polytheists of Arabia were not particularly renowned for their trustworthiness or for their consistency in adhering to treaties.^[1]

As soon as Quraish's leaders found out about the large number of pilgrims, the huge supply of weapons they had with them, and the two-hundred horsemen (who were led by Muhammad ibn Maslamah ؓ) that accompanied them, they sent Mikraz ibn Hafs and a number of other delegates to meet with the Prophet ﷺ. The delegates met up with the Prophet ﷺ at Batn Ya'juj, a place that is situated only eight miles outside of Makkah.

The delegates said, "By Allah, O Muhammad, we have not known you for treachery, not when you were young, and not after you became old! You are entering *Al-Haram* (the inviolable precincts of Makkah) and upon your people with weapons, when you had stipulated that the only way you would enter (Makkah) would be upon a covenant! We furthermore agreed that people would enter Makkah with no weapons except for swords in their scabbards." The Messenger of Allah ﷺ responded, "That is the only way that we will enter," which meant that he ﷺ and his Companions ؓ would enter Makkah, but their weapons would remain outside of its borders. Mikraz and the other delegates hurried back to Makkah and said to the other leaders of the Quraish, "Verily, Muhammad will not enter with weapons, and he will abide by the stipulation that he and you agreed upon."^[2]

The Messenger of Allah ﷺ ordered for the weapons to be placed just outside of Makkah's border, so that they could get back to them in case of an emergency. He ﷺ furthermore ordered for two-hundred horsemen, led by Muhammad ibn Maslamah ؓ, to stand guard over the weapons and to await instructions from him in case they needed to react to an ambush.

In no terms whatsoever did the Prophet ﷺ feel completely assured by the promises that were made by Quraish's leaders.

^[1] Refer to *Sulh Al-Hudaibiyah* by Abu Faaris (pg. 267).

^[2] Refer to *Maghaazee Al-Waaqidee* (3/734) and to *Tabaqaat Ibn Sa'd* (2/121).

And he ﷺ was right to be cautious, for some members of the Quraish actually thought about attacking the Muslims by surprise, though they thought the better of it once they saw the precautions the Prophet ﷺ had taken in case of a surprise attack. But the Prophet's precautions signified more than their literal purpose: the Prophet ﷺ was teaching the people of his nation an important lesson, which is that they should always take precautions against their enemy and that they should not take security and safety for granted. Muslims must always trust in Allah ﷻ and take all necessary precautions to avoid being harmed or killed. Taking necessary precautions and executing them is an act of worship; therefore, just as those who entered Makkah to worship were rewarded, so too were the horsemen who remained outside in order to guard over their weapons.

Entering Makkah And Performing The *Tawaaf* (Circuits Around The Ka'bah) And The *Sa'ee* (Circuits Between Mounts Safaa And Marwaa)

The Prophet ﷺ rode on his camel, *Al-Qaswaa*, as he ﷺ made his way through a mountain pass that led to Makkah; meanwhile, his Companions ﷺ, with swords unsheathed, surrounded him from all directions, fearing the oncoming of a surprise attack. And throughout it all, they raised their voices with the *Talbiyyah*, the phrases a person making 'Umrah recites from the moment he begins his pilgrimage until he enters Makkah. For all who could hear them, their *Talbiyyah*, and the meanings of Monotheism it contained, had the effect of an announcement on a loudspeaker. Over and over again, the people they were passing by were being reminded of the Oneness of Allah ﷻ and of how He ﷻ Alone deserves praise. For in the *Talbiyyah*, the pilgrim says: "Here I am, O Allah (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily, all praise, grace and sovereignty belong to You. You have no partner."

The inhabitants of Makkah could not help but look on at the

Muslims as they made their way to the Ka'bah. Most *Seerah* books confirm that some of the inhabitants of Makkah had made their way to nearby mountaintops in order to better see the Muslims as they made their pilgrimage. The rest of Makkah's people, who represented the majority, stood beside Daar An-Nadwah, which was situated beside the Ka'bah, in order to have a closer view of the Muslims as they entered Makkah.^[1]

The polytheists had spread a false rumour about the Muslims: they said that the widespread fevers of Al-Madeenah had made them weak. In order to prove them wrong, the Prophet ﷺ ordered his Companions ﷺ to jog during the first three circuits of the *Tawaaf* (and to walk between *Ar-Ruknain*).^[2] When the polytheists saw this, they said to one another, "Are these the people you claimed had become weak due to fever! Nay, they are stronger than such and such..."^[3]

By having his Companions ﷺ jog during the *Tawaaf*, say the *Talbiyyah* in loud voices, and wear their garments underneath their right armpits so that their arms and shoulders became exposed, the Prophet ﷺ wanted to instill fear into the hearts of the Quraish and to show its leaders that the Muslims were strong. And all of those actions had their intended effects on the hearts and souls of the polytheists.^[4] To be sure, this was not a one-time strategy; to the contrary, the Prophet ﷺ consistently resorted to psychological tactics in order to weaken the resolve of the enemy and raise the spirits of his Companions ﷺ. For example, during the Battle of Uhud, the Prophet ﷺ gave Abu Dujaanah ﷺ permission to prance along the rows of the army in order to taunt the enemy and make them angry; furthermore, Abu Dujaanah ﷺ

[1] Refer to *Manhaj Al-'Ailaam Al-Islaamee Fee Sulh Al-Hudaibiyyah* (pg. 313).

[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4256), and *Saheeh Muslim*, chapter, "It Being Recommended to Jog During the *Tawaaf* of 'Umrah."

[3] *Saheeh As-Seerah An-Nabawiyyah* (pg. 481) and *Saheeh Muslim*, chapter, "It Being Recommended to Jog During the *Tawaaf* of 'Umrah and During the First *Tawaaf* of Hajj."

[4] Refer to *Manhaj Al-'Ailaam Al-Islaamee* (pg. 315).

wore a red turban, indicating the blood of the Quraish that was going to be spilled, and the Prophet ﷺ did not disapprove of that in the least. Then in the expedition of Al-Hudaibiyyah, the Prophet ﷺ brought along camels to be sacrificed, some of which had belonged to Abu Jahl and had been a part of the war booty that the Muslims had won after the Battle of Badr. Seeing Abu Jahl's camels at Al-Hudaibiyyah greatly angered Quraish's leaders and reminded them of the humiliation that some of their leaders had underwent in past battles against the Muslims. And yet again during the compensatory 'Umrah, the Prophet ﷺ did whatever he ﷺ could to anger the Quraish and to display to them the strength and honour of the Muslims. We see, therefore, that the Prophet ﷺ resorted to psychological warfare whenever circumstances allowed him to do so.

Incidentally, the Prophet ﷺ did not forget those Companions ؓ who had to stand guard over their weapons outside of Makkah. As soon as some of his Companions ؓ completed their 'Umrah, he ﷺ ordered them to go outside of Makkah and stand guard over the weapons, so that the others could enter Makkah and perform the rites of their 'Umrah. Thus the Prophet ﷺ made sure that, after his Companions ؓ had traveled so far and endured so many hardships for the sake of Allah ﷻ, not a single one of them was denied the honour of performing pilgrimage that year.^[1]

The Prophet's Marriage To Maimoonah Bint Al-Haarith ؓ

Maimoonah ؓ was the sister of Umm Al-Fadl ؓ, who was the wife of Al-'Abbaas ibn 'Abdul-Muttalib ؓ. At the time of her marriage to the Prophet ﷺ, Maimoonah ؓ was in her twenty-sixth year. Her husband, Abu Ruhm ibn Abdul-Uzzah ؓ, had recently died, and so she asked Umm Al-Fadl to find a suitable husband for her. Umm Al-Fadl ؓ delegated the task of finding Maimoonah ؓ a husband to Al-'Abbaas ؓ.

^[1] Refer to *Sulh Al-Hudaibiyyah* by Abu Faaris (pg. 277).

Al-'Abbaas ؓ could of course find no better match for Maimoonah ؓ than his nephew, the Prophet ﷺ. The matter was quickly decided upon, and Al-'Abbaas ؓ gave her four-hundred dirhams as dowry on behalf of the Prophet ﷺ.^[1] Incidentally, Maimoonah ؓ was the aunt of Abdullah ibn 'Abbaas ؓ and of Khaalid ibn Al-Waleed ؓ.

According to the terms of the Al-Hudaibiyyah Treaty, the Prophet ﷺ and his Companions ؓ were allowed to perform 'Umrah and stay in Makkah for that purpose for no more than three days. When that period elapsed, Suhail ibn 'Amr, Huwaitab ibn 'Abdul-'Uzzah, and some other delegates from the Quraish went to the Prophet ﷺ and said, "Verily, your time here is up, so leave." The Prophet ﷺ wanted to develop a better rapport with Quraish's leaders through his marriage to Maimoonah ؓ. He ﷺ therefore said to the delegates, "What would it hurt you if you allowed me to stay, so that I can have my marriage in your midst, and so that I can prepare food for you (for my marriage banquet)...?" They responded, "We have no need of your food, so leave us."^[2] In response to their request, the Prophet ﷺ left and consummated his marriage to Maimoonah ؓ at a place called Sarif, which is situated near At-Tan'eem. Maimoonah ؓ was the last woman to marry the Prophet ﷺ, and she ؓ was the last of his wives to die. It is interesting to note that she died at Sarif and was buried there, the very place where, years earlier, she had years consummated her marriage to the Prophet ﷺ. May Allah ﷻ be pleased with her. There is an issue of jurisprudence that relates to the Prophet's marriage to Maimoonah ؓ; it revolves around the question of whether it is permissible for one to get married while one is performing pilgrimage. The answer to this question depends on whether the Prophet's marriage agreement to Maimoonah ؓ took place during the actual 'Umrah or after the

[1] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 326).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/19); and to *Tohfatul-Ahwadhee* by Al-Mubaarakpooree, the Book of *Hajj*, chapter, "What has been Related Regarding it Being Disliked for a Pilgrim to Get Married (During his Pilgrimage)."

Prophet ﷺ exited from the inviolable state of being a pilgrim.^[1] The answer to this question, and therefore the ruling on the issue in question, is not a point of complete agreement among scholars. And Allah ﷻ knows best.

Hamzah Ibn 'Abdul-Muttalib's Daughter Leaves Makkah And Decides To Live Among The Muslims Of Al- adeenah

Prior to the advent of Islam, young girls were frowned upon and were considered to be a disgrace to their families. Fearing such disgrace, some parents would bury their daughters alive. With the advent of Islam, however, young girls became honoured and people would vie with one another for the honour of raising a young girl who had no parents. The best example of this occurring is the story of Hamzah's daughter ﷺ. Having completed the compensatory 'Umrah, the Prophet ﷺ prepared to leave Makkah. And as he ﷺ was leaving, Hamzah's daughter, a young girl at the time, followed him, calling out, "O my uncle, O my uncle!" Alee ﷺ took her by her hand and said to Faatimah ﷺ, "Here is the daughter of your uncle," thus suggesting to Faatimah ﷺ that he ﷺ wanted her to raise the young girl. But 'Alee ﷺ was not alone in the desire to rear Hamzah's daughter; both Zaid ﷺ and Ja'far ﷺ wanted the same honour.

Explaining why he should be given custody of the girl, 'Alee ﷺ said, "I took her, and she is the daughter of my uncle." Ja'far ﷺ said, "She is the daughter of my uncle, and her maternal aunt is under me (i.e., is my wife)." And Zaid ﷺ said, "She is the daughter of my brother." Ending their disagreement, the Prophet ﷺ ruled that she should be raised by her maternal aunt, Ja'far's wife. He ﷺ explained the reason behind his judgment, saying, "A *Khaal*ah (the sister of a person's mother; or in other words, a person's maternal aunt) is of the same status as that of one's mother." One by one, then, the Prophet ﷺ praised 'Alee ﷺ, Ja'far ﷺ, and Zaid ﷺ. First,

^[1] Refer to *Fiqhus-Seerah An-Nabawiyah* by Al-Bootee (pg. 258).

he ﷺ said to 'Alee ؓ, "You are from me, and I am from you." Next, he ﷺ said to Ja'far ؓ, "You resemble me both in my physical appearance and in my character." He ﷺ then said to Zaid ؓ, "You are our brother and *Maulaa* (freed slave)." 'Alee ؓ said to the Prophet ﷺ, "Will you not marry the daughter of Hamzah." Explaining why he ﷺ couldn't marry her, the Prophet ﷺ replied, "Verily, she is the daughter of my brother from breastfeeding."^[1] The Prophet ﷺ said this because the same woman breastfed both him ﷺ and Hamzah ؓ.

Some of the More Important Lessons and Rulings that can be Derived from this Story

- 1) One's maternal aunt is of the same status as one's mother.
- 2) If both parents of a child are dead, the person who has the greatest right to rear that child is his or her maternal aunt. In this regard, a maternal aunt is given precedence to a paternal aunt, for the Prophet ﷺ ruled that Hamzah's daughter should be raised by her maternal aunt, even though her paternal aunt, Safiyyah bint 'Abdul-Muttalib ؓ, was alive and available for the same responsibility.
- 3) One should appreciate from this story the wonderful qualities of 'Alee ؓ, Ja'far ؓ, and Zaid ؓ. Each one of them possessed superior qualities in his own unique way. What better praise could the Prophet ﷺ have showered upon Ja'far ؓ than to have said that Ja'far ؓ resembled him in both appearance and in character? As for the Prophet's statement to 'Alee ؓ, "You are from me, and I am from you," it at least in part means: We are of one another in our relation to each other and the mutual love we share for one another. And the reason why the Prophet ﷺ called Zaid ؓ his brother is that he ﷺ had previously formed bonds of brotherhood between Hamzah ibn 'Abdul-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Compensatory 'Umrah'" (4251); and *Saheeh Muslim*, chapter, "The Prohibition of Marrying the Daughter of One's Brother from Breastfeeding."

Muttalib ﷺ and Zaid ﷺ; and Hamzah ﷺ was the Prophet's brother through breastfeeding; therefore, Zaid ﷺ was like a brother to the Prophet ﷺ.

- 4) The maternal aunt of Hamzah's daughter was given custody over her even though she was married to Ja'far ﷺ. This proves that, even if a woman is married, she still has the right to gain the custody of someone else's child.
- 5) If a woman wants to raise someone else's child, she first has to obtain permission to do so from her husband. This is because marriage binds a woman to her husband; she is there to benefit him. And so if she decides to raise someone else's child, her husband might lose out on many of the marital benefits he might otherwise have enjoyed. Therefore, his permission must be obtained. One notes in the aforementioned story that it was Ja'far ﷺ himself who demanded that his wife ﷺ be given custody over Hamzah's daughter ﷺ; this obviously meant that he ﷺ was more than happy to allow his wife ﷺ to raise Hamzah's daughter ﷺ.
- 6) When a baby boy is breastfed by the same woman who breastfed his paternal uncle, they become brothers through breastfeeding. Consequently, it becomes prohibited for the boy to marry any of the daughters of his uncle, a practice that is otherwise permissible.^[1]

The Impact Of The Compensatory 'Umrah O The Quraish; And The Islam Of Khaalid Ibn Al-Waleed ﷺ, 'Amr Ibn Al-'Aas ﷺ, And 'Uthmaan Ibn Talhah ﷺ

As a few thousand Muslims poured into Makkah, the people of the Quraish could only stand on the sidelines and watch. For years they opposed the Prophet ﷺ, plotted against him, and did everything in their power to kill him. And now he ﷺ was entering Makkah not as

^[1] Refer to *Zaad Al-Ma'aad* (3/374, 375); and to *Sulh Al-Hudaibiyah* by Abu Faaris (pgs. 286, 287).

a combatant, but as a pilgrim to the inviolable Ka'bah. The people of the Quraish stood by and witnessed the dignity and honour and strength of the Muslims. The best among the Quraish could do nothing but admire the Muslims, and the worst among them could do nothing but feel jealousy for what the Muslims had achieved. It was a moment of introspection for the people of the Quraish, and in that moment, some of them came to their senses and realized that the Prophet ﷺ could have come so far only because he ﷺ was being helped by Allah ﷻ. Khaalid ibn Al-Waleed ؓ said out loud what many people of the Quraish were beginning to feel on the inside. He ؓ said to a group of people from the Quraish: "It must by now have become clear to every person of sound mind that Muhammad ﷺ is neither a magician nor a poet and that his speech is from the speech of the Lord of all that exists. It therefore behooves every intelligent person to follow him." Abu Sufyaan heard about what Khaalid ؓ said, and he went to him in order to find out the truth of the matter. Much to Abu Sufyaan's chagrin, Khaalid ؓ confirmed that he had been accurately quoted. This put Abu Sufyaan into a fit; he tried to physically assault Khaalid ؓ, but 'Ikrimah held him back, saying, "O Abu Sufyaan, take it easy. For by Allah, I fear the same thing that you fear: That I will say what Khaalid has said and that I will follow his religion. You want to fight Khaalid just for an opinion he expressed, when everyone from the Quraish is standing in line to become his (i.e., the Prophet's) follower. By Allah, I fear that one year will not pass before everyone from the people of Makkah follows him."

