

his head, which symbolized the nature of the conquest: It was intended not to put the Prophet ﷺ on a throne, but to raise the Word of Allah ﷻ above all else.

While entering Makkah, the Prophet ﷺ wanted to make sure that all of his men remained disciplined and followed his instructions to the letter. The possibility was there that some of them would be overcome by emotion and would attack Quraish's leaders in particular – and everyone else from the Quraish in general – to get revenge on them for the many years that they waged war against Islam. For the most part, the Muslim soldiers practiced self-restraint, but one particular member of the army was not able to control himself, and that was Sa'd ibn 'Ubaadah ؓ, a leader of one of the Muslim battalions. Sa'd ؓ said to Abu Sufyaan ؓ as he passed by him, "Today is a day of slaughter! Today, the Ka'bah will be deemed lawful (for fighting)." When the Prophet ﷺ was informed about what Sa'd ؓ had said, he ﷺ took away the banner he was carrying (for the leader of each battalion had a banner to carry) and handed it over to his son, Qais ibn Sa'd ؓ, and said, "On this day, Allah will honour the Ka'bah, and on this day, the Ka'bah will be covered (with a cloth)."^[1]

What the Prophet ﷺ did, given the circumstances, was profoundly wise. With the same action, he ﷺ managed to allay Abu Sufyaan's fears and to remove Sa'd ؓ from a position of leadership without hurting his feelings. True, Sa'd ؓ had made a mistake by saying what he ؓ said to Abu Sufyaan ؓ, which is why he needed to be dismissed from his position as leader of a battalion; but at the same time, it was neither necessary nor desirable to hurt his feelings, since his mistake stemmed from the fact that he became angry for Allah ﷻ, angry at the Quraish for fighting against the Messenger of Allah ﷺ for so many years. And so the Prophet ﷺ came up with an ideal solution, replacing Sa'd ؓ not with a member of the *Muhaajiroon*, but with a member

^[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "Where the Prophet ﷺ Planted the Banner on the Day of the Conquest"; *Hadeeth* number: 4280.

of the *Ansaar*, Sa'd's own son, Qais ؓ. Sa'd ؓ was saved from feeling bad about being demoted, since it is in the nature of man to want his son to become a good person and to succeed in life. Therefore, when Qais ؓ was being honoured with the banner of the battalion, Sa'd ؓ was being honoured as well.

The Prophet ﷺ entered Makkah, made his way to the Ka'bah, and performed *Tawaaf* (circuits) around it. In his hand he ﷺ had a bow, which he ﷺ then used for an important purpose. Both on the Ka'bah and around it were a total of three-hundred and sixty idols; the Prophet ﷺ began to thrust his bow at them, all the while saying:

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴾ (٨١)

“And say: “Truth (i.e., Islamic Monotheism or this Qur'an or Jihaad against polytheists) has come and Baatil (Falsehood, i.e., Satan or polytheism, etc.) has vanished. Surely! Baatil is ever bound to vanish.” (Qur'an 17: 81)

﴿ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴾ (٤٩)

“Say (O Muhammad ﷺ): “The truth (the Qur'an and Allah's Inspiration) has come, and Al-Baatil [falsehood - Iblis (Satan)] can neither create anything nor resurrect (anything).” (Qur'an 34: 49)

He struck an idol, and it fell on its face, and then another idol, and it too fell on its face, a process that continued until all of the idols were broken. Then on the inside of the K'abah the Prophet ﷺ saw pictures and statues; he ﷺ gave the command, and they were all effaced and broken respectively. He ﷺ waited outside, refusing to enter until the job of removing the pictures was completed. As for one of the pictures, the polytheists claimed that it was a representation of Ibraaheem ؑ and Ismaa'eel ؑ with *Al-Azlaam* in their hands. *Al-Azlaam* were used like lots; the lot that was drawn would decide which course of action people would take regarding a given matter; one lot would have written on it, 'Do'; another would have written on it, 'Don't do'; and yet

another would have nothing written on it. If someone wasn't sure whether he should go on a journey or not, he would draw lots with the *Al-Azlaam* and would base his decision upon which lot was drawn. Upon seeing the picture, the Prophet ﷺ said, "May Allah fight them, they (the polytheists) indeed knew that neither of them (neither Ibraaheem nor Ismaa'eel) ever drew lots with them (with *Al-Azlaam*)."^[1]

The Prophet ﷺ then entered the Ka'bah, said, 'Allah is the Greatest,' in each of its corners, and prayed. Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ entered the Ka'bah with Usaamah ؓ, Bilaal ؓ, and 'Uthmaan ibn Talhah ؓ, and then closed its door. The Prophet ﷺ remained inside for a while, and so Ibn 'Umar ؓ later asked Bilaal ؓ about what the Messenger of Allah ﷺ had done while he ﷺ was inside of the Ka'bah. Bilaal ؓ said that the Prophet ﷺ placed two pillars to his left, one to his right, and three to his back, and then prayed.^[2] At the time, the Ka'bah was supported by six pillars, so Bilaal ؓ was trying to explain where the Prophet ﷺ stood to pray while he ﷺ was inside of the Ka'bah.

The keys of the Ka'bah were with 'Uthmaan ibn Talhah before he embraced Islam; in fact, they had remained among his clan for generations. With the conquering of Makkah, 'Alee ibn Abee Taalib ؓ, a member of the Prophet's clan, Banu Haashim, wanted to be given the keys of the Ka'bah. But the Prophet ﷺ, upon exiting from the inside of the Ka'bah, gave them back to 'Uthmaan ibn Talhah ؓ instead, saying, "Today is a day of piety, faithfulness, and loyalty."^[3]

One day during the Makkan phase of his biography, the Prophet

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4288); chapter, "Where the Prophet ﷺ Planted the Banner on the Day of the Conquest."

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/61,62) and to *Saheeh Muslim*, chapter, "It Being Recommended to Enter the Ka'bah for the Pilgrim and for the non-Pilgrim, Praying Inside of It, and Supplicating in All of Its Corners."

^[3] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/61) and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

ﷺ had asked 'Uthmaan ibn Talhah for the keys to the Ka'bah. 'Uthmaan then answered with harsh and mean words. Therefore, on the Day of the Makkah Conquest, 'Uthmaan ﷺ could little expect that the Prophet ﷺ would entrust the keys of the Ka'bah to him. So when the Prophet ﷺ said to him, "O 'Uthmaan, perhaps you see that this key is in my hand today and that I may give it to whomsoever I please," 'Uthmaan ibn Talhah ﷺ responded, "Indeed the Quraish have today been destroyed and humiliated." The Prophet ﷺ said, "Nay, today the Quraish has become prosperous and strong." These words had a truly profound impact on 'Uthmaan ﷺ, who became instilled with hope and a sense that, yes, the situation of the Quraish was not deteriorating but improving for the better. The Messenger of Allah ﷺ presented the keys to him and said, "Take your key, O 'Uthmaan, for today is a day of piety, faithfulness, and loyalty. Take it perpetually as a time-honoured thing; no one will take it from you (from your clan, from your descendants) except for an unjust wrongdoer."^[1]

The Prophet ﷺ didn't want to take exclusive possession of the keys to the Ka'bah; no, he ﷺ didn't even want someone from the children of Haashim to take them. Many among the children of Haashim asked for them, first to exact revenge on 'Uthmaan's clan for opposing Islam for so many years, and second to achieve honour, distinction, and authority for their clan; yet that is not what the Prophet ﷺ wanted. He ﷺ instead wanted to be loyal and faithful even to those who had plotted against him in the past.^[2]

^[1] Refer to *Al-Maghaazee* (2/838) and to *Majma' Az-Zawaa'id* by Al-Haithamee (the Book of *Hajj*), chapter, "Regarding Makkah, the *Aadhaan*, Covering the Ka'bah, and Other Matters." At-Tabaraanee also related this narration in *Al-Kabeer* and *Al-Awsat*; however, one of the narrators of the *Hadeeth* was 'Abdullah ibn Al-Muammal. Ibn Hibbaan declared him to be authentic, adding that, "He sometimes makes mistakes." Ibn Mu'een declared him to be authentic in a *Hadeeth*, while another group of scholars declared him to be weak.

^[2] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 401).

Next came a moment that was profoundly inspiring to most and terrifying to the few who still resisted embracing Islam. At the behest of the Prophet ﷺ, Bilaal ؓ climbed on top of the Ka'bah and made the *Aadhaan* (i.e., the call for prayer). No sooner did Bilaal ؓ call out the first words of the *Aadhaan*, than everyone in Makkah became silent, listening attentively to his words, and feeling captivated, as if it were all a dream. Bilaal's words cast terror into the hearts of those who still opposed Islam, and they gave others cause to reflect; the former, faced with the echo of the *Aadhaan*, could do nothing but turn their backs and run away; and as for the latter, many among them embraced Islam.

More than eight years earlier, Bilaal's voice could only be heard as a whisper, as he ؓ continued to repeat under circumstances of severe torture, "One (i.e., there is only one True God: None has the right to be worshipped but Allah)! One! One!" On the Day of the Makkah Conquest, his voice was much louder than a whisper; it was the only voice that could be heard throughout Makkah as it reverberated throughout the city with the words, "Allah is the Greatest! Allah is the Greatest! I bear witness that none has the right to be worshipped but Allah. I bear witness that Muhammad is indeed the Messenger of Allah ﷺ..."

The Announcement Of A Universal Pardon (With A Few Exceptions)

For twenty years or so, the people of Makkah, especially its leaders, caused nothing but hardships for the Prophet ﷺ. They persecuted him while he ﷺ was in Makkah, and they waged war against him after he ﷺ migrated to Al-Madeenah. On the Day of the Makkah Conquest, the Prophet ﷺ had with him ten-thousand soldiers; with a simple command from the Prophet ﷺ, those soldiers could have, without much difficulty, killed all of Makkah's men, seized all of their property, and taken all of their women as captives. It was that simple, but something profoundly different happened: he ﷺ forgave them all (except for a few of them). While the people of the Quraish were gathered near the Ka'bah, awaiting judgment

regarding what should be done with them, the Messenger of Allah ﷺ said, "What do you think I will do with you?" They said, "You will do well by us, for you are a noble and generous brother, and a noble and generous nephew." He ﷺ said, "No reproach upon you this day; may Allah forgive you."^[1]

What, therefore, was the punishment of the Quraish? Nothing. Their lives were spared; their property and homes remained in their possession; no tax was imposed upon them. In short, they were not treated like the inhabitants of other conquered cities. This is because of the holiness and inviolability of their city. Based on what happened, the majority of scholars, both from the past and present, maintain that it is prohibited to sell land in Makkah and to rent out its houses; instead, its people can live in the space they need, and whatever is left over is for pilgrims and temporary visitors to Makkah who go there for worship. Other scholars, however, argue that it is permissible to sell land in Makkah and to rent out its houses; their proofs are strong, whereas the proofs of the proponents of the former view are weak and mainly comprise of narrations whose chains are disconnected.