'Amr ibn Al-'Aas ؓ entered into the fold of Islam at around the same time. And so did the guard of the Ka'bah himself, 'Uthmaan ibn Talhah ؓ. In fact, at least one member of every household became Muslim; some became Muslim openly; and others, secretly. It is therefore safe to say that the compensatory 'Umrah conquered the hearts of Makkah's inhabitants even before the Muslims conquered Makkah itself.^[1]

^[1] Refer to *Ar-Rasool Al-Qaaid* (pgs. 209, 210).

1) 'Amr ibn Al-'Aas ؓ

'Amr ibn Al-'Aas's path to becoming Islam was a long and circuitous one. Things seemingly took a turn for the worse after the Battle of the Confederates. 'Amr ؓ knew then that Islam would reign supreme in Arabia but he wanted no part in it; so he gathered a number of like-minded men from the Quraish, told them that their worst fears were probably going to come true – in that the Prophet ﷺ was going to defeat the Quraish – and suggested a way out for them. He said, "Suppose that we go to An-Najaashee and that we live with him. Then, if Muhammad comes out victorious over our people, we will stay with An-Najaashee. Indeed, for us to be under the authority of An-Najaashee is more beloved to us than for us to be under the authority of Muhammad. And if our people come out victorious, they know our ranking among them, and they will consequently show kindness to us." 'Amr chose An-Najaashee because the two of them had enjoyed good relations for many years in the past. 'Amr's companions agreed to his proposal, and they began to make preparations for the journey to Abyssinia.

One thing was for sure: 'Amr and his companions needed to gain the favour of An-Najaashee, which was why they gathered presents to take to him. The most sought after Arabian commodity in Abyssinia was leather, and so they gathered a huge quantity of leather for An-Najaashee.

When they arrived at An-Najaashee's court in Abyssinia, they were dismayed to see that 'Amr ibn Ummayyah Ad-Damree ؓ had arrived before them and was in the presence of the king. The Prophet ﷺ had sent 'Amr ibn Ummayyah ؓ regarding a matter that pertained to Ja'far ؓ and the other Muslims that were living in Abyssinia.

Upon seeing 'Amr ibn Ummayyah ؓ coming out of a meeting with the king, 'Amr ibn Al-'Aas said to his companions, "Here comes 'Amr ibn Ummayyah Ad-Damree. If I enter upon An-Najaashee and ask him to surrender him to me, he will do so. I will then strike 'Amr's neck. And when I will have accomplished

that, the Quraish will know that I have done them a favour by killing the messenger of Muhammad ﷺ.”

'Amr ibn Al-'Aas then entered upon the king and performed prostration to him as he had always done in their past dealings. 'Amr then said, "O king, I bring with me as gifts huge quantities of leather. O king, I just saw a man leaving you. He is the messenger of our enemy. Surrender him to me, so that I can kill him. Indeed, he has done harm to our nobles and to the best among us." Instead of granting 'Amr's request, or at least dismissing it lightly, An-Najaashee visibly became furious with him. At that moment, 'Amr wished that the earth would split open so that he could crawl into it and escape from An-Najaashee's wrath. "By Allah, had I thought that you would not like that, I would not have asked you for it," 'Amr said.

An-Najaashee said, "Are you asking me to surrender to you the messenger of a man to whom *An-Naamoos Al-Akbar* (i.e., Jibreel ﷺ) comes, the same *An-Naamoos Al-Akbar* that would go to Moosa ﷺ? Are you asking me to do that so that you can kill him! Woe upon you, O 'Amr. Obey me and follow him, for indeed, he ﷺ is upon the truth. And he ﷺ will indeed come out victorious over all who oppose him, just as Moosa ﷺ came out victorious over Fir'aun and his army." A sudden change came over 'Amr ﷺ, the very change that comes over all people who suddenly become aware of the truth. 'Amr ﷺ said, "Will you take my pledge of Islam on his behalf," to which An-Najaashee (may Allah have mercy on him) replied, "Yes." An-Najaashee extended his hand, and 'Amr ﷺ made the pledge of Islam, bearing witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah ﷺ.

This meeting was a private affair between An-Najaashee (may Allah have mercy on him) and 'Amr ibn Al-'Aas ﷺ; meanwhile, 'Amr's companions were waiting outside. 'Amr ﷺ went out to them but told them nothing about the fact that he had just embraced Islam; instead, he made a secret intention to go the Messenger of Allah ﷺ and embrace Islam at his hands.

It was just before the Makkan conquest that 'Amr ؓ returned to Arabia. On a road outside of Makkah, he ؓ came across Khaalid ibn Al-Waleed ؓ and asked him, "Where are you headed towards, O Abu Sulaimaan." Khaalid ؓ responded, "By Allah, the path has become clear (for me). The man is truly a Prophet, and so, by Allah, I am going to embrace Islam (at his hands)..." 'Amr ؓ said, "By Allah, the only reason why I came is to embrace Islam."

They went together to Al-Madeenah. Once they arrived there, Khaalid ؓ went first. After Khaalid ؓ embraced Islam, 'Amr ؓ moved closer to the Prophet ﷺ and said, "O Messenger of Allah, I am indeed making my pledge to you, but only on the condition that my prior sins become forgiven..." The Messenger of Allah ﷺ said, "Pledge (i.e., enter into the fold of Islam), for indeed, Islam wipes out that which comes before it (in terms of sins), just as the *Hijrah* (migration for the sake of Allah) wipes out that which comes before it." 'Amr ؓ made the pledge of Islam to the Messenger of Allah ﷺ and then left.^[1]

According to one account, 'Amr ؓ said, "When Allah placed Islam in my heart, I went to the Prophet ﷺ and said, 'Extend your hand and I will pledge allegiance to you.' He ﷺ extended his hand, but I held mine back. He ﷺ said, 'What is the matter with you, O 'Amr?' I said, 'I wanted to stipulate a condition?' He ﷺ asked, 'What is it that you want to stipulate?' I said, 'That I be forgiven (for my sins).' He ﷺ said, 'Didn't you know that Islam destroys what comes before it (in terms of sins), that the *Hijrah* (migration for the sake of Allah) destroys what comes before it, and that the *Hajj* (the greater pilgrimage to Makkah) destroys what comes before it.'"^[2]

2) Khaalid ibn Al-Waleed ؓ

Khaalid ؓ said, "When Allah wanted for good to befall me, He

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 494); and to *Musnad Ahmad* (*Musnad Ash-Shamiyyoon*), to the *Hadeeth* of 'Amr ibn Al-'Aas ؓ.

^[2] *Saheeh Muslim*, the Book of Faith, chapter, "The Fact that Islam Tears Down What Comes Before it (in terms of sins)"; *Hadeeth* number: 121.

injected love for Islam into my heart and brought me to my senses. At that point, I said to myself, 'I have stood against Muhammad ﷺ on many occasions, but every one of those occasions ended with me feeling that I was striving for a useless cause and that Muhammad ﷺ was going to come out victorious in the end. When the Messenger of Allah ﷺ went to Al-Hudaibiyyah, I went out with a number of polytheist horsemen to challenge him. I met the Messenger of Allah ﷺ and his Companions at 'Usfaan. I stood face-to-face with him, blocking his path. Because he ﷺ knew that he was safe from us at the time, he led his companions in the *Zuhr* prayer. We resolved to attack him, but somehow our resolve weakened – and that, in the end, was for the better. He sensed our earlier intentions, which prompted him to lead his Companions in the prayer of Fear – when the time came in for the 'Asr prayer. That had a truly profound effect on me, and I said, 'This man is somehow protected (from us and from everyone who wants to harm him)!'' The Prophet ﷺ changed course towards the right and went around Khaalid and his men, making his way towards Al-Hudaibiyyah, where the famous treaty between him and the Quraish was signed.

It was when the treaty of Al-Hudaibiyyah was signed that Khaalid had truly reached a crossroads in his life. He began to question himself and his faith. He said to himself, "What is left for me? Where can I go? To An-Najjaashee? No, he has become a follower of Muhammad, and Muhammad's companions are safe in his kingdom. Shall I go to Haraq! That will mean forsaking my religion and becoming a Christian or a Jew, and that will also mean living as a second-class citizen among foreigners. Or should I remain in my homeland along with those who remain (upon our religion)?"

Khaalid remained in a state of confusion and disarray until the Messenger of Allah ﷺ returned for the compensatory 'Umrah. Knowing that the Prophet ﷺ and all of his Companions ﷺ were going to be in Makkah for three days was too much for Khaalid to

bear, and so he went into hiding, instead of being among those who came out to witness the Prophet's entry into Makkah. Among those who were making the pilgrimage that year was Khaalid's brother, Al-Waleed ibn Al-Waleed. Khaalid ﷺ later said, "My brother, Al-Waleed looked for me but was not able to find me, and so he wrote me a letter that contained the following message: 'In the Name of Allah, the Most Beneficent, the Most Merciful. To proceed: There is nothing that has amazed me more than your persistently false opinion about Islam; I am amazed because of how intelligent you otherwise are! And I ask myself, can someone truly be ignorant about Islam? And the Messenger of Allah ﷺ has indeed asked me about you, saying: where is Khaalid? I responded: Allah ﷻ will bring him yet! And he ﷺ said: Someone like him should not be ignorant of Islam! Were he to put his strength and energy and efforts along with that of the Muslims against the polytheists, that would be better for him and we would place him ahead of others (in the ranking of the Muslim army).'"

Al-Waleed ended his letter to his brother by saying, "O Brother, make up for what you missed out on, for you have, on many an occasion, missed out on a great deal of good."

Khaalid ﷺ later recounted, "His letter had the effect of imbuing me with the energy I needed to leave, and it also had the effect of increasing my desire to embrace Islam; moreover, what the Messenger of Allah ﷺ said about me pleased me a great deal. And yet there was something else that also influenced my decision to leave: I saw a (wonderful) dream; in it, it was as if I was in a narrow, confined, drought-stricken land, and I left it for a land that was green, fertile, and spacious. And I said to myself: 'This is truly a dream of great import.'" When Khaalid ﷺ later went to Al-Madeenah, he mentioned his dream to Abu Bakr ﷺ, who made clear its significance, saying that the narrow, confined, drought-stricken land represented polytheism, and that his going out to the other land represented Allah ﷻ guiding him to Islam.

When Khaalid ﷺ resolved to go to the Messenger of Allah ﷺ, he decided to find a travel Companion, someone who also wanted to

become a Muslim; or in other words, he began inviting others to Islam even before he announced to the Prophet ﷺ his formal entry into the religion. Khaalid ؓ began with Safwaan ibn Umayyah, to whom he went and said, "Do you not see the situation we are in? There are very few of us who remain (upon the worship of idols). And verily, the honour of Muhammad means honour for all Arabs." Safwaan rejected Khaalid's advice in the most vehement of terms, saying, "Even if I am the last person from the Quraish who remains upon (the religion of his forefathers), I will still not follow him." And so the two of them parted ways. Next, Khaalid ؓ met with 'Ikrimah ibn Abu Jahl and repeated what he had said earlier to Safwaan, and for his part, 'Ikrimah gave a response that was similar to the one that was given by Safwaan; and so Khaalid ؓ and 'Ikrimah also parted ways. Finally, Khaalid ؓ came across 'Uthmaan ibn Talhah, and during the course of their conversation, 'Uthmaan explained that he too wanted to embrace Islam; and so the two of them decided to accompany each other during their *Hijrah* (migration) to the city of the Messenger of Allah ﷺ.

On the way to Al-Madeenah, the two of them came across 'Amr bin Al-'Aas. With their initial greetings out of the way, 'Amr asked them the question that was uppermost in his mind: Where were they going, for they suspiciously seemed to be heading towards Al-Madeenah. They responded by asking him the same question. Had this meeting taken place only a few years earlier, each of them would have had to keep his true intentions a secret from the other, fearing that he would be taken back to the Quraish and would be forced to renounce his faith. But the situation was now different: many people from the Quraish were embracing Islam, and there no longer remained any reason for one to keep one's Islam a secret (not to mention the fact that Khaalid and 'Uthmaan outnumbered 'Amr two-to-one), which is why Khaalid and 'Uthmaan did not hesitate long before they ؓ said to 'Amr ؓ, "We have come out in order to enter into the fold of Islam and in order to become followers of Muhammad ﷺ." 'Amr ؓ said, "That is the same reason why I have come back (from Abyssinia)."

The three of them accompanied one another until they reached Al-Madeenah. The Messenger of Allah ﷺ was informed about their arrival and was pleased to say the least. Khaalid ؓ attired himself in his best clothing and headed towards the Messenger of Allah ﷺ, and on the way, he was met by his brother, Al-Waleed, who said, "Hurry, for indeed the Messenger of Allah ﷺ has been informed about you and is greatly pleased by your arrival. And he is waiting for you." Khaalid ؓ quickened his pace, not wanting to keep the Prophet ﷺ waiting. The Messenger of Allah ﷺ continued to smile at Khaalid ؓ from the moment he saw him approaching until they met.

After Khaalid ؓ extended greetings of peace, the Prophet ﷺ returned them, and throughout kept a happy expression on his face. Khaalid ؓ said, "Verily, I bear witness that none has the right to be worshipped but Allah and that you are indeed the Messenger of Allah." The Prophet ﷺ said, "All praise is for Allah, Who has guided you (to Islam)! I had indeed sensed intelligence in you, and I had hoped that it would lead you only to the path of goodness." Khaalid ؓ said, "O Messenger of Allah, you know and you have seen how often I have stood against you, intransigently refusing to embrace the truth, so invoke Allah to forgive me for all of that." The Messenger of Allah ﷺ said, "Islam erases what comes before it (i.e., in terms of sins)." Khaalid ؓ said, "Even then (i.e., even though that is the case, still ask Allah to forgive me)." The Messenger of Allah ﷺ said, "O Allah, forgive Khaalid for all that he did to prevent others from following Your Way." Next, 'Amr ؓ and 'Uthmaan ؓ came forward; and they too pledged allegiance to the Messenger of Allah and entered into the fold of Islam. Khaalid ؓ, 'Amr ؓ, and 'Uthmaan ؓ arrived together in Al-Madeenah in Safar of the year 8 H.

Lessons and Morals

- 1) An-Najaashee's anger because of what 'Amr bin Al-'Aas asked of him attests to his strong faith and his love for the Messenger of Allah ﷺ, a love that was made all the more remarkable by

the fact that An-Najaashee never even met the Prophet ﷺ. The sincerity that An-Najaashee (may Allah have mercy on him) exuded softened the heart of 'Amr ؓ and influenced his decision to embrace Islam.^[1]

- 2) Islam and Muslims won a great victory when 'Amr bin Al-'Aas ؓ embraced Islam, for he ؓ thereafter employed all of his talents and resources to promote the cause of Islam. Conversely, the leaders of the Quraish were being dealt a serious blow, for they had always relied on him - particularly on his cleverness - to help them out of difficult situations, especially situations that involved their enmity towards the Muslims.
- 3) Even while Khaalid was still a polytheist, he acknowledged that he somehow knew all along that, in the end, Prophet Muhammad ﷺ was going to win the war against the Quraish. He ؓ said, "I have stood against Muhammad ﷺ on many occasions, but every one of those occasions ended with me feeling that I was striving for a useless cause and that Muhammad ﷺ was going to come out victorious in the end." This should serve as a lesson for every polytheist, for though it is true that Muslims have their ups and downs, in the end Islam always comes out on top; or in other words, polytheists who wage war against Islam may win certain battles, but they will never win the war.
- 4) Even someone who is good at inviting non-Muslims to Islam might at times neglect one aspect of propagating Islam that is of utmost importance: making a person feel worthy and good about himself. True, the contents of the message - Islamic Monotheism - is the most important aspect of propagating the truth, but one cannot forget the needs of the person that is being invited. The Prophet ﷺ never neglected this aspect of *Da'wah*; for example, on the Day of the Makkah Conquest, the Prophet ﷺ knew that Abu Sufyaan was losing his authority in

^[1] Refer to *At-Taareekh Al-Islaamee* (7/90).

Makkah and that he needed some consolation for that loss, consolation that might attract him to Islam. And so the Prophet ﷺ announced Abu Sufyaan ؓ by name to Makkah's inhabitants, saying that anyone who entered his house was safe. In regard to the above-mentioned story, the Prophet ﷺ made Khaalid ؓ feel good about himself, and that had a profound effect on influencing Khaalid's decision to embrace Islam. The Prophet ﷺ said in a message that was conveyed to Khaalid ؓ: "Someone like him should not be ignorant of Islam! Were he to put his strength and energy and efforts along with that of the Muslims against the polytheists, that would be better for him and we would place him ahead of others (in the ranking of the Muslim army)." Thus we learn that a good leader is one who first recognizes and then acknowledges the talents of people – and in Khaalid ؓ, the Prophet ﷺ recognized great military prowess. One of the main reasons why Khaalid was clinging to polytheism was the recognition he received among the Quraish for being a wise and brave leader. The Prophet ﷺ intimated to him in his message that he would enjoy a similar status if he embraced Islam. Knowing that he would not be neglected removed the last obstacle that stood in the way of him embracing Islam. The Devil (*Shaitaan*) could no longer whisper to him that he would be foolish to embrace Islam and that he would lose all of the authority he enjoyed among the Quraish. The entry of Khaalid ؓ and 'Amr ؓ into the fold of Islam was yet another victory for the Muslims, and yet another loss for the polytheists. Both Khaalid ؓ and 'Amr ؓ later shined as beacons of the truth, playing major roles in the propagation of Islam both in Arabia and in foreign lands. And it did not take long before they put their talents to use, for only a few months later, each of them would play a leading role in major expeditions in the north of Arabia.

4

The Mo'tah Expedition (8 H)

Its Causes And Its History

Towards the north, the Arabs of Ash-Sham (Syria and surrounding regions) were busy inciting war between the Muslims and the Byzantines. The tribe of Kalb from the greater Qudaa'ah tribe moved from Daumatul-Jandal with the sole purpose of creating problems for the Muslims. They tried, for instance, to impose a kind of economic embargo against the Muslims, by attacking merchants who carried important goods from Ash-Sham to Al-Madeenah. It was because of such acts of hostility that the Prophet ﷺ had attacked the tribe of Kalb at Daumatul-Jandal in the year 5 H; by the time he had reached them, however, he ﷺ found that they had already fled from the area.

Similarly, men from the Judhaam and Lakham tribes attacked Daihyah ibn Khaleefah Al-Kalbee ؓ when the latter, having completed a mission that the Prophet ﷺ had assigned to him, was passing by a place called Hismah. They robbed him, taking away all of the wealth he had on him. That incident resulted in Zaid ibn Haarithah's expedition to Hismaa in the year 6 H. Then in the same year, the Mudhaj and Qudaa'ah tribes attacked Zaid ibn Haarithah ؓ and his Companions ؓ, whose mission it was to go to Waadee Al-Quraa and invite its inhabitants to Islam.

After the Treaty of Al-Hudaibiyah, the Arabs of the north took to

a more intense military campaign against the Muslims,^[1] a campaign that began with the death of Al-Haarith ibn 'Umair Al-Azdee ؓ. Al-Haarith ؓ was the messenger of the Messenger of Allah ﷺ to the king of Basrah, who was the viceroy of the emperor of Rome. Shurahbeel ibn 'Amr Al-Ghassaanee killed Al-Haarith ؓ, in what was a blatant violation of an unwritten though universally accepted rule which stated that ambassadors and messengers were guaranteed safe passage and should never be harmed.

In yet another incident, Al-Haarith ibn Abu Shamr Al-Ghassaanee, the ruler of Damascus, gave a poor and hostile welcome to the Prophet's messenger and warned that he was going to wage war against Al-Madeenah. A little more than a year afterwards, the Messenger of Allah ﷺ sent 'Amr ibn Kab Al-Ghafaaree ؓ to head a delegation whose mission it was to invite people to Islam at a place called Dhaat Atlaah. The people of the area did not respond well to their invitation: They not only refused to embrace Islam, but they also surrounded the delegates from all sides and attacked them, killing all of them save their leader, who, despite his injuries, managed to escape, made his way back to Al-Madeenah, and informed the Messenger of Allah ﷺ about what had happened.^[2]

Goaded on by the leaders of the Roman Empire, the Christians of Ash-Sham persecuted those people in the region who embraced Islam as well as those who even thought about embracing Islam. In their campaign of persecution, they killed the governor of Ma'aan once they found out that he became a Muslim. Also, the ruler of Ash-Sham killed every Arab in the area that embraced Islam.^[3]

^[1] Refer to *Al-Muslimoon War-Room Fee 'Asrin-Nubuwwah* by 'Abdur-Rahmaan Ahmad Saalim (pg. 87).

^[2] Refer to *Taareekh At-Tabaree* (3/103); *Al-Isaabah*, by Ibn Hajr; *Kanz Al-'Ummaal* by Al-Muttaqee Al-Hindee); *As-Seerah An-Nabawiyyah*, by Ibn Hishaam; and *Muhammad ﷺ*, by Muhammad Ridaa (Chapter: "The Events that Preceded the Mo'tah Expedition").

^[3] Refer to *Khaatam An-Nabiyyeen ﷺ* (2/1139) and to *As-Siraa' Ma'as-Salbiyyeen* by Abu Faaris (pg. 20).

All of these tragic developments – especially the death of Al-Haarith ibn ‘Umair Al-Azdee ؓ – aroused the ire of the Muslims and motivated them to put a stop to the acts of aggression that were being perpetrated by the Christians of the north. The Muslims wanted to exact revenge for the deaths of their brothers, who had died only because of their faith, because they said, “Our Lord is Allah, and our Prophet is Muhammad, the Messenger of Allah.”^[1]

Therefore, one of the chief goals of the Prophet ﷺ was to teach a stern lesson to the Arabs of Ash-Sham, Arabs who were living under the authority of the Romans and who had perpetrated many acts of aggression against the Muslims. The Prophet ﷺ knew that, in order to prevent similar acts of aggression in the future, he ﷺ had to establish a presence in the area and had to instill fear, or at least respect, into the hearts of the people that lived there. It was only when that goal would be achieved could businessmen travel safely from Ash-Sham to Al-Madeenah and transport the goods that were vital to the economy of the Muslims.^[2]

In the year 8 H, the Messenger of Allah ﷺ ordered his Companions ؓ to make preparations for fighting, and they ؓ answered his call to arms, so eagerly that the expedition’s contingent consisted of three-thousand fighters. The Prophet ﷺ appointed a leader, a person who should take his place as leader in the event of his death, and a third person in case the second one died. Those three men, in order, were: Zaid ibn Haarithah ؓ, Ja’far ibn Abee Taalib ؓ, and ‘Abdullah ibn Rawaahah ؓ.^[3] Imam Bukhaaree related in his *Saheeh* a narration in which ‘Abdullah ibn ‘Umar ibn Al-Khattaab ؓ said, “For the Mo’tah Expedition the Messenger of Allah ﷺ appointed Zaid ibn Haarithah as leader (of the Muslim army). The Messenger of Allah ﷺ said, “If Zaid is killed, then Ja’far; and if Ja’far is killed,

^[1] Refer to *As-Siraa’ Ma’as-Salbiyyeen* by Abu Faaris (pg. 20).

^[2] Refer to *Al-Muslimoon War-Room Fee ‘Asrin-Nubuwwah* (pg. 89).

^[3] Refer to *As-Siraa’ Ma’as-Salbiyyeen* (pg. 20).

then 'Abdullah ibn Rawaahah."^[1]

The Messenger of Allah ﷺ ordered Zaid ؓ to lead his army to the very place where Al-Haarith ibn 'Umair Al-Azdee ؓ was killed and to invite whoever lived there to Islam. If they answered the invitation to embrace Islam, then the matter would end there; if not, then Zaid ؓ was to fight them.^[2]

This was a crucial expedition and a monumental test for the resolve and courage of the Prophet's Companions, especially for Zaid ؓ and Ja'far ؓ, who probably understood from the Prophet's instructions that the two of them, at the very least, were headed towards their death. The Prophet ﷺ said to his Companions ؓ, "I advise you to fear Allah and to treat well those Muslims who are with you. In the Name of Allah and in the way of Allah, attack those who disbelieve in Allah. Do not act treacherously. Do not kill an infant; or a woman; or a decrepit, old man; or one who has isolated himself in a monastery. Do not go near a date-palm tree, do not cut down a tree, and do not tear down a building. And when you meet your enemies from the polytheists, invite them to one of three (options): Either Islam, the *Jizyah* (the head tax), or war."^[3]

Bidding Farewell To The Muslim Army

Once the army was mobilized and its preparations were completed, the Messenger of Allah ﷺ and the rest of the Muslims accompanied the soldiers for a short while in order to bid farewell to them. Extending greetings of peace to them, the Muslims bid farewell to them with this supplication: "May Allah defend you and bring you back, so that you return well (both physically and spiritually) having gained riches (spoils of war and rewards for the Hereafter)."^[4]

^[1] *Saheeh Bukhaaree*, the Book of Al-Maghaazee (5/102); *Hadeeth* number: 4261.

^[2] Refer to *As-Seerah Al-Halabiyyah* (2/787).

^[3] *Al-Maghaazee* (2/757-759).

^[4] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/21).

'Abdullah ibn Rawaahah's farewell was particularly emotional. For a reason unknown to the Muslims who were bidding him farewell, 'Abdullah ibn Rawaahah ﷺ began to cry uncontrollably. Everyone became amazed and asked, "O son of Rawaahah, what is making you cry?" He ﷺ said, "By Allah, I am not in love with the world, nor am I ardently in love with you all (i.e., that is not why I am crying); rather, it is simply that I heard the Messenger of Allah ﷺ recite a Verse of the Qur'an in which the Hellfire is mentioned:

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾﴾

'There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.' (Qur'an 19: 71)

'And I do not know: Where will I go once I pass over it!''^[1] It is also related that the Messenger of Allah ﷺ personally bid farewell to 'Abdullah ibn Rawaahah ﷺ and that the latter then recited beautiful Verses of poetry in response.^[2]

The Army Reaches Ma'aan, And The Three Appointed Leaders Of The Army Are Killed In Succession

When the Muslims reached Ma'aan (today it is a province in Jordan) in Ash-Sham, they came to learn about the enemy's strength and preparedness. Arab and foreign Christians mobilized a huge army to fight the Muslims. Arab tribes - from the Lakham, Judhaam, Bahraa, and Balee tribes - contributed one-hundred thousand fighters to the army, and their leader was a man named Maalik ibn Raafilah. But that was not all: HaraqI provided an additional one-hundred thousand Christian Romans to the army, so that the entire army consisted of approximately two-hundred thousand fighters, fighters that were well-equipped

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/21); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Battle of Mo'tah."

^[2] Refer to *Maghaazee Rasoolullah ﷺ* by 'Urwah ibn Az-Zubair (pgs. 204, 205).

with weapons and that were attired in silk garments in order to show off their riches and power to the Muslims.^[1] The Muslim army, meanwhile, consisted of only three-thousand fighters. Victory for the Muslims was near impossible, and the spirits of some Muslims were dampened, but only temporarily. They stayed in Ma'aan for two days, consulting one another regarding the important decision they had to make: Should they fight the enemy, or should they send word to the Messenger of Allah ﷺ about their situation? Some people proposed the latter option, saying, "We will send word about the enemy's strength to the Messenger of Allah ﷺ in Al-Madeenah. Then, if he ﷺ wants, he ﷺ can send us reinforcements. And if he ﷺ wants, he ﷺ can order us to fight."^[2] Some of them said to Zaid ibn Al-Haarithah ؓ, the leader of the army, "...The people of this land have vanished (being in awe of the Christian Army), so depart from here. For indeed, there is nothing as important as well-being and safety."^[3]

That was a crucial moment in the decision-making process; the opinion of the soldiers seemed to be that it was better to wait. But then 'Abdullah ibn Rawaahah ؓ put matters into perspective for everyone, explaining to them that victory was not measured by arms, but by rewards from Allah ﷻ. In one of the more memorable and moving of pre-battle speeches throughout history, 'Abdullah ibn Rawaahah ؓ said, "O people, by Allah, that which you now dislike is what you came to seek out in the first place - Martyrdom! And we do not fight people with strength or numbers; no, we fight them only with this religion that Allah has honoured us with, so proceed forward, for you will then be faced with one of two good things: Either victory or martyrdom." His poetic words coursed through the blood of the Muslim soldiers like potent medicine. And nothing more had to be said: His words and the soldiers' reaction to them were enough to propel them onwards towards battle.

[1] Refer to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/271).

[2] Refer to *Zaad Al-Ma'aad* (3/382).

[3] Refer to *Taareekh Damashk* by Ibn 'Asaakir (1/396).

Zaid ibn Haarithah ؓ led the army towards Mo'tah, in southern Kurk; it was there that he ؓ preferred to face the enemy. The battle that followed ended with the martyrdom of the three leaders of the army. The honour of the beginning of the battle belonged to Zaid ibn Haarithah ؓ, who fearlessly pierced through the ranks of the enemy army, all the while carrying the banner of the Messenger of Allah ﷺ. He ؓ continued onwards until the wounds inflicted on him prevented him from continuing, and blood dripped from the spears of enemy fighters just as it flowed freely from his body.^[1]

Once Zaid ؓ was martyred, Ja'far ibn Abee Taalib ؓ picked up the banner. Since soldiers of an army usually go after the enemy banner, Roman soldiers concentrated their efforts on reaching Ja'far ؓ; before long, they surrounded him just as a bracelet surrounds a person's wrist. His determination did not weaken; regardless of what was almost sure to happen, Ja'far ؓ continued to fight; he descended from his horse and killed it (probably so that they would not benefit from it; and Allah knows best); he ؓ also began to recite verses of poetry while he was fighting and fending off blows.

Ja'far ؓ held on to the banner with his right hand until it was cut off; he then took it in his left hand until it too was cut off. Finally, he ؓ hugged it with his arms, embracing it and leaning over it – until he became martyred. Only thirty-one years of age, Ja'far ؓ died bravely on the battlefield, and his body was filled with a total of approximately ninety injuries, which were inflicted with spears, swords, and arrows. The amazing thing is that not a single one of those wounds was in his back; they were all in his chest (or on the front part of his body).^[2] Imam Bukhaaree (may Allah have mercy on him) related in his *Saheeh* that 'Abdullah ibn

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/25); and to *Majma' Az-Zawaa'id* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of Mo'tah." Also, At-Tabaraanee related the narration, and his narrators are all trustworthy until 'Urwah.

^[2] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 58).

'Umar ibn Al-Khattaab ؓ said, "I was in that battle. We looked for Ja'far ibn Abee Taalib, and we found him among the fallen fighters. We found somewhere between ninety-three and ninety-nine wounds in his body..."^[1]

Allah ﷻ compensated Ja'far ibn Abee Taalib ؓ for his bravery and sacrifices by providing him with two wings, which he could use to fly in any part of Paradise he desired. Imam Bukhaaree related in his *Saheeh* that, whenever Ibn 'Umar ؓ would extend greetings of peace to Ja'far's son, he ؓ would say, "Peace be upon you, O son of the possessor of two wings."^[2]

Once Ja'far ibn Abee Taalib ؓ became a martyr, 'Abdullah ibn Rawaahah Al-Ansaaree ؓ picked up the banner, mounted his horse, and began to recite poetry that began with the Verse: "O soul (of mine), I have sworn that you will disembark (from my body), and you will indeed disembark or you will be forced to do so."^[3]

It is related that 'Abdullah's cousin gave him a piece of meat and said, "Gain strength with this, for you have expended a great deal of yourself today." 'Abdullah ؓ took the meat from his hand and took a bite of it; but then hearing the noise and turmoil of the battle, he ؓ said to himself, "You are still in this world!" He ؓ immediately threw down the piece of meat and hurried forward to meet the enemy; shortly thereafter, he ؓ achieved martyrdom. And by that time, it was the end of the day - which means that the Muslims had been engaged in fighting for the entire day.^[4]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* chapter, "The Battle of Mo'tah" (4261) and Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

^[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Mo'tah" (4264).

^[3] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/26, 27); and to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of Mo'tah."