Some People's Blood is Made Lawful

In dealings among human beings, mercy has its limits; if it goes beyond those limits, it can no longer be described as mercy, but as weakness, which is why the Prophet ﷺ did not forgive everyone. So yes, there were some exceptions to the universal pardon – somewhere between thirteen and nineteen people. The Prophet ﷺ ordered that they be killed upon sight, even if they were to be found clinging to the covering of the Ka'bah. Their crimes against Allah ﷻ and His Messenger ﷺ were too great, and it was feared that, in the aftermath of the conquest, they would sow dissension among the people in an attempt to undermine security in the

^[1] Related by Ibn Al-Jawzee in *Al-Wafaa*, by way of Ibn Abee Ad-Dunyaa; the narration, however, is weak to a certain extent. Also, refer to *Al-Mujtama' Al-Madane* by Al-'Umaree (pg. 179). And refer as well to *Takhreej Ahaadeeth Al-Aihyaa* by Al-Haafiz Al-'Iraaqee.

region.^[1] By gathering information from various reports, Al-Haafiz ibn Hajar (may Allah have mercy on him) put together their names in a single list that consisted of the following names: 'Abdul-'Uzzah ibn Khatal; two of his female singers who would attempt to insult the Prophet ﷺ in their songs; 'Abdullah ibn Sa'd ibn Abee Sarh; 'Ikrimah ibn Abee Jahl; Al-Huwairath ibn Naqeed; Maqees ibn Subaabah; Habbaar ibn Al-Aswad; and Saarah, a freed slave of the Banu 'Abdul-Muttalib tribe. Abu Ma'shar added Al-Haarith ibn Tulaatil Al-Khuzaa'ee to that list, and Al-Haakim added three others to it: Ka'ab ibn Zuhair, Wahshee ibn Harb, and Hind bint 'Utbah.^[2] Of these, some were actually killed; but others among them embraced Islam and repented for their past misdeeds; the people of the latter group were forgiven by the Prophet ﷺ and afterwards lived fruitful lives as good Muslims.^[3]

The Prophet's Speech on the Morning of the Conquest, and the People of Makkah Embrace Islam

On the morning of the Makkah Conquest, the Prophet ﷺ heard some disturbing news: his allies from the Khuzaa'ah tribe attacked and killed a polytheist from the Hudhail tribe in what turned out to be a revenge killing. The Prophet ﷺ became angry, stood up before the people in order to deliver a speech, and said, "O people, on the day He created the heavens and the earth, Allah made Makkah sacrosanct, and it shall remain sacrosanct by the divine decree of Allah until the Day of Resurrection. It is therefore not lawful for anyone who believes in Allah and the Last Day to spill blood in it, nor to cut one of its trees; such was not lawful for anyone before me, and such is not lawful for anyone after me. It has become lawful for me only during this hour, out of anger against its people. That hour having passed, it has now returned

^[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/451) and to *Taammulaat Fis-Seerah* (pg. 262).

^[2] *Fathul-Baaree*, the explanation of *Hadeeth* number: 4280.

^[3] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/451).

to its inviolability of yesterday. So let the present one among you convey this to the one who is absent. And whosoever says to you, 'Verily, the Messenger of Allah fought in it (in Makkah),' say (to him): 'Verily, Allah made it (fighting in Makkah) lawful for His Messenger, and He did not make it lawful for you. O people of Khuzaa'ah, raise your hands from killing.... As for the person you killed, I will indeed pay the blood money for his death. But whosoever kills after the time of me standing before you now, then the family of the murdered may choose between the best of two options (whatever they deem best): If they want, the murderer may be brought forward (for execution). And if they want, they can accept blood money for his murder (i.e., for the murder of their relative).'"^[1]

The universal pardon and the eventual pardon of those who were at first deemed lawful targets led to an extremely desirable result: out of their own volition, the men and women of Makkah, both the free people and the slaves among them, entered into the fold of Islam. Once they were pardoned, the people of Makkah were left to decide their faith, and they chose to enter into the fold of Islam. With the people of Makkah under the banner of Islam, others came to embrace Islam in throngs. The blessing was complete, and thankfulness to Allah ﷻ was in order:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُمْ كَانَ تَوَّابًا ③ ﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)

Men and women, the old and the young - they all pledged their

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/451); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Description of His Entry Into Makkah."

Islam to the Prophet ﷺ. The Prophet ﷺ sat down for them on Mount As-Safaa and had them make their pledges to him – pledges of obeying Allah ﷻ and His Messenger ﷺ to the utmost of their ability.

Mujaashai' ibn Mas'ood ؓ brought his brother, Mujaalid ؓ, and said to the Messenger of Allah ﷺ, "I have brought my brother to you so that you can accept his pledge to perform *Hijrah* (migration to Al-Madeenah)." But since the inhabitants of Makkah embraced Islam, there no longer remained any need for anyone to perform *Hijrah* from Makkah to Al-Madeenah, which is why the Prophet ﷺ responded, "The people of *Hijrah* (i.e., those who have migrated in the past) have taken exclusively for themselves that which is involved with it (i.e., the rewards of performing *Hijrah*)." Mujaashai' ؓ asked, "Then upon which matters will you take a pledge from him?" The Prophet ﷺ said, "I will take from him a pledge upon (the matters of) Islam, *Eemaan* (faith), and *Jihaad*."^[1]

Imam Bukhaaree (may Allah have mercy on him) related that the Messenger of Allah ﷺ said on the Day of the Makkah Conquest, "There is no *Hijrah* (migration – here referring in particular to the migration from Makkah to Al-Madeenah) after the Conquest (of Makkah); but there is still *Jihaad* and intention (i.e., there are still two good and valid reasons for one to leave one's homeland: to perform *Jihaad* and to leave based on a good intention, such as when one is fleeing from oppression in a land of disbelief and wants to move to a land wherein he can safely practice Islam). So when you are called upon to perform *Jihaad*, answer that call and go out (to perform it)."^[2]

One needs to understand this *Hadeeth* based on its context; its correct meaning is that, after the conquest of Makkah, there no longer remained any reason to migrate from Makkah to Al-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4305) and *Ahmad* in his *Musnad* (the *Musnad* of Jaabir ibn 'Abdullah ؓ).

^[2] *Saheeh Bukhaaree* and *Saheeh Muslim*. *Muslim* related it in the chapter, "The Pledge of Islam that was Made (by Many) After the Conquest of Islam" And *Bukhaaree* related it in the Book of *Al-Maghaazee* and *As-Siyyar*, *Hadeeth* number: 2783.