^[4] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 61)

The Muslims Choose Khaalid Ibn Al-Waleed ﷺ To Lead Them

When 'Abdullah ibn Rawaahah ﷺ was martyred, the banner of the Muslim army fell to the ground, but was then promptly picked up by Thaabit ibn Aqram ibn Ta'labah ibn 'Adee ibn Al-'Ijlaan Al-Balwee Al-Ansaaree ﷺ. He ﷺ did not pick it with the intention of assuming the position of leadership over the Muslim army; no, he ﷺ was too humble to do that - even though he ﷺ was deserving of that role, considering the fact that he was an experienced soldier who had fought in the Battle of Badr. He ﷺ knew someone who could do a better job of saving the army from destruction, and that someone was Khaalid ibn Al-Waleed ﷺ. It is related in *Imtaa' Al-Asmaa'* that, once he ﷺ picked up the banner, Thaabit ibn Aqram ﷺ turned to Khaalid ibn Al-Waleed ﷺ and said, "Take the banner, O Abu Sulaimaan." Khaalid ﷺ said, "I will not take it. You are more deserving of it: You are older and more experienced, and you took part in Badr." Thaabit ﷺ replied, "Take it, man, for by Allah, I picked it up only for you." Khaalid ibn Al-Waleed ﷺ took the banner, becoming fully responsible for the daunting task of saving his army.^[1] According to another narration, Thaabit ibn Aqram ﷺ picked up the banner off of the ground and said, "O Muslims, agree upon a leader among you." They said, "You (become our leader)." He ﷺ said, "No, I will not do so." The members of the army then agreed to appoint Khaalid ibn Al-Waleed ﷺ as their leader.^[2]

Whatever the case, Khaalid ﷺ knew that he had to come up with some kind of a plan to save the army from complete annihilation. To continue to fight, he realized after considering the matter carefully, was no longer an option; a full retreat, with the least possible number of casualties, was the best option available to him; after all, the enemy outnumbered the Muslims more than 66 to 1. But in order to retreat, Khaalid ﷺ needed to create some distance

^[1] Refer to *Imtaa' Al-Asmaa'* (1/348, 349).

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/27).

between the Muslims and the opposing army, and that was not going to be easy; nonetheless, Khaalid ؓ came up with a brilliant plan to achieve that goal. Basically, what Khaalid ؓ did was to fool the enemy into thinking that reinforcements had arrived. The two-hundred thousand man opposing army was already in awe of the three-thousand Muslims fighters who had fought so valiantly the day before; if three-thousand of them could do so much damage, then a few thousand more of them might be enough to win the battle – at least this is what was going on in the minds of the enemy. In the darkness of the night, Khaalid ؓ changed the positions of the various units of the army. Those in the right were moved to the left, and those in the forefront of the center changed places with those in the back. Even the banners of the army were moved around. And while these troop movements were taking place, the Muslims made sure to make a lot of loud noise – with their voices, the movement of their feet, and the sound of metal hitting metal. Then at the break of dawn, the Muslims charged at the enemy as if it were they who had the upper hand.

The plan worked wonderfully: The enemies were taken by surprise by the sudden and concentrated attacks; the new faces and different banners gave the enemy the impression that reinforcements had arrived and that these were newly-arrived troops that were attacking them. The enemies therefore became convinced that a complete rout of the Muslims was impossible. With their spirits dampened, the enemy soldiers not only held back attacking, but retreated a little, putting some distance between them and the Muslims – which was exactly the effect that Khaalid ؓ was hoping for. Khaalid ؓ then quickly took advantage of the window that was opened for him, and he ؓ began the process of making a full retreat from the battlefield. First, the two wing units of the army retreated, while the men in the heart of the army protected them. And then when the wing units of the army were at a safe distance from the enemy, they provided cover for the men in the heart of the army while they retreated. They continued in this manner until they knew for

certain that they were all safe and could begin the return journey without having to worry about the opposing army. In the history of Islam, this was one of the most successful retreat operations ever conducted: The entire army faced imminent destruction but then managed to escape with minimal losses. The numbers are enough to describe the success of the operation, for historians related that Muslims lost only ten men during the entire Battle of Mo'tah. Khaalid ؓ later said, "On the Day of Mo'tah, nine swords broke in my hand, until all I was left with...was a Yamaaniyyah blade."^[1]

It is safe to say that, through the strategy that Khaalid ؓ resorted to, Allah ﷻ saved the Muslim army from complete annihilation. Furthermore, considering the circumstances of the battle, a successful retreat was the best victory that could have been achieved.^[2]

Allah ﷻ Blesses The Prophet ﷺ With A Miracle, And The Attitude Of Al-Madeenah's Inhabitants Towards The Returning Army

While the events of the Battle of Mo'tah were transpiring hundreds of miles away, the Prophet ﷺ was providing a live, detailed account of it to his Companions ؓ in Al-Madeenah. Of the things he ﷺ informed them about, he ﷺ told them about the deaths of Zaid ibn Haarithah ؓ, Ja'far ibn Abee Taalib ؓ, and 'Abdullah ibn Rawaahah ؓ. And of course, the Prophet ﷺ was greatly saddened by that news and by what was happening to the Muslim army. His eyes swelled with tears, but he ﷺ went on to inform his Companions ؓ that Khaalid ؓ had just taken the banner and that victory was soon going to be achieved at Khaalid's hands. It is clear, therefore, that victory in this case meant retreating safely from the battleground. And it was while

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Mo'tah"; *Hadeeth* number : 4265.

^[2] Refer to *Ma'aarik Khaalid ibn Al-Waleed* (pg. 175).

the Prophet ﷺ was giving a live account of the battle that he ﷺ gave Khaalid ؓ the name, "The Sword of Allah."^[1] Later on, someone returned to Al-Madeenah in order to inform the Prophet ﷺ and the Muslims about what had happened during the battle; his account was in exact agreement with the account that the Prophet ﷺ had given to his Companions ؓ earlier on.^[2]

When the retreating army approached Al-Madeenah, the Messenger of Allah ﷺ and the Muslims met them, and children came out running towards them; the Messenger of Allah ﷺ was among the people and was riding out towards the army. As they were going out, the Prophet ﷺ instructed other riders to carry the children alongside them and asked that Ja'far's son be given to him. Ja'far's son, 'Abdullah ؓ, was brought forward; the Prophet ﷺ picked him up and carried him in his hands.

The Muslims went out to meet the army not to welcome them, but to chastise them. They began throwing dirt at the returning soldiers and yelling out to them, "O you who flee! Have you fled from (fighting in) the Way of Allah!" In their defense, the Messenger of Allah ﷺ said, "They are not people who fled! Rather, they are a people who have turned around only to resume fighting later on, *In Sha Allah Ta'aalah* (If Allah, the Exalted, wills)."^[3] One is likely to be amazed by the reaction of the Companions ؓ, for even little children were brave and thought that withdrawing from a battle meant fleeing in the most pejorative sense of the word. Incensed by the return of the soldiers, children and adults alike began to throw dirt upon them; the standards in those days were high, but then that is perhaps at least one reason why the first generation of Muslims won so many battles and achieved so many conquests in so few years.^[4]

^[1] Refer to *Nadratun-Na'eem* (1/360).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/255).

^[3] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 338); to *Taareekh Adh-Dhahabee* (pg. 491); and to *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer, who said, "This narration is *Mursal* from this (chain), and it contains some strangeness in it."

^[4] Refer to *Duroos Wa-'Ibar Minal-Jihaad An-Nabawee* (pg. 358).

The Lessons And Morals Of The Battle Of Mo'tah

1) The Importance of the Battle of Mo'tah

The Battle of Mo'tah is historically remembered as one of the most important battles ever fought between Muslims and Christians. It had a profound impact on the future of the Roman Empire, and it was a precursor of the Muslim conquests in Ash-Sham and the subsequent liberation of Ash-Sham from the rule of the Romans.

The Arabs of Ash-Sham had, for many years, been terrified of the Romans; only with the advent of Islam did they see any glimmer of hope of being free from Roman rule and tyranny. So yes, the Battle of Mo'tah was not an immediate military victory, but it did pave the way for bringing down the Eastern part of the Roman Empire, a goal that was completely achieved not many years after the Prophet's death. The Battle of Mo'tah was also of immediate consequence, in that it allowed the Muslims to gauge the strengths and weaknesses of the Roman army.

2) What Prompted the Muslims to Sacrifice Everything they Had, Even Their Lives

It is amazing to consider what the Companions ؓ sacrificed for the cause of Islam. They put aside their livelihood and immediate concerns regarding the well-being of their families, and they enlisted in an army that was for certain going to face one that was larger and better-equipped. Why would they do that? It takes a lot of motivation for one to leave one's home under such circumstances, and head out towards what very likely could end with one's death. To be sure, the members of the Mo'tah expedition were strongly motivated for the task that awaited them, for what they desired most was to achieve martyrdom, so that Allah ﷻ could honour them in the Hereafter and admit them into Paradise, in which there are pleasures and things that no eye has seen, no ear has heard of, and no heart has imagined.

3) What Makes the Battle of Mo'tah so Unique?

In a few key aspects, the Battle of Mo'tah was distinct from all other battles. For one thing, it was the only battle during which news of the battle was revealed to the Prophet ﷺ at the same time as it was actually taking place; thus the Prophet ﷺ was able to inform his Companions ﷺ about the martyrdom of Zaid ﷺ, Ja'far ﷺ, and 'Abdullah ﷺ. Also, it was the only battle for which the Prophet ﷺ appointed three leaders in order: First Zaid ﷺ; if he ﷺ died, then Ja'far ﷺ; and if he ﷺ died, then 'Abdullah ﷺ.^[1]

4) The Prophet ﷺ Honors the Family of Ja'far ﷺ

When Ja'far ﷺ was killed, the Messenger of Allah ﷺ entered upon Ja'far's wife, Asmaa bint 'Umais ﷺ, and said, "Bring me the children of Ja'far." When they were brought to him, he ﷺ kissed each one of them and began to cry. Asmaa ﷺ asked, "Have you heard anything about Ja'far and his Companions?" The Prophet ﷺ said, "Yes, they were killed today." Asmaa ﷺ immediately erupted into a fit of crying, and the Prophet ﷺ later said to his Companions ﷺ, "Do not forget to prepare food for the family of Ja'far, for indeed, they are preoccupied with the matter of their companion (i.e., of their deceased relative)."^[2]

This narration indicates that it is permissible for a woman to cry for her deceased husband. For when the Prophet ﷺ announced Ja'far's death, Asmaa ﷺ cried in a loud voice, and yet the Prophet ﷺ said or did nothing to show his disapproval of her reaction. What the Prophet ﷺ forbade is a specific kind of crying that was commonly resorted to during the pre-Islamic days of ignorance, a kind of crying that involved some or all of the following elements: screaming, slapping one's own face, tearing apart one's garments, complaining, and generally saying things which showed one's

^[1] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 66).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/28). The *Hadeeth* is related by Ahmad (the *Hadeeth* of Asmaa bint 'Umais); by At-Tabaraanee in *Mo'jam Al-Kabeer*; and by Al-Haithamee in *Majma' Az-Zawaaid*, the Book of *Al-Maghaazee* and *As-Siyar*, chapter, "The Battle of Mo'tah."

dissatisfaction with Allah's Decree in the matter.

The above-mentioned narration further proves that it is recommended for people to prepare food for the relatives of the deceased, for doing so comforts them in their time of need. It is a *Sunnah* that is neglected in certain Muslim societies; not only has it become neglected, but in many instances it is the relatives of the deceased who prepare food for those who visit them. This is a vile practice that Muslims should strive to eradicate in their societies.^[1]

On a related note, it is important to understand that the Messenger of Allah ﷺ forbade Muslims from crying for more than three days after the death of a relative. Three days after Ja'far ؓ died, the Prophet ﷺ entered upon Asmaa ؓ and said, "Do not cry over my brother after this day, and summon for me the children of my brother." The children were brought and it was as if they were little nestlings. The Prophet ﷺ ordered for a shaver to come and shave their heads. He ﷺ then said about each of them, "As for Muhammad, he resembles our uncle, Abu Taalib. And as for 'Abdullah, he resembles me in terms of both my appearance and character." Next, the Prophet ﷺ took the right hand of 'Abdullah ؓ and said, "O Allah, provide a successor for Ja'far in his family, and bless 'Abdullah in his business..." The Prophet ﷺ repeated this supplication three times. When their mother ؓ mentioned to him the fact that they were now orphans, the Prophet ﷺ said, "Is it poverty that you fear for them, when I am their guardian in this world and in the Hereafter!"^[2] Thus the Prophet ﷺ established a *Sunnah* for how Muslims should treat and honour the orphans left behind by martyrs.

When Asmaa bint 'Umais's period of waiting came to an end, Abu Bakr As-Siddeeq ؓ proposed to her. She ؓ accepted, married him, and gave birth to his son, Muhammad ibn Abu

^[1] Refer to *As-Siraa' Ma'as-Saleebiyeeen* (pg. 68).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/252); to *Musnad Ahmad* (to the *Hadeeth* of Ja'far ibn Abee Taalib ؓ); to *Al-Isaabah* by Ibn Hajar; and to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of Mo'tah."

Bakr ؓ. Then after Abu Bakr ؓ died, 'Alee ibn Abee Taalib ؓ married her, and she ؓ gave birth to some of his sons. May Allah be pleased with her, 'Alee, Abu Bakr, Ja'far, and all of the Prophet's Companions ؓ.^[1]

5) Some Lessons of Leadership

Thaabit ibn Aqram Al-'Ijlaanee ؓ taught Muslims an important lesson when he ؓ picked up the banner of the army. He ؓ could very well have assumed leadership of the army; no one would have objected; in fact, it was the members of the army who suggested that he should lead them. Furthermore, he ؓ was an experienced fighter who had the distinction of having participated in the Battle of Badr. But, Thaabit ؓ knew, none of that really mattered. What mattered was choosing the best man for the job, the man who was most knowledgeable and best skilled to save the Muslim army from complete destruction. Many a lesser man would have proudly accepted the role, regardless of his qualifications. But not so regarding Thaabit ibn Aqram ؓ; he was qualified, but he ؓ knew someone who was better qualified, and that someone was Khaalid ibn Al-Waleed ؓ. With complete humility, Thaabit ؓ insisted that Khaalid ؓ become leader, even though Khaalid ؓ had become a Muslim only about three months earlier. In this is a lesson not just for military leaders but leaders in all walks of life. Today, some who actively work for the cause of Islam fear for their jobs and consequently place obstacles in the way of talented young people from the next generation. Thus the job remains in the hands of the same person who may no longer be the best person suited for the duties that his job entails. Without a doubt, then, Thaabit's story provides an important lesson for any person who wants a job that pertains to the welfare of Muslims but knows someone else who is better qualified.

6) The Prophet ﷺ Teaches His Companions ؓ to Respect Their Leaders

'Auf ibn Maalik Al-Ashja'ee ؓ said, "I was among those who

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353).

went out with Zaid ibn Haarithah for the Mo'tah Expedition, and I was accompanied by a man who came to help from Yemen. We continued onwards until we faced the Roman army. Among them was a man riding a red horse, upon which was a saddle that was gilded with gold; and he had with him weapons that were coated in gold. He began to attack the Muslims, and my helper (from Yemen) waited for him behind a (large) stone. When the Roman rider passed by, my helper used his sword to strike the legs of the horse. The Roman rider fell off and tried to run away, but my helper overcame him and killed him, after which he took his horse and weapons (for the rule is that, when a Muslims fighter kills someone from the enemy, he has the right to whatever he has with him). When Allah granted victory to the Muslims, Khaalid ibn Al-Waleed sent for him and took some of the things that he had won from the Roman rider. I went to Khaalid and said to him, 'Did you not know that the Messenger of Allah ﷺ ruled that the Salb (whatever is with an enemy fighter who is killed) belongs to the person who killed (the owner of the Salb)?' Khaalid said, 'Yes, but I felt that he had gained too much (from a single enemy fighter).' I said, 'Nonetheless, you will return it to him or I will go to the Messenger of Allah ﷺ and make you pay for having taken his things.' Khaalid still refused to give him back his things. Later on (when we returned to Al-Madeenah), we gathered around the Messenger of Allah ﷺ, and I told him the story of my helper and explained what Khaalid had done. The Messenger of Allah ﷺ said, 'O Khaalid, what prompted you to do what you did?' He said, 'I felt that he had gained too much (from a single enemy fighter).' The Prophet ﷺ said (to Khaalid), 'Return to him what you have taken from him.' I said, 'Take that, O Khaalid, did I not promise you (that I would make you pay).' The Messenger of Allah ﷺ said, 'What is that (i.e., what are you talking about)?' And I informed him (about my promise to make him pay). The Messenger of Allah ﷺ became angry and said, 'O Khaalid, do not return to him (the Salb).' (Then addressing everyone, he ﷺ said:) 'Will you not leave alone my (appointed) leaders for me? You take the best of them, and the worst is left for them (i.e., followers

always get their fair share from a leader, but a leader has the worst of it because he has to face harsh treatment from people, not to mention the daunting task of taking care of them and of doing the hard work of gathering the spoils and distributing them among the people; furthermore, whenever something goes wrong, he is the one who is blamed).”^[1]

Here the Prophet ﷺ took a decisive step in defending his leaders and making sure they would not be humiliated for their mistakes; they were, after all, human beings, which meant that making mistakes was a part of their make-up. Followers should strive to correct the mistakes of leaders, but not in a way that is humiliating or insulting. Regarding the case in question, Khaalid ؓ prevented a Muslim fighter from taking some spoils that he had earned, but in no way did Khaalid ؓ intend to wrong him. To the contrary, Khaalid ؓ simply did what he thought was best for everyone, by including what the man gained in the overall spoils of the army; that way, more people would benefit from them. From another perspective, ‘Auf ibn Maalik ؓ fulfilled his duty by first advising Khaalid ؓ and by then raising the matter before the Messenger of Allah ﷺ. At that point, ‘Auf ؓ had fulfilled his duty; the matter was rectified and should have ended right then and there. Where ‘Auf ؓ went wrong was in going too far, in transforming a good deed into a personal confrontation. He ؓ acted as if he was getting back at Khaalid ؓ, and the Prophet ﷺ did not like that in the least. Censuring ‘Auf ؓ for his behavior, the Prophet ﷺ explained that a leader has a great right over his followers—they should respect and obey him.