Madeenah. Islam became a powerful and stable force in Arabia, and people rushed to embrace Islam in crowds. That is not to say, however, that *Hijrah* as a general practice came to an end. For the *Hijrah* that involves migrating from a land of disbelief to a land of Islam, or from a land wherein one cannot practice Islam to a land wherein one can freely and openly practice Islam, remains a part of Islam's teachings and will continue to do so until the Day of Resurrection. *Hijrah* for Muslims may on occasion be compulsory, and it may on occasion be recommended – it all depends on the circumstances. That being said, *Hijrah* in general is not equal in status to the *Hijrah* that was performed by the Prophet's Companions ﷺ from Makkah to Al-Madeenah. The same, in fact, can be said about other acts of worship: *Jihaad*, for instance, is legislated until the Day of Resurrection, but *Jihaad* performed after the Makkah Conquest is not equal to the *Jihaad* performed before it. Those that performed *Jihaad* prior to the Makkah Conquest are of higher ranking and their rewards are greater. Allah ﷻ said:

﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي
مَنْكُم مَّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّتِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ
بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَّ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾﴾

“And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do.” (Qur’an 57: 10)

When the Messenger of Allah ﷺ was finished accepting pledges from men, he ﷺ began to accept them from women. Among the women was Hind bint ‘Utbah ﷺ; she tried to conceal her identity, fearing that the Prophet ﷺ would see her and recognize her. She ﷺ had good reason to be afraid, for it was well known what she had done to Hamzah ﷺ after the Battle of Uhud. The women pledged

not to associate partners with Allah in worship, not to steal, not to fornicate or commit adultery, not to kill their children, not to bring forth a falsehood that they fabricated..., and not to disobey a command to do good. When the Prophet ﷺ said, "And not to steal," Hind ؓ said, "O Messenger of Allah, verily, Abu Sufyaan is a miserly man: he does not give me that which is enough for me and my children. So will I be sinning if I take something from his wealth without his knowing about it?" The Prophet ﷺ said, "Take from his wealth that which is sufficient for you and your children, based on *Ma'roof* (i.e., based on customs; or in other words, based on what is deemed sufficient as per the customs and norms of society)." And when the Prophet ﷺ said, "And not to fornicate or commit adultery," Hind ؓ said, "And does a free woman fornicate and commit adultery!" Such was the chaste nature of the Arab woman: for even when she was a polytheist, Hind ؓ was not able to imagine that a free woman would engage in illegal sexual intercourse. When Hind ؓ asked questions, she gave her identity away. Upon recognizing her voice, the Messenger of Allah ﷺ said, "You are indeed Hind bint 'Utbah?" She ؓ said, "Yes, so forgive me for what has happened in the past, and may Allah then forgive you." Hind ؓ was then pardoned by the Messenger of Allah ﷺ.

It is important to note that the Messenger of Allah ﷺ did not shake the hands of the women from whom he ؓ accepted pledges; in fact, he ؓ never shook or touched the hands of women who were not his immediate relatives (*Mahaarim*) or wives. Both in *Saheeh Bukhaaree* and *Saheeh Muslim* it is related that 'Aishah ؓ said, "No, by Allah, the hand of the Messenger of Allah ﷺ never touched the hand of a woman." According to the wording of one particular narration, she ؓ said, "He ؓ would take their pledges with words (only)."^[1]

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/319); to Muhammad ﷺ by Muhammad Ridaa (Chapter, "The Pledge"); to *Saheeh Bukhaaree*, chapter, "When a Polytheist or Christian Woman Embraces Islam and is Married to a *Dhimmee* (a non-Muslim who lives in a Muslim country by agreement) or a *Harbee* (one who is from a people who are at war with Muslims); and to *Saheeh Muslim*, the Book of *Al-Imaarah*, chapter, "The Manner in Which a Pledge is Taken from a Woman."

Khaalid Ibn Al-Waleed ﷺ Is Sent To The Banu Jadheemah Tribe

The Messenger of Allah ﷺ sent Khaalid ibn Al-Waleed ﷺ to the Banu Jadheemah tribe and instructed him to invite its people to Islam. This mission took place in the month of Shawwaal, in the year 8 H, prior to the Hunain Expedition. Khaalid ﷺ had with him men from Banu Saleem, Mudlaj, the *Ansaar*, and the *Muhaajiroon*; in total, his unit consisted of three-hundred and fifty men.

When the people of Banu Jadheemah saw the approaching army, and more particularly, when they saw that Khaalid ﷺ was leading it, they took to their weapons. Khaalid ﷺ said, "Put down your weapons, for indeed, the people (i.e., the Quraish and many others) have embraced Islam."

One of the men of Banu Jadheemah, whose name was Jahdar, stood up and said, "Woe upon you, O people of Banu Jadheemah; he is indeed Khaalid! By Allah, the only thing that will follow our laying down of our weapons is imprisonment; and the only things that will follow that will be the striking of our necks. By Allah, I will never lay down my weapons." His people continued to try to calm him down until he was left with no choice but to lay down his weapons.

Khaalid ﷺ then ordered for their hands to be tied behind their backs; this command having been carried out, he ﷺ once again invited them to Islam. They did not properly say, "We have embraced Islam"; instead, they said, "We have changed our religion. We have changed our religion." Khaalid ﷺ began to kill some of them; meanwhile, some of the Muslim soldiers objected vehemently to Khaalid's actions. Khaalid ﷺ then placed each prisoner under the custody of one of his men; one day later, Khaalid ﷺ ordered for each Muslim to kill his prisoner. Some of the Muslims obeyed Khaalid's order; other, such 'Abdullah ibn 'Umar ﷺ, refused to carry out his order. The latter group, upon returning to the Messenger of Allah ﷺ, informed him about what had happened. The Messenger of Allah ﷺ became angry, raised

his hands towards the sky, and said, "O Allah, I do indeed absolve myself of what Khaalid did!"^[1]

An argument broke out between Khaalid ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ regarding the topic of what was done to some of the tribesmen of Banu Jadheemah, and harsh words were spoken between the two. 'Abdur-Rahmaan ؓ feared that Khaalid ؓ was motivated by the desire to exact revenge on behalf of his uncle Al-Faakaih ibn Al-Mugheerah, who was killed by Jadheemah during the pre-Islamic days of ignorance. Perhaps this was the argument that was referred to in *Saheeh Muslim* and other *Hadeeth* compilations, in a narration which states the following: There was some tension between Khaalid ibn Al-Waleed ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ, and as a result, Khaalid ؓ swore at 'Abdur-Rahmaan ؓ. And the Messenger of Allah ﷺ then said, "Do not curse anyone from my Companions; for indeed, were one of you to spend the like of (i.e., the weight of) (Mount) Uhud in charity, it would not be equal to the *Mudd* (two handfuls) of what one of them gives, nor half that amount."^[2]

The Messenger of Allah ﷺ sent 'Alee ؓ to pay blood money for the men of Banu Jadheemah who were killed; he ﷺ even gave more than the normal amount in order to console the people of Banu Jadheemah for their dead relatives.^[3] Khaalid ؓ acted based on what he thought was right; he performed *Ijtihad*, which is to say that he tried to do what was right based on the knowledge that was available to him, and his *Ijtihad* turned out to be wrong. When a qualified person performs *Ijtihad*, he gets two rewards if he is correct, and one if he is wrong; and Khaalid ؓ was qualified, since he ؓ was the appointed leader of the unit. That he ؓ performed a

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/463) and to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Prophet ﷺ Sends Khaalid ibn Al-Waleed ؓ to Banu Jadheemah."

^[2] Refer to *As-Seerah An-Nabawiyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 579) and to *Saheeh Bukhaaree*, chapter, "The Prophet's Saying: 'Had I Taken a *Khaleel*'"

^[3] The chain of this narration is weak to a certain extent; refer to *As-Seerah An-Nabawiyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 579).

valid, albeit incorrect, *Ijtihad* is proven by the fact that the Prophet ﷺ did not punish him for his actions.^[1]

Destroying The Houses of Idols

Although the idols of Makkah were destroyed, the job of destroying idols in Arabia was far from completed. Scattered throughout Arabia were temples that were built for specific idols, at least one of which was the very same idol that was worshipped by the people of Noah. Since the Prophet's goal was to rid all of Arabia of polytheism – and, for that matter, to rid the entire world of polytheism – the destruction of all idols was a must, especially considering the fact that the Muslims were now strong enough to destroy those idols uncontested.

1) Khaalid ibn Al-Waleed ؓ is Sent to Destroy Al-'Uzzah

Led by Khaalid ibn Al-Waleed ؓ, a unit consisting of thirty horsemen set out to destroy the idol that was most revered by the Quraish and all Arabs – Al-'Uzzah. When the unit reached Al-'Uzzah in the region of Nakhlah, Khaalid ؓ destroyed both the idol and the structure that held it, all the while repeating the words: "Disbelief in you, and no glory to you. Verily, I see that Allah has humiliated you."^[2]

With their mission seemingly completed, Khaalid ؓ and his men returned to the Messenger of Allah ﷺ and reported to him their success. He ﷺ said to Khaalid ؓ, "Did you see anything (else)?" Khaalid ؓ said, "No."^[3] The Prophet ﷺ said, "Return, for indeed, you have not done anything."^[4] Somehow, Khaalid ؓ

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 579).

^[2] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyah* (pg. 282); to *Majma' Az-Zawaa'id*, by Al-Haithamee, *The Book of Al-Maghaazee Was-Siyyar*, chapter, "The Battle of the (Makkah) Conquest"; and to *Majma' At-Tabaraanee Al-Kabeer*.

^[3] Refer to *Al-Maghaazee* (2/874).

^[4] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyah* (pg. 282); and to *Majma' Az-Zawaa'id* by Al-Haithamee, *The Book of Al-Maghaazee Was-Siyyar*, chapter, "The Battle of the Makkah Conquest." And *At-Tabaraanee* related it; however, one of the narrators is Yahyaa ibn Al-Mundhir, who is weak.

had not completed his mission, and he ﷺ was at once eager to find out what he had missed out on and angry with himself for having failed the first time around.

Upon returning to the former site of the Al-'Uzzah idol, Khaalid ﷺ was seen by Al-'Uzzah's custodians, who, upon recognizing him, ran away to a nearby mountain, all the while screaming, "O 'Uzzah, drive him mad. O 'Uzzah, make him blind in one eye." Much to Khaalid's surprise, he was then met by a naked woman, whose hair was disheveled, and who was pouring dirt over her head. Khaalid ﷺ approached her and killed her with a single blow of his sword. He ﷺ then returned to the Messenger of Allah ﷺ and informed him about the completion of his mission. And confirming that Khaalid ﷺ had indeed completed the mission this time around, the Prophet ﷺ said to him, "That indeed was Al-'Uzzah."

2) Sa'd ibn Zaid Al-Ash-halee ﷺ is Sent to Manaat

Mana'at was an idol that was located along the shore of the red sea, near a place called Qadeed, which was situated somewhere between Makkah and Al-Madeenah; and Qadeed was part of a region known as *Al-Mushallal*. Mana'at was previously worshipped by the Aus, the Khazraj (before they embraced Islam), the Ghassaan, and other tribes as well. The people that worshipped Mana'at would go to it in order to inaugurate their pilgrimage to Makkah. To distinguish it from other idols, to show their love and adoration of it, and to glorify it, they would not perform circuits between As-Safaa and Al-Marwah. It was the way of their forefathers: whoever inaugurated his pilgrimage from Mana'at would not walk circuits between As-Safaa and Al-Marwah.^[1] And this remained their custom until they embraced Islam. When they later went with the Prophet ﷺ in order to perform *Hajj*, they mentioned their old custom to the Prophet ﷺ, and Allah ﷻ then revealed the following Verse:

^[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyah* (pg. 286).