It is important to note that, just because Khaalid ؓ did not have to return the spoils, it does not mean that the Yemeni man’s rights were taken away from him. For it was not possible for the Messenger of Allah ﷺ to make someone pay a dear penalty for someone else’s sin; therefore, it is certain that the Yemeni man

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, “The Killer has the Right to the Salb of the One He Killed (to whatever wealth is on him)”; *Hadeeth* number: 1753.

either agreed of his own volition not to take his things back or was given something to compensate for them. Some such arrangement must have been arrived at, even though its details are not explained in the above-mentioned narration.^[1]

Any nation that does not respect its leaders cannot prosper; this is a lesson that the Prophet ﷺ taught his Companions ﷺ from the outset. Every person who makes sacrifices for Islam should be treated with respect, so that every member of society lives up to the description that Allah ﷻ gives of the believers in the following Verse:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوِّرٍ مُّجْتَمِعٍ
وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾﴾

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the believers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures needs, All-Knower.” (Qur’an 5: 54)

Incidentally, the Prophet ﷺ bestowed a great honour on Khaalid ﷺ when he returned from Mo’tah, describing him as one of his (appointed) leaders, even though he ﷺ did not actually appoint him as a leader prior to the expedition. The Prophet ﷺ bestowed that honour on him when he ﷺ said to his Companions ﷺ, “Will you not leave alone my (appointed) leaders for me?” The Prophet ﷺ was always considerate of his Companions’ feelings. In this case, no sooner did he ﷺ sense someone ﷺ humiliating Khaalid ﷺ than he ﷺ lifted his spirits by declaring that he was one of his appointed leaders.^[2]

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/130).

^[2] Refer to *Ma’een As-Seerah* (pg. 378).

7) The Standards of Faith as Opposed to Worldly Standards

The Muslim army stopped at Ma'aan to discuss their situation and to decide whether they should face the huge army that was waiting for them. According to a worldly measure of success, it was not going to be prudent to enter into battle with the opposing army; nonetheless, they marched onwards because they were driven not by worldly standards of success, but by religious standards of success. They had initially come out seeking martyrdom, so why should they now run away from what they had wanted in the first place?

As a group they proved that faith matters more than numbers, weapons, and technology. Their army consisted of only three thousand men, while the opposing army consisted of two hundred thousand; nonetheless, they lost only twelve of their men, while many were killed from the opposing army. The exact number of fighters that were killed from the enemy might not be mentioned in any narration, but the following statement of Khaalid ؓ certainly gives us some indication of the losses they suffered: "On the Day of Mo'tah, nine swords broke in my hand, until all I was left with...was a Yamaaniyyah blade."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Mo'tah"; *Hadeeth* number : 4265.

The Dhaat As-Salaasil Expedition

Only a few days after the Muslim army returned from Mo'tah, the Prophet ﷺ assembled another army, albeit one smaller in size, which was to be sent on an expedition to Dhaat As-Salaasil. This time, the Prophet ﷺ appointed 'Amr ibn Al-'Aas ؓ to lead the army, a man who had embraced Islam only a few months earlier. The purpose of the expedition was to punish the Qudaa'ah tribe for two reasons: First, because of their recent participation alongside the Romans during the battle of Mo'tah; and second, because they were becoming increasingly hostile towards Al-Madeenah, moving closer and closer to it with the intention of doing its people harm. 'Amr ibn Al-'Aas's army consisted of three hundred men from the *Muhaajiroon* and the *Ansaar*. When the army had almost reached its destination, 'Amr ؓ was told that the enemy had mobilized a large army, and so he sent a message to the Prophet ﷺ, asking for reinforcements. Shortly thereafter, reinforcements came in the shape of a contingent that was headed by Abu 'Ubaidah ibn Al-Jarraah ؓ.^[1]

With the Muslim army now well-equipped and well-manned, the fighting began; however, when 'Amr ؓ went deep into Qudaa'ah territory, he found that the opposing army had broken up, its soldiers having scattered about in various directions, with each man trying to save his own life. The goal of the mission, which was to put back the fear of Muslims into the hearts of Ash-Sham's people, was accomplished; furthermore, past allies became allies once again, and

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/471).

new tribes entered into treaties with the Muslims. During the course of the expedition, many people embraced Islam, particularly people from the Banu 'Abs, Banu Murrah, and Banu Dheebaa tribes. 'Uyainah ibn Hisn, the leader of the Fizaarah tribe, entered into an alliance with the Muslims; and he was followed in that regard by Banu Ashja' as well as by Banu Sulaim, which was headed by Al-'Abbaas ibn Mirdaas. The expedition was a success for another reason as well: The Muslims now became the strongest force in the northern parts of Arab territory, which probably sealed the fact that they also became the strongest force in all of Arabia.^[1]

Lessons and Morals

1) The Sincerity of 'Amr ibn Al-'Aas ؓ

'Amr ibn Al-'Aas ؓ said, "The Messenger of Allah ﷺ sent for me and said, 'Take your clothing and your weapons, and then come to me. When I later went to him, he ﷺ was performing ablution. He shot a penetrating glance at me, lowered his head, and said, 'I want to send you as the leader of an army (the army that was to go out to Dhaat As-Salaasil); Allah will save you from harm and make you gain riches (from the spoils of war). In a good way, I hope for you to gain wealth.' I said, 'O Messenger of Allah, it was not for wealth that I embraced Islam. I submitted and became a Muslim only because I desired Islam and because I wanted to be with the Messenger of Allah ﷺ.' The Messenger of Allah ﷺ said, 'O 'Amr, blessed is good wealth (i.e., wealth that is derived through lawful means) in the hands of a righteous man.'"^[2]

This *Hadeeth* attests to the truthfulness, sincerity, and strong faith of 'Amr ibn Al-'Aas ؓ. But even after 'Amr ؓ made it clear that the acquirement of wealth was not his motivation, the Prophet ﷺ still wanted him to gain wealth, explaining to him that lawfully

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/433).

^[2] Related by Ibn Hibbaan as is mentioned in *Al-Mawaarid* (2277); also, refer to *Saheeh As-Seerah* (508). Al-Albaanee declared this narration to be authentic in *Saheeh Al-Adab Al-Mufrad*. Ahmad related it as well in his *Musnad*, in the *Musnad* of *Ash-Shamiyyoon*, in the *Hadeeth* of 'Amr ibn Al-'Aas ؓ.

derived wealth is good when it falls into the hands of a righteous man – for a righteous man will spend it on good causes and use it to take care of himself and his family.^[1]

2) Unity Means Strength, and Division Means Weakness

When the reinforcements arrived, a small disagreement arose, but it was quickly ended through the wise actions of Abu 'Ubaidah ibn Al-Jarraah ؓ. Abu 'Ubaidah ؓ was the leader of the contingent that had been sent as reinforcements; meanwhile, 'Amr ibn Al-'Aas ؓ was the leader of the original army. When it was time for prayer, both Abu 'Ubaidah ؓ and 'Amr ؓ wanted to lead the men in prayer. 'Amr ؓ said to Abu 'Ubaidah ؓ, "You came only to serve as reinforcements for me; therefore, you do not have the right to lead me. I am the *Ameer* (the leader); the Prophet ﷺ sent you to me only as reinforcements." The *Muhaajiroon* said, "No, rather you are the leader of your Companions, and he is the leader of his Companions." 'Amr ؓ said, "No, rather your group has come as reinforcements for us (therefore you are under my leadership)." Seeing that the matter was soon going to precipitate into a serious disagreement, Abu 'Ubaidah ؓ, who was an easygoing, well-mannered person, said, "Be at peace, O 'Amr, for you should know that the last advice that the Messenger of Allah ﷺ gave to me consisted of his words: When you go to your companion, obey one another (i.e., cooperate with one another), and do not disagree with one another. By Allah, if you have disobeyed me, then I will obey you." Thus Abu 'Ubaidah ؓ obeyed 'Amr's command, and throughout the rest of the expedition, it was 'Amr ؓ who would lead the men in prayer.

3) 'Amr ibn Al-'Aas ؓ Strives to Protect His Soldiers

'Amr ibn Al-'Aas ؓ took the following three important steps to ensure the safety and well-being of his soldiers:

a) He ؓ Would Travel During the Night and Hide During the Day

A far-sighted and wise leader, 'Amr ibn Al-'Aas ؓ knew that the

^[1] Refer to *At-Taarkeeh Al-Islaamee* by Al-Humaidee (7/133).

enemy was potentially on the lookout for the Muslim army; furthermore, he knew that, given the small size of his army, he had to take the enemy by surprise if he was going to win the battle while incurring as few losses as possible. For these reasons, 'Amr ؓ decided to travel during the night and to hide during the day, a strategy that had an additional benefit as well, which was to protect the soldiers from the heat of the sun, so as to preserve their strength for the upcoming battle.

b) He ؓ Forbade His Men From Lighting Fires During the Night

The nights were cold, and the soldiers asked 'Amr ؓ permission to light fires in order to enjoy some respite from the cold. But 'Amr ؓ refused their request, not to punish them in any way but to protect them. With his many years of military experience, he ؓ knew that the harm of lighting a fire – of being seen and attacked – was much greater than the benefit derived thereby. The soldiers were simply going to have to tough it out. When Abu Bakr ؓ interceded on behalf of the soldiers, 'Amr ؓ remained adamant, saying, "If anyone ignites a fire, I will throw him into it." Upon returning to Al-Madeenah, the soldiers told the Prophet ﷺ about how 'Amr ؓ forbade them from lighting fires; and when the Prophet ﷺ asked him about it, he ؓ said, "I disliked the thought of giving them permission to light fires because I feared that the enemy would then see how few they were (and would then become bold enough to attack us)."^[1] The Prophet ﷺ then expressed his approval of 'Amr's reasoning and decision.

c) He ؓ Forbade His Men from Chasing Down the Enemy

In coming up with a strategy to achieve the goals of the expedition, 'Amr ؓ particularly took into consideration the small number of men he had under his command. That is why he ؓ travelled at night, and that is why he ؓ forbade his men from igniting fires; under no circumstances did he ؓ want the enemy to know the size of his army. The smallness of his army was also the main factor that

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 509) and *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee.

prompted 'Amr ؓ to return to Al-Madeenah as soon as the goals of the expedition were achieved. After his army defeated the enemy, the Muslims wanted to pursue fleeing enemy fighters; but 'Amr ؓ forbade them from doing so, for if the Muslims became too scattered about in the area, the enemy could catch them unawares with a surprise ambush. 'Amr ؓ later explained to the Prophet ﷺ the reason why he forbade his men from pursuing the enemy, saying, "I didn't want my men to follow them, fearing that they would have reinforcements (waiting to help them against us)." The Prophet ﷺ expressed his approval of 'Amr's wise decision – a decision that enabled 'Amr's men to remain protected and to return safely to Al-Madeenah.

4) 'Amr's Profound Understanding of Islamic Jurisprudence

'Amr ibn Al-'Aas ؓ said, "I had a wet dream on one cold night during the Dhaat As-Salaasil expedition, and I feared that, if I took a bath (to purify myself), I would die as a result (because of the extreme cold). And so I performed *At-Tayammum*, the alternate form of ablution (that is performed with high ground in the absence of water or when using water is not possible). I then led my companions in the morning prayer. They later mentioned that to the Prophet ﷺ, who said, 'O 'Amr, you led your companions in prayer when you were in a major state of impurity!' I informed him about what prevented me from taking a shower; I said, 'Verily, I heard the saying of Allah:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

"And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you." (Qur'an 4: 29)

The Messenger of Allah ﷺ didn't say anything else, but simply laughed."^[1]

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 509). Ibraaheem Al-'Alee said, "The chain of this narration is authentic. *Abu Daawood* related this *Hadeeth* in the Book of Purification, and *Ahmad* related it in his *Musnad* (the *Musnad* of *Ash-Shamiyyoon*), from the rest of 'Amr ibn Al-'Aas's narration. *Ibn Katheer* mentioned it as well in *Al-Bidaayah Wan-Nihaayah*, in the chapter, "The Battle of Dhaat As-Salaasil).

This story proves that, even in the presence of water, one may perform *At-Tayammum* to purify oneself from a major state of impurity, if one fears that using water will be detrimental to one's health. 'Amr ؓ became impure when he had a wet dream, and instead of using water, he ؓ performed *At-Tayammum*, fearing that using water would lead to his death. When he ؓ later informed the Prophet ﷺ about the rationale behind his actions, the Prophet ﷺ neither reproached him nor forbade him from doing the same in the future.

'Amr ؓ also proved by his actions that performing *Ijtihad* was permissible during the lifetime of the Prophet ﷺ; *Ijtihad* involves a process of inferring a ruling when it is not clearly mentioned in any revealed text. For based on the Verse, "And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you," 'Amr inferred that, given his circumstances, it was perfectly acceptable for him to perform *At-Tayammum* instead of taking a bath with water. When the Prophet ﷺ laughed and said nothing in response to 'Amr's explanation, he ﷺ was silently approving of two things: Of 'Amr ؓ performing *Ijtihad* in the first place, and of the correct conclusion of 'Amr's *Ijtihad*.

Also, we learn from this story that a person who performs *At-Tayammum* (with a valid reason for doing so) may lead others in prayer, even when the people standing behind him have performed ablution with water. 'Amr ؓ, who had performed *At-Tayammum* was the *Imam* of five-hundred people who had performed ablution with water. Again, the Prophet's silence in the matter meant implicit approval on his part ﷺ.

One of the most striking aspects of this story is the fact that 'Amr ؓ had embraced Islam only a few months earlier. His juristic powers of reasoning were impressive indeed, almost giving one the impression that he ؓ had been familiar with the Qur'an and its Verses for many years, and not for only a few months. That impression is probably not too far off the mark, for it is quite possible that 'Amr ؓ had been listening to and studying Verses of the Qur'an long before he ؓ embraced Islam. After all, the polytheists could not

help but to be amazed by the Qur'an, for its speech was the most amazing and eloquent speech that they had ever heard. And we have hitherto seen that, during the Makkan phase of the Prophet's biography, polytheists would secretly try to hear the Prophet ﷺ recite the Qur'an - secretly because they did not want other polytheists to find out what they were doing and to label them as traitors. That 'Amr ؓ was well-acquainted with the Qur'an prior to his entry into Islam is established by another incident as well: He showed some knowledge of the Qur'an when he told An-Najaashee to ask the Muslim migrants about 'Eesa ؑ, for he knew that, while Christians believed in the divinity of 'Eesa, the Qur'an confirmed that 'Eesa ؑ was not a part of the trinity but was in fact the slave and Prophet of Allah.^[1] 'Amr therefore thought that he could sow dissension between An-Najaashee and his Muslim guests if the latter were forced to explain their beliefs about 'Eesa ؑ.

5) Some of the Consequences of the Expeditions that were Sent to the North

After the Al-Hudaibiyyah Treaty was signed, the Muslims had very little to fear from the Quraish and other tribes in the region. Being safe from the western and south-western parts of the Arabian Peninsula, the Prophet ﷺ was able to concentrate on potential threats in the north. The expeditions he ﷺ sent to the north were a success; many important aims were achieved, and the Muslim army managed to reach the borders of Rome. With the passing of every day, the Muslim nation was expanding and its people were enjoying greater peace and security - since more and more enemies were either embracing Islam or entering into treaties with Muslims. All of these benefits can be directly traced back to the Treaty of Al-Hudaibiyyah; it was, therefore, just as Allah ﷻ described it to be: a manifest victory. The conquest of Khaibar, the goals achieved at Mo'tah, and the expansion of the Muslim nation during the Dhaat As-Salaasil expedition - all of these achievements were made possible by the treaty of Al-Hudaibiyyah.

^[1] Refer to *Ma'een As-Seerah* (pg. 381).