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾ (١٥٨)

“Verily! As-Safaa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawaaf) between them (As-Safaa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.” (Qur’an 2: 158)

As we discussed in the first chapter of this work, the first person who introduced idols such as Manaaf into Arabia was ‘Amr ibn Luhai Al-Khuzaa’ee,^[1] who was alive many generations before the advent of Islam. After the passing of many years, when Makkah was conquered, the Prophet ﷺ sent a man to go to Manaaf. Ironically, that man, Sa’d ibn Zaid Al-Ashhalee ؓ, was from the people who used to worship Manaaf. Sa’d’s unit consisted of twenty horsemen, and their mission was clear and simple: to completely destroy Manaaf.^[2]

When Sa’d ؓ and his men reached their intended destination, they were met by Manaaf’s custodian, who asked, “What is it that you want?” “The destruction of Manaaf,” Sa’d ؓ said, matter-of-factly. The custodian said, “Go ahead.” Sa’d ؓ approached the idol, and a naked black woman came out to him. Her hair was disheveled, she was saying evil words, and she was beating her chest.^[3] The custodian, with an air of complete confidence, called out to her, “Manaaf, take care of these men who are disobedient to you.” But his words and her appearance had no impact whatsoever on Sa’d ؓ, who approached her and killed her with a single blow of his sword. He ؓ and his Companions ؓ then made their way to the actual idol of Manaaf and destroyed it, after

[1] Refer to *As-Saraayah Wal-Bu’ooth An-Nabawiyyah* (pg. 287).

[2] Refer to *At-Tabaqaat* (2/146).

[3] Refer to *At-Tabaqaat* (2/146).

which they returned to the Messenger of Allah ﷺ.^[1]

3) 'Amr ibn Al-'Aas ؓ is Sent to Suwaa'

Allah ﷻ said about the people of Noah:

﴿وَقَالُوا لَا نَذَرُنَّ آلِهَتَكُمْ وَلَا نَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

﴿٢٣﴾

"And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa, nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols).'" (Qur'an 71: 23)

One of the very same idols that is mentioned in this Verse and that was worshipped by the people of Noah later became the idol of the Hudhail tribe.^[2] For generations, the people of Hudhail worshipped it, glorified it, and even performed pilgrimage to it.^[3] This all changed after the conquest of Makkah, when the people of Hudhail, among many other crowds of people, entered into the fold of Islam. Nonetheless, the actual idol of Suwaa' needed to be destroyed, and to achieve that aim, the Prophet ﷺ dispatched a unit that was headed by 'Amr ibn Al-'Aas ؓ.

'Amr ؓ later recounted what then took place: "When we reached it (Suwaa'), its caretaker was there, and he asked us, 'What do you want?' I said, 'The Messenger of Allah ordered me to destroy it.' He said, 'You will not be able to do that.' I asked, 'And why is that?' He said, 'Because you will be prevented from doing so.' I said, 'Even until this moment you are upon falsehood! Woe upon

^[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 288). Its author, Dr. Buraikak Al-'Umaree said, "From the perspective of the *Hadeeth* sciences, this narration is weak; nonetheless, from a historical point of view, one can be comfortable with it since the compilers of *Hadeeth* books mention that the Messenger of Allah ﷺ sent certain units to destroy idols in the Arabian Peninsula. And one should not say that Manaaf was an exception; that was not possible, for it was one of the most popular of idols in the Peninsula."

^[2] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 292).

^[3] Refer to *Subulur-Rashaad* by Ash-Shamee (6/303).

you! Does it hear? Or can it see?' I approached the idol and broke it (into pieces), and I gave a command to my Companions, and they destroyed the edifice that was constructed for it, though they found nothing inside. I then said to the custodian, 'Now what do you think?' He replied, 'I indeed submit to Allah.'"^[1] This and other similar missions marked the end of idol-worship in the Arabian Peninsula.

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/870) and to Muhammad ﷺ by Muhammad Ridaa, chapter, "The Unit of 'Amr ibn Al-'Aas ؓ to Suwaa'."

Lessons And Morals

The Tafseer (Explanation, Meanings) Of Chapter An-Nasr, And The Fact That It Signaled The Death Of The Messenger Of Allah ﷺ

'Aishah ؓ said, "The Messenger of Allah ﷺ would frequently say, 'How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him.' I said, 'O Messenger of Allah, I see that you are frequently saying: How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him.' He ﷺ said, 'My Lord informed me that I would see a sign among my nation and that when I would see it, I should frequently say: How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him. And I have indeed seen that sign:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③ ﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah), and you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)^[1]

^[1] Saheeh Muslim, the Book of prayer, chapter, "What is Said During the Bowing and Prostrating Positions of the Prayer (1/351).

Commenting on these Verses, Imam Al-Qurtubee (may Allah have mercy on him) said, "This refers to when Makkah was conquered and the Arabs said, 'Lo! Muhammad has come out victorious over the people of the inviolable city, the very same people that Allah had protected from the people of the elephant (Abraha and his army). Therefore, you (i.e., you Arabs) have not the power to overcome him (i.e., the Prophet ﷺ).' They then came, nation after nation (i.e., tribe after tribe) to embrace Islam in crowds." According to one account, the Arabs would say to one another before the Conquest of Makkah: "Leave him (i.e., the Prophet ﷺ) to fight it out with his people. For indeed, if he comes out victorious over them, then he ﷺ is a truthful Prophet." Then when the people of the Quraish were defeated, many tribes came to announce their entry into the fold of Islam.

In another regard, chapter *An-Nasr* is considered to be the farewell Chapter of the Qur'an - it has actually been called "The Farewell Chapter" - for it announced, or at least alluded to, the imminent death of the Prophet ﷺ.^[1] Ibn 'Abbaas ؓ related that 'Umar ؓ used to take him to gatherings that the venerable fighters of Badr ؓ would attend. Some of them were bothered by the fact that 'Umar ؓ would bring along with him someone who was so young. One day, they ؓ said to 'Umar ؓ, "Why do you bring him to us, when we have children just like him (that we can bring as well)?" 'Umar ؓ wanted to prove Ibn 'Abbaas's worth and, notwithstanding his young age, his profound understanding of the religion. So one day, 'Umar ؓ brought Ibn 'Abbaas ؓ along with him to their gathering, and he ؓ asked everyone that was present, "What do you say about the saying of Allah:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُمْ كَانَ تَوَّابًا ③ ﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah), and you see

^[1] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Ghazawaat Ar-Rasool ﷺ* (2/572).

that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives?."

Some of them remained silent, giving no response, while others among them said, "(In this Chapter) we are ordered to praise Allah and to ask for His Forgiveness when we are helped and are granted victory." Then, in front of everyone, 'Umar ؓ said to Ibn 'Abbaas ؓ, "Is that what you say (i.e., think), O Ibn 'Abbaas?" 'Abdullah ibn 'Abbaas ؓ replied, "No," probably being too shy to say anything else without first being asked. So 'Umar ؓ asked him, "Then what do you say?" 'Abdullah ibn 'Abbaas ؓ said, "It is the death of the Messenger of Allah ﷺ that Allah is informing him about. Allah ﷻ said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝١﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)."

That is as if to say: That is the sign of your (imminent) death..." 'Umar ؓ said to Ibn 'Abbaas ؓ, "What I know from this (Chapter) does not go beyond what you have just said."^[1]

Sayyid Qutub mentioned an interesting point in regard to the Verse:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝١﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)."

Victory here is defined very precisely: It is when "the Help of Allah (comes to you)." Victory here is not described as being something that the Prophet ﷺ or his Companions ؓ had any control over; it was not up to them to decide the time and the place for victory; instead, victory came from Allah ﷻ only; it was

^[1] Saheeh Bukhaaree, the Book of Al-Maghaazee (4294).

enough for them that Allah ﷻ allowed for victory to occur at their hands, but that, and nothing more, was their share in the victory that Allah ﷻ blessed them with. This, to be sure, was a profound lesson in humility that Allah ﷻ was instilling into the minds of the believers.

Stories Of Individuals Who Finally Came Around And Embraced Islam

1) Suhail ibn ‘Amr ﷺ

When the Messenger of Allah ﷺ defeated the Quraish, people within Makkah reacted in different ways. After initially taking refuge in their homes, most people later came out and heard the Prophet ﷺ address Makkah’s inhabitants and announce the universal pardon that he ﷺ was granting them all. Suhail ibn ‘Amr was among the minority - those who had been so much in the forefront in the war against Islam that being forgiven by the Prophet ﷺ was, in their minds, highly unlikely. So no sooner did Suhail hear about the Prophet’s entry into Makkah than he raced to his home, entered it, and locked the front door.

Suhail did not, however, give up hope altogether; he sent his son out, giving him the following instructions: “Go and ask Muhammad ﷺ to give me a guarantee of safety, for I fear that I will otherwise be killed.” From Suhail’s perspective, he had very good reason to be afraid; as his son went out, he began to contemplate all of the things he had done in Quraish’s war against the Prophet ﷺ. For one thing, he fought on the side of the Quraish at Badr and Uhud; in fact, every time the Quraish went out to fight against the Muslims, he was present among them. And at Al-Hudaibiyyah, it was Suhail who had agreed to the terms of the Al-Hudaibiyyah Treaty with the Prophet ﷺ, and he had certainly said some objectionable and offensive things to the Prophet ﷺ on that day.

While Suhail was left alone to think about his predicament, his son, ‘Abdullah, was with the Prophet ﷺ and said to him, “O

Messenger of Allah, will you guarantee his safety?" The Prophet ﷺ said, "Yes, he is safe by the guarantee of Allah, so let him come out!" The Prophet ﷺ then said to the Companions ﷺ that were gathered around him, "Whoever meets Suhail ibn 'Amr must not (even) look at him with a sharp (and angry) stare, so let him come out.... Indeed, Suhail possesses both nobility and a sound mind; someone like him should not be ignorant of Islam..."

'Abdullah ibn Suhail ﷺ came home with the good news. And while he did not respond by announcing his entry into the fold of Islam, Suhail did say about the Prophet ﷺ, "By Allah, both when young and old, he has always remained righteous and faithful." As for accepting Islam, Suhail remained undecided for a while. He was still a polytheist when he went out with the Prophet ﷺ to Hunain, but then he ﷺ finally embraced Islam at a place called Al-Jai'raanah.^[1]

The Prophet's character impressed both followers and enemies alike. Even while he was still a polytheist, Suhail could not help but acknowledge the Prophet's wonderful character, saying about him, "By Allah, both when young and old, he has always remained righteous and faithful." True, it took long for Suhail to become a Muslim, but once he ﷺ did do so, he began immediately to make up for what he had missed out on in the past – and the way he did that was to perform many good deeds. Az-Zubair ibn Bakkaar said, "Afterwards (i.e., after he embraced Islam) Suhail prayed, fasted, and gave charity frequently. He ﷺ even went out with his group to Ash-Sham in order to fight in the way of Allah. And it is said that he would fast and pray during the night so much that his face turned pale; and he ﷺ would cry a great deal when he ﷺ would hear the Qur'an being recited; also on the Day of Al-Yarmook, he was the leader of *Kirdoos* (a battalion that consisted of many, many people)."^[2]

^[1] Refer to *Maghaazee Al-Waaqidee* (2/846, 847) and to *Al-Mustadrak* by Al-Haakim (3/381).

^[2] Refer to *Siyyah 'Alaam An-Nubalaa* (2/195).