The Conquest Of Makkah



Its Causes And Its Early Stages

Its Causes

The leaders of the Quraish fatally underestimated the serious repercussions of their actions when they helped their allies from the Banu Bakr tribe against the Khuzaa'ah, a tribe that was allied to the Muslims. The Quraish blatantly violated the terms of the Al-Hudaibiyah Treaty when they provided horses, weapons, and men to Banu Bakr. Banu Bakr and its allies then attacked the Khuzaa'ah at a water source called Al-Wateer, where they killed more than twenty Khuzaa'ah tribesmen.^[1] The people of the Khuzaa'ah, not being prepared for battle, sought sanctuary at the inviolable city of Makkah. They pleaded with the leader of Banu Bakr's army, saying, "O Naufal, we have entered inviolable territory, so consider your god! Consider your god!" Unmoved by their pleas, Naufal said, "There is no god today. O people of Banu Bakr, proceed forward and take your revenge."^[2]

It was then that 'Amr ibn Saalim Al-Khuzaa'ee, accompanied by forty Khuzaa'ah tribesmen, went to the Messenger of Allah ﷺ in Al-Madeenah and informed him about Banu Bakr's treachery, about Quraish's complicity in the attack, and about the people from Khuzaa'ah who were killed. Standing before the Prophet ﷺ,

^[1] Refer to *Al-Waaqidee* (2/781-784).

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/39) and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

who was surrounding by his Companions ﷺ, 'Amr ibn Saalim began reciting Verses of poetry through which he pleaded for the Prophet's help.

As soon as 'Amr read the last verse of his poem, the Prophet ﷺ reassured him, saying, "You have gained help, O 'Amr ibn Saalim. May Allah not help me if I do not help Banu Ka'ab."

It is related that, after the Prophet ﷺ confirmed for himself the correctness of 'Amr's account, he ﷺ sent the following message to the Quraish: "To proceed: Either you dissolve your alliance to Banu Bakr, pay the blood money for the people killed from Khuzaa'ah, or I announce (the resumption of) war (between us)." Qurzah ibn 'Abd-'Amr ibn Naufal ibn 'Abd-Manaaf said about the Banu Bakr tribe, "If we do that (if we dissolve our alliance with them), we will have nothing left. We will not terminate our alliance with them, for no one other than them remains upon our religion. Instead, we will announce war to him."^[1]

This narration proves that the Prophet ﷺ did not resume the war without first announcing his intentions to the Quraish, although when and where he ﷺ was going to attack was his prerogative. He ﷺ gave them a choice, and they chose war.^[2]

2) Abu Sufyaan Tries to Make up for the Foolishness of Other Leaders of the Quraish

Realizing that the Quraish had made a grave mistake, Abu Sufyaan traveled to Al-Madeenah, hoping to convince the Prophet ﷺ to renew their treaty. He asked the Prophet ﷺ to accept his offer, but the Prophet ﷺ simply turned away from him, without giving him any reply. Abu Sufyaan then pleaded with some of the more prominent of the Prophet's Companions ﷺ, the likes of Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmaan ﷺ, and 'Alee ﷺ, hoping that they would intercede to the Prophet ﷺ on his behalf; but they all refused to help him. Left with no other recourse, Abu Sufyaan returned to

^[1] Refer to *Al-Mataalib Al-'Aaliyah* (4/243) (4361); Ibn Hajar said, "This *Hadeeth* is *Mursal* and its chain is authentic."

^[2] Refer to *At-Taareekh Al-Islaamee* (7/164).

Makkah without having achieved any of his objectives.^[1]

Incidentally, there was, during Abu Sufyaan's visit, an interesting and very telling altercation between Abu Sufyaan and his daughter Umm Habeebah ؓ. Umm Habeebah ؓ was one of the Prophet's wives, one of the Mothers of the Believers; and during Abu Sufyaan's stay in Al-Madeenah, he visited her and entered her home. Abu Sufyaan wanted to sit on the Prophet's mattress, but Umm Habeebah ؓ pushed it away from him. Taken somewhat aback by her seemingly strange behaviour, Abu Sufyaan said, "My daughter, I do not know, is it that you thought that I was too good for this mattress or that it is too good for me?" She ؓ said, "Rather, this is the mattress of the Messenger of Allah ﷺ; meanwhile, you are an impure polytheist." Abu Sufyaan retorted, "By Allah, evil has befallen you ever since you left me."^[2]

No one should be surprised about Umm Habeebah's attitude towards her father. She ؓ had made both migrations - the first to Abyssinia and the second to Al-Madeenah - which means that she had cut off all links to polytheism and polytheists long, long ago; in fact, she had not seen her father for the past sixteen years. When she ؓ saw him, she did not see the father who deserved to be honoured; instead, all she saw was the leader of the disbelievers, the man who had waged war against Islam and the Messenger of Allah ﷺ for the last twenty years or so.^[3]

The principle of showing loyalty to believers exclusively was one that the Companions ؓ both understood and applied. True, Abu Sufyaan was her father; and true, he was one of the most revered leaders of his tribe; but her faith was stronger than all of those factors put together.

The Messenger of Allah ﷺ resolved to conquer Makkah, and his decision was based on a number of reasons and factors, among which are the following:

[1] Refer to *At-Taareekh Al-Islaamee Wal-'Askaree* by Dr. 'Alee Mo'tee (pg. 365).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/479), to *Al-Isaabah* by Ibn Hajar, and to *Muhammad ﷺ* by Muhammad Ridaa (chapter: The Conquest of Makkah).

[3] Refer to *Ma'een As-Seerah* (pg. 395).

- a) The primary reason for attacking the Quraish was obvious: it blatantly violated the terms of the Al-Hudaibiyyah treaty. Let us not forget that the Prophet ﷺ did not let military opportunities slip away; for example, as soon as the Al-Hudaibiyyah Treaty was signed, the Prophet ﷺ took advantage of the opportunity that was made available to him and attacked Khaibar. This time around, the Quraish gave him in ample degree both the reason and the opportunity to attack them. The power center of the region had shifted; it was now the Muslims who were stronger than any other group in Arabia, and they displayed that strength when they marched towards Makkah with an army of ten-thousand strong, an army the likes of which had not been seen by the people of the region ever before.^[1]
- b) The Muslim homeland was strong, secure, and united. The Jews of Al-Madeenah - from the Banu Qainuqaa', Banu An-Nadeer, and Banu Quraizah tribes - had all been expelled. The only internal threats that remained were the hypocrites, who had become weak ever since the Jews left them; the Jews of Al-Madeenah were their teachers, and were the ones who pulled their strings, so to speak.
- c) Ever since the Treaty of Al-Hudaibiyyah was signed, the Prophet ﷺ worked vigorously to strengthen his army and to expand Muslim territory; to achieve those ends and to bring more people into the fold of Islam, he ﷺ sent out many military units; meanwhile, the Quraish remained stagnant, not being able to do anything to make them stronger. For these reasons, the Muslim army was vastly superior to the army of the Quraish, a fact that should have made the Quraish think many times over before violating the Al-Hudaibiyyah Treaty.
- d) Whereas the economy of the Quraish weakened, the economy of the Muslims became stronger than ever before, especially with the riches they gained after the Battle of Khaibar.

^[1] Refer to *Al-Kaamil Fit-Taareekh* (2/244) and to *At-Taareekh As-Siyaasee Wal-'Askaree* (pg. 366).

- e) By the time the Quraish violated the terms of the Al-Hudaibiyah Treaty, many tribes that neighboured Al-Madeenah had already embraced Islam. This certainly helped influence the Prophet's decision to take so many of his men to Makkah, for he ﷺ no longer had to worry about Al-Madeenah being attacked by neighbouring tribes during his absence.

The Muslim Army Prepares To Depart From Al-Madeenah

Throughout past years, the Prophet ﷺ adhered to secrecy when it came to military matters, never wanting the enemy to learn of his intentions before it was too late. But the Conquest of Makkah presented a particularly difficult challenge for the Prophet ﷺ: How was he ﷺ going to keep the attack a secret from the enemy when he ﷺ was taking with him ten-thousand fighters? An army of that size could not remain inconspicuous for long.

Therefore the Prophet ﷺ took extra-special precautionary measures, keeping his intentions of attacking the Quraish a secret from even the closest of people to him - Abu Bakr ؓ, the closest Companion to him, and 'Aishah the woman he ﷺ loved most. No one from his Companions ؓ knew the true nature of the expedition - not where the army was headed towards, nor which enemy they were going to attack. Hearing the call to arms, everyone simply obeyed. When Abu Bakr ؓ would ask 'Aishah ؓ where they were going prior to the expedition, sometimes she would say that the Prophet ﷺ didn't mention anything to her, and other times she remained silent. Both of her answers proved that she knew nothing about the Prophet's true intentions regarding the matter of attacking the Quraish.^[1] No one could be entrusted with the secret, for supposing that the Prophet ﷺ had told one of his wives, she might have divulged his secret with the best of intentions, but it would probably have led to an utter

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/282) and to *Ar-Rasool Al-Qaaid* ﷺ by Shait Khattaab (pgs. 333, 334).

disaster for the Muslims.^[1]

2) The Prophet ﷺ Sends a Unit Headed by Abu Qataadah to Batn Idam

Before leaving for Makkah, the Prophet ﷺ sent out a unit that consisted of eight men, wanting to make people think that he ﷺ was heading to somewhere other than Makkah. Ibn Sa'd said, "When the Messenger of Allah ﷺ resolved to attack the people of Makkah, he ﷺ sent Abu Qataadah ibn Rib'ee along with eight other people on a mission to Batn Idam, to make people think that he ﷺ was about to head out in the same direction. Abu Qataadah's unit went to Batn Idam but found no enemy to fight against, and so they left there until they reached Dhee Khusab (which is situated about 35 miles away from Al-Madeenah, and which lies on the road from Al-Madeenah to Ash-Sham towards the north). Once there, they were informed that the Messenger of Allah ﷺ was heading towards Makkah, and so (they changed directions) until they met the Prophet ﷺ at As-Suqyaa."^[2]

True, their actual mission at Batn Idam was not of any import, but their having gone out was of utmost importance, for the primary goal of the Prophet ﷺ in the early stages of the conquest was to deceive the enemy into thinking that he ﷺ was going to somewhere other than Makkah, and it was a goal that he ﷺ achieved – as we will, *In Sha Allah*, see in the following pages.

3) The Sending out of Spies

The Prophet ﷺ was careful not to give up any sensitive information to the enemy; at the same time, he ﷺ tried to find out as much about the enemy as possible. Spies were dispatched, both within Al-Madeenah and outside of its borders; and monitors, people who knew the inhabitants of Al-Madeenah, were stationed in various places. 'Umar , who was in charge of the monitors, instructed

^[1] Refer to *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Ar-Rasool ﷺ* (pgs. 395, 396).

^[2] Refer to *At-Tabaqaat Al-Kubraa* by Ibn Sa'd (2/132).

them to refuse passage to anyone who wanted to come closer to Al-Madeenah, and ordered them to carefully watch those who seemed to be heading towards Makkah, in order to gain any information that could be of value to the Muslim army.

4) The Prophet's Supplication

The Prophet ﷺ both did what was physically necessary to achieve his goals and trusted completely in Allah ﷻ. Regarding the Conquest of Makkah, the Prophet ﷺ took all the necessary steps to ensure an easy victory for the Muslim army, but he ﷺ did not forget to ask Allah ﷻ for help, for it was only with His help that the Muslims could hope to come out victorious. The Prophet ﷺ said, "O Allah, take away their hearing and their sight, so that they do not see us until we come upon them by surprise, and so that they do not hear us except upon a sudden."^[1]

5) Haatib ؓ Fails in His Wayward Attempt to Spy on Behalf of the Quraish

When the Prophet ﷺ had completed his preparations for the expedition of Makkah, Haatib ibn Abee Balta'ah ؓ wrote a letter to the people of Makkah, in order to let them know that the Prophet ﷺ was heading towards them. How Haatib ؓ knew this was not what was important, though it is safe to say that he ؓ probably made an educated guess based on the size of the Muslim army; what was important, however, was that, by spying on behalf of the enemy, he ؓ was committing an act of treason. One unique feature of his situation was that he was not a hypocrite or an apostate; he ؓ simply was trying to look out for his personal safety, not that was a valid excuse. His saving grace, as we will shortly see, was that he ؓ had participated in the Battle of Badr.

Through revelation, Allah ﷻ informed the Prophet ﷺ about Haatib's actions. Thus the Prophet ﷺ was able to avert the dangerous consequences of Haatib's act of treason before it was

^[1] Refer to *Al-Qiyaadah Al-'Askariyyah* (pg. 365).

too late. 'Alee ؓ, Az-Zubair ؓ, and Al-Miqdaad ؓ were sent out to pursue the woman who was carrying Haatib's letter, and they overtook her on the road to Makkah, approximately twelve miles outside of Al-Madeenah. If she did not take out the letter, they warned, they would search her and get it back; left with no choice, she surrendered the letter to them.

Later on, back in Al-Madeenah, Haatib ؓ was summoned for questioning. He ؓ of course could not deny his mistake, but could only explain the motives that prompted him to make it. He ؓ said, "O Messenger of Allah, do not be quick in punishing me, for indeed, I am a man who is connected to the Quraish (with a weak link): I am an ally to them, but am not actually from them (which makes my position among them weak). The *Muhaajiroon* that are with you have relatives who will help them by protecting their families and wealth. Because of what I lacked in terms of relations among the Quraish, I wanted to provide them with a favour, in order to give them good reason to protect my relatives. What I did was not a manifestation of me apostatizing from my religion, nor was it me showing that I am happy with disbelief after Islam (no, instead I am still a Muslim and my motives were purely related to saving my relatives from harm)."

With some of the Companions ؓ present during Haatib's interrogation, the Prophet ﷺ said, "Lo! Verily, he has told all of you the truth." 'Umar ؓ said, "O Messenger of Allah, give me permission to strike the neck of this hypocrite." The Messenger of Allah ﷺ said, "Verily, he took part in Badr. And what makes you know, perhaps Allah looked at those (Muslims) who took part in Badr and said, 'Do what you wish, for I have indeed forgiven you.'"^[1] Allah ﷻ then revealed the Verse:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنَّ

^[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, the Conquest of Makkah, *Hadeeth* number: 4274; and to *Saheeh Muslim*, chapter, "Some of the Virtues of the People of Badr ؓ and the Story of Haatib ibn Abee Balta'ah ؓ."

كُنْتُمْ خَرَجْتُمْ جِهْدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمُودَةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

“O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, this Qur’an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.” (Qur’an 60: 1)

Commenting on this Verse and particularly on its beginning part:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ءَوْلِيَاءَ﴾

“O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends,”

Imam Al-Qurtubee said, “This Chapter (of the Qur’an) provides the basis for the prohibition of showing loyalty to disbelievers. And who are the said disbelievers? They are the polytheists and disbelievers who wage war against Allah, His Messenger, and the believers; those that Allah ﷻ decreed to be enemies that must be fought. And so it is those that may not be taken as friends and loyal Companions by believers.”^[1]

As for Allah’s saying:

﴿تَلْقَوْنَ إِلَيْهِمْ بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ﴾

“Showing affection towards them, while they have disbelieved in

^[1] Refer to *Tafseer Ibn Katheer* (4/346).

what has come to you of the truth (i.e., Islamic Monotheism, this Qur'an, and Muhammad ﷺ),"

It means: You inform them about the secrets of Muslims, and you show sincerity to them, when they are disbelievers in your Prophet ﷺ and in the Qur'an that Allah ﷻ revealed to him!

And commenting on the saying of Allah:

﴿يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

"And have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord."

Ibn Katheer said, "In addition to their enmity to Allah ﷻ and His Messenger ﷺ, they had banished the Messenger of Allah ﷺ and his Companions ﷺ from among their midst only because of their belief in Islamic Monotheism. Their only crime, in the minds of the Quraish, was that they had faith in Allah, the Lord of all that exists."^[1]

And then Allah ﷻ ended the Verse with a clear warning:

﴿أَنْ تُوْمِنُوا بِاللّٰهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهْدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُؤَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ①﴾

"If you have come forth to strive My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path." (Qur'an 60: 1)

My teacher and Shaikh, Dr. Muhammad ibn Bakr Aal-'Aabid said, "This Verse prepared the believers for the conquest of Makkah. In it, Allah ﷻ instructed believers not to show loyalty to

^[1] Refer to *Tafseer Ibn Katheer* (4/347).

disbelievers; in this manner, the *Muhaajiroon* were being warned not to be moved or influenced by worldly concerns and by their connections to relatives in Makkah. The warning was extremely pertinent considering the fact that so many Muslims were related through blood to people in Makkah.”^[1]

And Sayyid Qutub said, “Despite the hardships and persecution that the *Muhaajiroon* had faced at the hands of the Quraish, some of them, through wishful thinking, hoped for cordial and friendly relationships with the people of Makkah. They hoped for an end to the bitter struggle that made them fight their close relatives....It was as if, through this Verse, Allah ﷻ wanted to remove all such thoughts from their minds, making them solely focused on and caring for their religion and beliefs...”^[2]

Without a doubt, Haatib ؓ committed a grave error. And so that no one else would repeat his mistake, Allah ﷻ revealed a Verse that clearly established the attitude that Muslims should take vis-à-vis the enemies of their religion.

In spite of Haatib’s grave error, the Prophet ﷺ treated him with kindness and mercy, showing yet again his intense desire to show loyalty to his Companions ؓ and to forgive particularly those among them who had previously sacrificed so much for Islam.

It was because of Haatib’s past good deeds that the Prophet ﷺ forgave him. Therefore, the Prophet ﷺ did not look only at his mistake, serious though it was; rather, he ﷺ looked at him from an overall perspective, taking both his mistake and his past deeds into consideration. Looking into Haatib’s past, the Prophet ﷺ found that he ؓ had made sacrifices for the sake of Allah, the most notable of which was his participation in the Battle of Badr.

This was an important lesson for all Muslims: That they should judge a person justly, based on all of his actions combined, and not just on one particular mistake of his. When a person has spent his entire life spreading knowledge, propagating the message of

^[1] Refer to *Hadeeth Al-Qur’an Al-Kareem* (2/568, 569).

^[2] Refer to *Fee Dhilaal Al-Qur’an* (6/358).

Islam, and making sacrifices for Islam, and then makes a single mistake, it is not fair to judge him based solely on that mistake.

And here we are talking about unwarrantable mistakes. In our times, the situation has become worse: scholars, people who have sacrificed many years in order to learn the teachings of Islam, are vilified not for an unwarrantable mistake, but for a ruling in a matter concerning which they sincerely tried to arrive at the truth. Even if they are wrong concerning such matters, they still receive a reward from Allah ﷻ. But many people, particularly certain students of knowledge, magnify and highlight their mistakes, as if to say that they are charlatans rather than scholars. Here, I am talking about notable and esteemed scholars who have served the cause of Islam their entire lives, but end up being vilified for a ruling that is deemed wrong by some. Such matters should be dealt with in a scholarly way, and should not descend into an all-out personal attack. If one finds fault with a scholar's ruling, one should mention that scholar's good works, so that Muslims recognize him for who he is; then, one may proceed to point out a mistaken ruling in a scholarly way, with the purpose of pointing out the truth, and not with the intention of deriding the scholar for his mistake.

We learn this principle from the manner in which the Prophet ﷺ dealt with Haatib ibn Abee Balta'ah ؓ. Not only was Haatib ؓ saved from being punished, but also the Prophet ﷺ did not even allow anyone to speak a single negative word about him. The Prophet ﷺ said to his Companions ؓ, "Speak nothing to him save good (words)."^[1]

From the discussion that took place between the Messenger of Allah ﷺ and 'Umar ibn Al-Khattaab ؓ regarding the matter of Haatib ؓ, we can derive the following lessons:

- 1) If one is guilty of the crime of spying, one may be punished with death. 'Umar ؓ wanted to kill Haatib ؓ for spying, and the Prophet ﷺ did not say that 'Umar ؓ was wrong in his

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/176) and to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Superior of Those (Muslims) Who Participated in the Battle of Badr."

judgment, but only that Haatib ؓ should be saved because of his participation in the Battle of Badr.

- 2) On this occasion, as on various other occasions, 'Umar ؓ showed how stern he ؓ could become when it came to upholding the truth and punishing those who put the lives of Muslims in harm's way.
- 3) A major sin does not take one out of the state of *Eemaan* (faith): To be sure, Haatib ؓ perpetrated a major sin - spying against Muslims - but, because of his inner state, he nonetheless remained a believer.
- 4) 'Umar ؓ called Haatib ؓ a hypocrite, using the word in the linguistic sense, and not intending thereby the Islamic meaning of the word 'hypocrite,' which is to inwardly conceal disbelief and outwardly display Islam. 'Umar ؓ only intended to say that Haatib's outward behaviour did not match what he ؓ was hiding on the inside, which is the linguistic definition of hypocrisy.
- 5) 'Umar ؓ was greatly moved by how the Prophet ﷺ responded to his request to execute Haatib ؓ. One moment 'Umar ؓ was angry and wanted to punish Haatib ؓ, and the next he ؓ was crying and saying, "Allah and His Messenger know best." Such was the way of 'Umar ؓ: He ؓ would become angry for the sake of Allah ﷻ and His Messenger ﷺ, but if he would be informed that his anger was out of place, he ؓ would quickly acknowledge his mistake and submit to the command of Allah ﷻ and His Messenger ﷺ. He ؓ heard the Prophet's command, and he ؓ obeyed instantly, not saying another harsh word to Haatib ؓ.^[1]
- 6) Some scholars are of the view that Haatib's story did not establish a precedent for others who would later commit the same crime; Haatib's story was unique in that he fought in the Battle of Badr, and in that, through revelation, the Prophet ﷺ

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/176, 177).

informed him that he ﷺ was among a select group of people whose deeds were forgiven. One such proponent of this view is Dr. 'Abdul-Kareem Zaidan, who said, "If someone commits the same mistake that Haatib ﷺ committed, it is not permissible to forgive him, since the reason for Haatib having been forgiven—his having participated in the Battle of Badr—cannot be found in anyone after the generation of the Companions ﷺ.... Imam Maalik correctly understood this point; he said, 'The punishment of a Muslim spy is death.' Therefore, the fact that a spy (who works on behalf of the enemies of Islam) is a Muslim does not protect him from the punishment of death, and this is due to the seriousness of his crime."^[1] Al-'Allamah Ibn Al-Qayyim disagreed, first mentioning the views of the four Imams regarding the matter, and then saying, "The correct view in the matter is that whether he is to be killed or not should be decided upon by the *Imam* (the Muslim leader). The Imam should weigh the benefits of killing him...Verses the benefits of keeping him alive, and should then make his decision accordingly."^[2]

Their Departure, And Some Events That Transpired During Their Journey

For the Makkah Conquest, the Messenger of Allah ﷺ departed from A-Madeenah in Ramadan of the year 8 H,^[3] and before leaving, he ﷺ appointed Abu Ruhm Kulthoom ibn Husain ibn 'Utbah ibn Khalaf Al-Ghafaaree ﷺ to govern Al-Madeenah during his absence. The Prophet's army of ten-thousand strong consisted of everyone from the *Muhaajiroon* and the *Ansaar*; no one from these two groups remained behind.

When the Prophet ﷺ reached Al-Johfah, he ﷺ was met by his

^[1] *Al-Mustafaad Min Qisas Al-Qur'an* (2/402).

^[2] Refer to *Zaad Al-Ma'aad* (3/443).

^[3] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pgs. 560, 561).

uncle Al-'Abbaas ibn 'Abdul-Muttalib ﷺ, who had come out from Makkah with his entire family, with the intention of migrating to Al-Madeenah; and seeing his uncle pleased the Prophet ﷺ a great deal.^[1] Al-'Abbaas's departure from Makkah marked the end of his mission there, for at the command of the Prophet ﷺ, Al-'Abbaas ﷺ had remained in Makkah for so many years in order to gather intelligence about the Quraish and send important information he learned about to the Prophet ﷺ in Al-Madeenah. It was through Al-'Abbaas ﷺ - and perhaps others like him - that the Prophet ﷺ learned about sensitive information that had helped him in the past in his war against the Quraish.

The Prophet ﷺ was also met on the way by Abu Sufyaan ibn Al-Haarith and 'Abdullah ibn Umayyah ibn Al-Mugheerah. To avoid confusion for the reader, I must point out that this was not the same Abu Sufyaan who was the leader of the Quraish; he too soon embraced Islam (as the reader will come across just a few paragraphs below), but his full name was Abu Sufyaan ibn Harb. As for Abu Sufyaan ibn Al-Haarith, he was the cousin of the Prophet ﷺ by way of the Prophet's paternal uncle. And 'Abdullah ibn Al-Mugheerah was both an in-law of the Prophet ﷺ and his cousin by way of the Prophet's paternal aunt.

Both men sought entry upon the Prophet ﷺ at Thaniyyatul-'Iqaab, which is situated somewhere between Makkah and Al-Madeenah. Umm Salamah ﷺ spoke on their behalf, saying, "O Messenger of Allah, your cousin as well as one who is both your cousin and your in-law (are here to meet you)." The Prophet ﷺ said, "I have no need (to meet them). As for my cousin, he has slandered me and attacked my honour. And as for the one who is both my cousin and my in-law, he is the one who spoke (evil words) to me in Makkah..."

When the two men were told that they had been refused permission to enter upon the Prophet ﷺ, Abu Sufyaan ibn Al-Haarith, who had

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/286) and to *As-Seerah An-Nabawiyah* by Abu Faaris (pg. 406).

come with one of his sons, said, "By Allah, the Messenger of Allah will indeed give (me) permission (to enter), or I will indeed take hold of the hand of this son of mine, and then we will go out into the (barren) land (of the desert) and remain there until we die of thirst or of hunger." These words having been conveyed to him, the Messenger of Allah ﷺ softened his stance towards the two men and granted them permission to enter upon him.

This was certainly a magnanimous gesture on the part of the Prophet ﷺ, for throughout his war with the Quraish, Abu Sufyaan ibn Al-Haarith would often use his poetic talents to satirize and mock the Messenger of Allah ﷺ. And 'Abdulah ibn Umayyah was little better, for he once said to the Prophet ﷺ, "By Allah, I will not believe in you until you take to a ladder to the sky and then climb up to it, while I am looking at you; and until you return and bring with you a document along with four angels who bear witness to what you say. By Allah, even if you did that, I think that I still would not believe you."^[1]

Despite the seriousness of their crimes, the Prophet ﷺ forgave them, and both men embraced Islam. Abu Sufyaan ibn Al-Haarith ؓ atoned for his past poems by composing a beautiful poem in which he ؓ praised the Prophet ﷺ and spoke of how he had become guided by him. And it was only a short while later, during the Hunain Battle, that Abu Sufyaan ibn Al-Haarith ؓ proved his worth, achieving exemplary feats on the battlefield.

The other Abu Sufyaan, Abu Sufyaan ibn Harb, leader of the Quraish, also embraced Islam during the Makkah conquest. The Messenger of Allah ﷺ continued his journey towards Makkah until he reached Marr Adh-Dhahraan, where he ﷺ stopped in the evening to make camp. Marr Adh-Dhahraan is a valley that is situated approximately twenty-two kilometers outside of Makkah, towards the north.

Those days, the desert outside of Makkah was an open, vast space of uninhabited and undeveloped land; therefore, one could

^[1] Refer to *Ibn Hishaam* (1/295-300).

clearly see fires that were ignited many kilometers away. Being so close to Makkah—only twenty-two kilometers away—the Prophet ﷺ wanted to announce his arrival and put on a show of strength, and so he ordered the men of his army to light fires; in total, ten-thousand fires were lit that night. And when they made camp, the Prophet ﷺ ordered ‘Umar ibn Al-Khattaab ؓ to stand guard over the entry of their encampment.

Al-‘Abbaas ؓ realized that the situation had become critical for his people; they had been given respite for too long, and now might be the time for their destruction. Before it would be too late, he ؓ wanted to give them a chance to save themselves. He ؓ said to himself, “Alas the heavy morning of the Quraish (for it was then that they might be attacked)! By Allah, if the Messenger of Allah ﷺ enters Makkah by force before they come to him, asking him for a guarantee of safety, it will mean complete annihilation for the Quraish...” He ؓ mounted his mule and went out in search of someone who could convey news to Quraish’s leaders, so that they could come out to the Prophet ﷺ and ask that they be given a promise of safety; meanwhile, Abu Sufyaan ibn Harb, Hakeem ibn Hizaam, and Budail ibn Warqaa were outside of Makkah, trying to find out if anything important was happening in the area. That they didn’t know about the Muslim army meant that the Prophet ﷺ had managed to approach Makkah with an army of ten-thousand men without being detected, an amazing feat to say the least. When the three men saw the fires lighted in the distance, Abu Sufyaan said, “Never before have I seen so many fires and such a large encampment.” Budail said, “By Allah, that is the Khuzaa’ah tribe, for they are consumed with the idea of war (because of what Banu Bakr and the Quraish did to them).” Abu Sufyaan said, “Khuzaa’ah is too weak and too small to have such fires and such an encampment.”

Through the darkness of the night, Al-‘Abbaas ؓ both heard and recognized their voices. “O Abu Hanzalah (i.e., Abu Sufyaan)?” he said. “Abul-Fadl (i.e., Al-‘Abbaas ؓ)?” Abu Sufyaan responded. Al-‘Abbaas ؓ said, “Yes.”

Abu Sufyaan said, "May my father and mother be held ransom for you, what is the matter with you?"

"Woe upon you, O Abu Sufyaan," Al-'Abbaas ؓ said. "Here comes the Messenger of Allah ﷺ with his people. By Allah, alas the heavy morning that awaits the Quraish!" Abu Sufyaan said, "What can be done about the situation? May my father and mother be held ransom for you." Al-'Abbaas ؓ said, "By Allah, if he gains an upper hand over you, he will strike your neck; so climb onto the back of this mule, and I will take you to the Messenger of Allah ﷺ and try to secure your safety with him."

Whereas Abu Sufyaan climbed onto the back of the mule and returned with Al-'Abbaas ؓ to the Muslim encampment, his two companions returned from whence they came. Without a doubt, Al-'Abbaas ؓ was facing an uphill battle; what made matters worse, for him but especially for Abu Sufyaan, was the fact that 'Umar ؓ stood guard at the entry of the Muslim encampment.

Every time the two riders passed by one of the Muslim fires, the people there asked, "Who is it?" Everyone seemed to be on guard that night, for they were deep into enemy territory. But when they would see and recognize the mule of the Messenger of Allah ﷺ and Al-'Abbaas ؓ riding on it, they would say, "It is the uncle of the Messenger of Allah ﷺ upon his mule," and would then let him pass. But when he passed by the fire of 'Umar ibn Al-Khattaab ؓ, he ؓ was not so easily allowed to continue onwards. 'Umar ؓ asked, "Who is it?" And even when he recognized Al-'Abbaas ؓ, he came closer to see who was riding behind him. Upon seeing Abu Sufyaan sitting on the back of the mule, 'Umar ؓ exclaimed, "It is Abu Sufyaan, the enemy of Allah. All praise is for Allah, who has given me power over you when you have no pact or covenant (that guarantees your safety)."

Al-'Abbaas ؓ explained the purpose of his coming, but 'Umar ؓ was not satisfied and wanted to kill Abu Sufyaan right then and there. Finally, when the matter reached a critical juncture, it was decided that they were going to take the matter to the Prophet ﷺ. Al-'Abbaas ؓ rode quickly towards the Prophet's tent, and

'Umar ؓ raced behind him in order to get there first.

No one was going to beat 'Umar ؓ to the tent that day; he ؓ was too excited about the opportunity that had just presented itself. He ؓ entered upon the Prophet ﷺ and said, "O Messenger of Allah, here is Abu Sufyaan. Allah has given (us) the opportunity to kill him, when he has neither pact nor covenant (to save him). So give me permission to strike his neck." Al-'Abbaas ؓ said, "O Messenger of Allah, I have indeed granted him protection." When 'Umar ؓ continued to insist his point, Al-'Abbaas ؓ said, "Take it easy, O 'Umar. For by Allah, had he been from Banu 'Adee ('Umar's clan), you would not have spoken such words. You are only doing this because you know that he is from the men of Banu 'Abd Manaaf."

To 'Umar ؓ, this was an incorrect assumption. He ؓ wanted to kill Abu Sufyaan not because of his lineage, but because he had shown enmity to Islam for many, many years, and had led the Quraish in many battles against the Muslims. Explaining to Al-'Abbaas ؓ just how wrong he was in his assumption, 'Umar ؓ said, "You take it easy, O 'Abbaas. For by Allah, your accepting Islam on the day that you accepted Islam was more beloved to me than for Al-Khattaab ('Umar's father) to have accepted Islam – even though he didn't embrace Islam. And that is only because I knew that your acceptance of Islam was more beloved to the Messenger of Allah ﷺ than Al-Khattaab's acceptance Islam – were he to accept Islam (though he never did)."

The Prophet ﷺ decided that enough was enough; tempers were flaring, and it would be best to decide upon the matter the following morning. He ﷺ said, "O 'Abbaas, take him to your things (i.e., the place where you made camp), and then bring him to me when you wake up in the morning." The following morning, Al-'Abbaas ؓ and Abu Sufyaan returned to the Prophet ﷺ, who, upon seeing Abu Sufyaan, said, "Woe upon you, O Abu Sufyaan! Is it not time for you to know that none has the right to be worshipped but Allah?"

Abu Sufyaan responded, "May my father and mother be sacrificed for you. How forbearing, gentle, generous, and noble

you are! And how good and kind you are to your relatives! By Allah, I thought that had there been another god alongside Allah, he would have helped me up until now." The Prophet ﷺ said, "Woe upon you, O Abu Sufyaan! Has not the time arrived for you to know that I am indeed the Messenger of Allah?" He said, "May my father and mother be sacrificed for you. How forbearing, gentle, generous, and noble you are! And how good and kind you are to your relatives! As for this issue, by Allah, I still have some doubts in me about it at this very moment."

Al-'Abbaas ؓ said to Abu Sufyaan, "Woe upon you! Embrace Islam, before... (your neck is struck)." Abu Sufyaan then bore witness to the Testimony of Truth, thus officially announcing his entry into the fold of Islam. It was not with the same initial enthusiasm as others showed that Abu Sufyaan ؓ entered into the fold of Islam, but it was only the beginning, and he ؓ soon grew spiritually and embraced Islam wholeheartedly.

Initially, his friend Al-'Abbaas ؓ felt that he ؓ needed some encouragement, and so he ؓ went to the Prophet ﷺ and said, "O Messenger of Allah, verily, Abu Sufyaan is a man who loves honour, so bestow something of the sort upon him." Seeing the wisdom behind his uncle's advice, the Prophet ﷺ immediately put his advice into action, announcing, "Yes, whosoever enters the house of Abu Sufyaan is safe. Whosoever closes his door (the door to one's home) is safe. Whosoever enters the *Masjid* is safe." In short, everyone who remained indoors was safe, but the Prophet ﷺ mentioned Abu Sufyaan ؓ in particular as a way of bestowing honour upon him.

After Al-'Abbaas ؓ made the aforementioned suggestion, he turned to leave, but the Prophet ﷺ held him back for a moment, saying, "O 'Abbaas, confine him...beside the peak of the mountain (from where he would have a clear view), until Allah's army passes by so that he can see it."

Al-'Abbaas ؓ did as the Prophet ﷺ instructed, and both he ؓ and Abu Sufyaan ؓ stood and watched as the Muslim army marched by them. Tribe after tribe passed by, each with its unique

banner. Whenever a tribe passed by, Abu Sufyaan ؓ said, "O 'Abbaas, who are they?" In response to one such question, Al-'Abbaas ؓ said, "This is the Sulaim tribe?" Abu Sufyaan ؓ retorted, "What do I have to do with the Sulaim tribe (i.e., I have had no prior conflict with them)?" In response to another such question, Al-'Abbaas ؓ said, "This is the Muzainah (tribe)." And again, Abu Sufyaan said, "What do I have to do with the Muzainah." Finally, when the Messenger of Allah ﷺ passed by with his green battalion, which consisted of soldiers from the *Muhaajiroon* and the *Ansaar*, Abu Sufyaan ؓ said, "O 'Abbaas, who are these?" Al-'Abbaas ؓ responded, "This is the Messenger of Allah ﷺ among the *Muhaajiroon* and the *Ansaar*." Being completely in awe of them, Abu Sufyaan ؓ said, "No one has the might or strength to overcome these men! By Allah, O Abul-Fadl (i.e., Al-'Abbaas ؓ), the kingdom of your nephew has this day become great indeed." Al-'Abbaas ؓ responded, "O Abu Sufyaan, it is Prophethood (and not a kingdom)." "Yes, then it is that," said Abu Sufyaan.^[1]

Some of the Lessons and Morals of This Story

1) Abu Sufyaan ؓ knew that he was a fair target and that, according to the rules of just warfare, he merited death at the hands of the conquering army. He ؓ acknowledged that reality when he ؓ said to Al-'Abbaas ؓ, "What can be done about the situation? May my father and mother be held ransom for you." It was as if he was pleading for a solution. Then when he went to the Muslim encampment, his worst fears were realized when 'Umar ؓ threatened to kill him. On the following morning, when he met for a second time in two days with the Prophet ﷺ, instead of being told of his execution, banishment, or other such punishment, he ؓ was amazed to

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pgs. 518, 519, 520); to *Majma' Az-Zawaa'id* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of the (Makkah) Conquest"; to *Mo'jam At-Tabaraanee Al-Kabeer*; and to *As-Seerah An-Nabawiyah* by Ibn Hishaam.

hear the Prophet ﷺ invite him to Islam. He was overcome with emotion and, though still a disbeliever, could not help saying, "May my father and mother be sacrificed for you. How forbearing, gentle, generous, and noble you are! And how indeed good and kind you are to your relatives!" Every person who is invited to Islam has his individual needs; the Prophet ﷺ always dealt with individuals based on those needs. Abu Sufyaan ؓ was no exception; in fact, he ؓ needed more attention and reassurance considering the fact that he had been a revered chieftain for many years and was about to lose that status. In order to reassure him and make him firm upon Islam, the Prophet ﷺ announced, "Whoever enters the house of Abu Sufyaan is safe," which was tantamount to saying: Yes, Abu Sufyaan was a revered chieftain when he was a polytheist, but his status will not be forgotten so long as he becomes a sincere Muslim and strives for the cause of Islam.^[1] The Prophet ﷺ established an important principle in *Da'wah* (in propagating Islam) that Muslim preachers and teachers must emulate: Take care of the emotional and physical needs of the individual, and you are one step closer to bringing him to the truth.

- 2) When the Prophet ﷺ said, "O 'Abbaas, confine him...beside the peak of the mountain (from where he would have a clear view), until Allah's army passes by, so that he can see it," the Prophet ﷺ wanted to make the leader of the Quraish realize that resistance was futile and that the Muslim army had truly become powerful and well-organized. Just seeing the army pass by, the Prophet ﷺ knew, would completely wipe from Abu Sufyaan's mind the idea of foolishly resisting it. The Conquest of Makkah was special; the Prophet ﷺ wanted it to be peaceful: he ﷺ wanted not to physically attack Makkah's people, but to save them from polytheism and idol-worship. And that is why he ﷺ also ordered for fires to be lit; he ﷺ wanted the people of the Quraish to see the size of his army

^[1] Refer to *Qiraa'ah Siyaasah Lis-Seerah An-Nabawiyah* by Muhammad Ruwaas (pg. 245).

and to make it clear in their minds that a complete and unconditional surrender was the best and only option that was available to them. The Prophet's plan was a complete success, as is attested to by the following discussion that took place between Abu Sufyaan ؓ and Al-'Abbaas ؓ as the two of them saw the Muslim army marching by them: Abu Sufyaan ؓ said, "No one has the might or strength to overcome these men! By Allah, O Abul-Fadl (i.e., Al-'Abbaas ؓ), the kingdom of your nephew has this day become great indeed." Al-'Abbaas ؓ responded, "O Abu Sufyaan, it is Prophethood (and not a kingdom)." "Yes, then it is that," said Abu Sufyaan.

Al-'Abbaas's answer, "O Abu Sufyaan, it is Prophethood (and not a kingdom)," was a cogent response to anyone who might have thought that the Prophet ﷺ was trying to establish a kingdom for himself; the Prophet's mission was not to make a throne for himself, but to simply convey the message of Allah ﷻ to all of mankind. Every word he ﷺ spoke and every action he ﷺ performed attested to that fact.^[1]

^[1] Refer to *Al-'Abqariyyah Al-'Askariyyah Wa-Ghazawaat Ar-Rasool ﷺ* by Al-Liwaa Muhammad Farj (pg. 565).

2

The Prophet's Plan To Enter And Conquer Makkah

Distributing Duties Among The Various Leaders Of His Army

When the Prophet ﷺ reached Dhee Tuwaa,^[1] he ﷺ appointed leaders over the different battalions of his army and gave them important instructions regarding when and how they should enter Makkah. He ﷺ appointed Khaalid ibn Al-Waleed ؓ to lead the right flank of his army, and Az-Zubair ؓ to lead the left; and he ﷺ appointed Abu 'Ubaidah ؓ to lead the infantry.

The Prophet ﷺ asked Abu Hurairah ؓ to summon the *Ansaar*, and when they came running to him, he ﷺ said, "O people of the *Ansaar*, do you see the *Aubaash* of the Quraish?" 'Aubaash of the Quraish' referred to various tribes that the Quraish had hired to fight the Muslims; if the *Aubaash* would defeat the Muslims, the Quraish intended to take a share of the booty; and if the *Aubaash* lost, the Quraish intended to sign a treaty with the Muslims or to surrender and pay them some form of tax that would allow them to stay in Makkah. In response to the Prophet's question, the people of the *Ansaar* said, "Yes." He ﷺ said, "When you meet them tomorrow, look to exterminate them." The Prophet ﷺ then...placed his right hand over his left and said, "Your

^[1] Refer to *Ma'een As-Seerah* (pg. 389).

appointment is at As-Safaa.”^[1]

Furthermore, the Prophet ﷺ ordered Az-Zubair ibn Al-'Awwaam ؓ to lead the *Muhaajiroon* and their horsemen; to enter from Kidaa, the uppermost part of Makkah; to plant his banner at Al-Hujoon (a well-known place beside the graveyard of Makkah); and to not move from there until he received further instructions.

Khaalid ؓ led various tribes, such as Qudaa'ah and Sulaim, and he ؓ was instructed to enter Makkah from its lowermost point and to plant his flag beside the first houses he came across. And Sa'd ibn 'Ubaadah ؓ led the battalion of the *Ansaar*. Wanting to avoid as much bloodshed as possible, the Prophet ﷺ instructed his soldiers not to initiate fighting, but instead to fight only those who fought them. Every soldier and leader now knew his responsibility, and the army was ready to begin the task of marching into Makkah.

It was a wonderfully orchestrated plan, and the execution was equally admirable: the different Muslim battalions entered Makkah from its four sides at the exact same time. Almost all of the battalions met zero resistance. Attacked at the same time from all four sides, the Quraish had no time to even prepare for a resistance. If they had had any desire to put up a fight, it was now erased from their minds.

Only Khaalid's battalion faced resistance. A group of extremist fighters from the Quraish thought about fighting until the death, an idea they soon recognized to be extremely foolish. The resistance fighters consisted of certain allies of the Quraish as well as the likes of Safwaan ibn Umayyah, 'Ikrimah ibn Abee Jahl, and Suhail ibn 'Amr. And it was at a place called Al-Khandamah that they put up their last stand. They fired arrows and tried to put up a fight, and in response, Khaalid ؓ ordered his men to attack them. It was only a matter of minutes before Khaalid ؓ and his

^[1] Refer to *Saheeh Muslim*, chapter, "The Conquest of Makkah"; *Hadeeth* number: 1780.

soldiers put an end to the resistance, forcing its men to leave their posts and run for their lives. With the defeat of that weak resistance, the Muslims gained full control over all of Makkah.^[1]

One particular man's story, which is related in books of *Seerah*, speaks volumes about the ease with which the Muslims conquered Makkah: Himaas ibn Qais ibn Khaalid was from the Banu Bakr tribe, and he was busy mending his weapons in preparation for the upcoming battle with the Muslims. When his wife saw him working on his weapons – sharpening his arrows, sharpening the blade of his sword, mending his armour, etc. – she asked, “Why are you mending these things I see before me?” He said, “For Muhammad and his Companions.” She said that she didn't think that Muhammad ﷺ and his Companions ﷺ stood a chance in battle, and he responded, “By Allah, I indeed hope that I can bring some of them back and make them servants of yours!”

On the day of the Makkah Conquest, Himaas fought alongside 'Ikrimah's men, and in a matter of moments, he saw his fellow polytheists scattering about, with each man fleeing for safety. They were all terrified of Khaalid's battalion, and Himaas was no exception; he managed to escape and made his way back to his home with all of his limbs intact. His wife, upon seeing him, said, “But how about the things you said (in terms of you being able to defeat them easily)?” Acknowledging his earlier miscalculation, Himaas answered his wife with a poem, the first verse of which was, “Had you witnessed the Day of Al-Khandamah (Al-Khandamah was where the polytheists made their last stand), you would have seen Safwaan and 'Ikrimah take to flight,” which was tantamount to saying: If such brave fighters as Safwaan and 'Ikrimah ran away, how can you then blame me for doing the same?

The various leaders of the Muslim battalions were instructed to avoid bloodshed as much as possible. To achieve that end, they all shouted the same announcement as they entered Makkah: “Whoever enters the house of Abu Sufyaan is safe. Whoever

^[1] Refer to *Qiyaadatur-Rasool* ﷺ *As-Siyaasiyyah Wal-'Askariyyah* (pgs. 122, 123).

closes his door (upon himself) is safe. And whoever enters the *Masjid* is safe." Basically, the announcement intimated to the crowd that they were safe as long as they entered their homes and closed their doors. The same applied to all of the homes of Makkah (as well as to the *Masjid*), so why was Abu Sufyaan's home mentioned in particular? The primary reason for this we have hitherto mentioned: the Prophet ﷺ, based on Al-'Abbaas's suggestion, wanted to bestow upon Abu Sufyaan ؓ a special honour, in order to make him firm upon Islam. But there was an added benefit as well: Abu Sufyaan, having gained such an honour, would then try to convince others to surrender peacefully and to enter their homes. In this context, his cooperation as the chieftain of the Quraish was of great value; and cooperate he did! He ؓ ran into Makkah and called out as loudly as he could: "O people of the Quraish, here is Muhammad, coming to you with a force that you cannot withstand. So whoever enters the house of Abu Sufyaan is safe." His wife, Hind, took him by his moustache and spoke harsh words to him; Abu Sufyaan turned to the people and said, "Woe upon you! Do not be deceived by her, for indeed, an army has come that you cannot withstand. So whoever enters the house of Abu Sufyaan is safe!" The people said, "May Allah fight you! And what will your house avail us (for we are too many to all fit inside)?" He ؓ said, "Whoever closes upon himself his own door (i.e., of his own house), is safe. And whoever enters the *Masjid* is safe." The crowd of people dispersed, with some of them going to their homes, and others to the *Masjid*.^[1]

The Prophet ﷺ strove to enter from Kidaa, from the uppermost part of Makkah; he ﷺ hoped thereby to fulfill the promise of Hassaan ibn Thaabit ؓ, who informed the Quraish in a satirical poem that the army of Allah ﷻ would enter Makkah from Kidaa. One of the verses of Hassaan's poem described how women would strike the advancing horses with veils. When the Prophet ﷺ actually saw that happening as he ﷺ was about to enter Makkah, he ﷺ smiled at Abu Bakr ؓ and asked him, "O Abu

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/290).

Bakr, what did Hassaan say," and Abu Bakr ؓ repeated the verse for him.^[1]

A Humble Entry Into Makkah

On the day of the Makkah Conquest, the Messenger of Allah ﷺ was not attired in the garb of a pilgrim, for he was entering Makkah to conquer it, and not to perform *Hajj* or '*Umrah*'; and he ﷺ had upon his head a black turban. When he ﷺ saw the honour that Allah ﷻ was bestowing upon him that day, he ﷺ lowered his head, showing humbleness to Allah ﷻ; so low did he bend his head forward that his chin almost touched the middle part of his saddle. And as he ﷺ entered Makkah, he ﷺ recited Chapter "*Al-Fath* (the Victory)," feeling all the while thankful for the great blessing of victory. Eight years earlier, he ﷺ was forced by the Quraish to leave Makkah; and now he ﷺ was returning with an army of ten-thousand strong. The more the Prophet ﷺ thought about what he ﷺ was being blessed with, the more he ﷺ lowered his head and humbled himself for the sake of Allah ﷻ. He ﷺ entered Makkah on Friday morning, after the passing of twenty nights of Ramadan, in the year 8 H.^[2]

There was much about the Prophet's entry that was symbolic – symbolic of the teachings of Islam and of the significance of the conquest. For one thing, the Prophet ﷺ entered Makkah with Usaamah ibn Zaid ؓ sitting behind him on the same riding animal.^[3] Usaamah ؓ was the son of the freed slave of the Messenger of Allah ﷺ. Yes, it was the son of a freed slave, and not one of the children of Haashim or one of the nobles of the Quraish (and there were many of them), who had the honour of sitting behind the Prophet ﷺ. That action alone symbolized the justice and equality that were going to be integral parts of the new system of law in Makkah. Furthermore, the Prophet ﷺ lowered

^[1] Refer to *Maghaazee Al-Waaqidee* (2/831) and to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "The Battle of the Makkah Conquest."

^[2] Refer to *As-Seerah An-Nabawiyyah* by Abul-Hasan An-Nadawee.

^[3] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4289).