2) Safwaan ibn Umayyah ﷺ

Like Suhail ibn 'Amr ﷺ, Safwaan ibn Umayyah feared that he would be killed upon sight; but unlike Suhail, Safwaan was completely bereft of hope. He ran away from Makkah until he reached Ash-Shu'aibah, a port that was situated near Jeddah and that was often used by the inhabitants of Makkah. His plan seemed to be that he wanted to kill himself rather than be killed at the hands of the Muslims, and perhaps that explains why he took no one with him except for his servant, Yasaar.

Safwaan saw a person coming behind him from the distance, and he could not believe that someone had actually pursued him so far outside of Makkah. Whoever it was, thought Safwaan, he was certainly closing in for the kill.

"Woe upon you!" Safwaan said to Yasaar. "Go and see who it is." Yasaar soon told him that it was 'Umair ibn Wahb ﷺ that was approaching. Safwaan said, "What shall I do to 'Umair? By Allah, he has come only because he wants to kill me. Muhammad has indeed come out victorious over me."

When the two men were face to face, Umayyah said, "O 'Umair, is it not enough what you have already done to me? You have made me take the burden of your debts and of your family, and now you want to come and kill me!"

"O Abu Wahb (i.e., Safwaan)," said 'Umair ﷺ, "May I be held ransom for you! I have come to you from the most righteous of people and the kindest and most faithful of people towards his relatives."

'Umair ﷺ had come not to kill Safwaan, but to save him, and to give him a chance to return to Makkah under the guaranteed protection of the Messenger of Allah ﷺ. For prior to leaving Makkah, 'Umair ﷺ had said to the Messenger of Allah ﷺ, "O Messenger of Allah, the chief of my people has taken to flight with the intention of casting himself into the sea. He feared that you would not guarantee his safety. May my mother and father be held ransom for you!" The Messenger of Allah ﷺ had answered

him, "I have indeed guaranteed for him his safety." And that is what had prompted 'Umair ؓ to leave Makkah and to go after Safwaan.

"Verily, the Messenger of Allah has guaranteed for you your safety," 'Umair ؓ said to Safwaan.

"No, by Allah," Safwaan said, "I will not go back with you until you bring me a sign that I will recognize." 'Umair ؓ returned to the Messenger of Allah ﷺ and said, "O Messenger of Allah, I went to Safwaan and found out that he was running away with the intention of killing himself. I told him about your guarantee of safety, and he said, 'I will not go back with you until you bring me a sign that I will recognize.'" The Messenger of Allah ﷺ said, "Take my turban."

'Umair ؓ departed immediately with the turban and upon reaching Safwaan, he ؓ said, "O Abu Wahb, I have indeed come to you from the best of people, the kindest and most faithful of people to his relatives, the most righteous of people, and the most forbearing of people. His honour is your honour, his strength is your strength, and his dominion is your dominion; he is the son of your mother and father (i.e., you have the same forefathers, and you are from the same tribe). Within yourself, (try to) remember Allah (and, in the process, come to a realization of the truth)."

"I fear that I will be killed," said Safwaan.

"He has invited you to enter into the fold of Islam. If you are pleased with that, then fine; otherwise, he will give you a period of two months to decide. (And do not worry, for) he is the most faithful and righteous of people." 'Umair ؓ then mentioned the turban, saying that it was the one that the Prophet ﷺ had attired himself with on the day of the Makkah Conquest, and asking whether he would recognize it. Safwaan replied, "Yes, take it out." 'Umair ؓ complied, and Safwaan said, "Yes, that is it!"

No longer requiring any coaxing, Safwaan returned to Makkah. His arrival there coincided with the congregational 'Asr prayer

that was being performed in the *Masjid*. Seeing everyone praying, Safwaan asked Umayyah ﷺ how prayers they performed every day, and Umayyah ﷺ answered, "Five prayers."

"And does Muhammad ﷺ lead them in prayer?" Safwaan asked.

"Yes," replied Umayyah ﷺ. As soon as the Prophet ﷺ said, "*Assalaamu 'Alaikum Wa Rahmatullah*," signaling the end of the prayer, Safwaan called out, "O Muhammad, verily 'Umair ibn Wahb came to be with your robe (which the Prophet ﷺ had used as a turban) and claimed that you invited me to come to you. He said that, if I am pleased with matter (i.e., if I decide to embrace Islam), then that is fine; otherwise, you will give me two months to decide."

"Descend (from your riding animal), O Abu Wahb," the Prophet ﷺ said.

"No, by Allah, not until you make the matter clear to me," said Safwaan.

"Rather, you will be given a period of four months to decide," the Prophet ﷺ said, upon which Safwaan descended from his riding animal.

Later on the Messenger of Allah ﷺ went out towards the Hawaazin tribe on an important expedition; Safwaan, who was still a disbeliever, decided to go out with him and to see what would happen. Before departing from Makkah, the Prophet ﷺ asked Safwaan to loan him his weapons. "Do I have a choice in the matter? Or am I being forced to give them up?" asked Safwaan. The Prophet ﷺ made it clear to him that it was only a loan, which would be later returned to him, and Safwaan then agreed to lend him one-hundred suits of armour.

Safwaan witnessed the expeditions to both Hunain and At-Taaif; later, when the Prophet ﷺ returned to Al-Jai'raanah, Safwaan ibn Umayyah was with him and was amazed at the huge quantities of war spoils that they had been amassed by the Muslim army. Safwaan began to stare at one particular mountain pass that was filled with livestock. While Safwaan was thus staring in

amazement, the Prophet ﷺ looked at him closely and said, "O Abu Wahb, do you have a liking for this mountain pass?" Safwaan replied, "Yes." The Prophet ﷺ said, "It and all that is in it is yours." At that moment, Safwaan said, "Only the soul of a Prophet would be content to give away so much in this manner. I bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger." So right then and there, he ﷻ embraced Islam.^[1]

From the time the Prophet ﷺ entered Makkah, he ﷺ tried to attract Safwaan ibn Umayyah to Islam, first by guaranteeing his safety, then by giving him four months to decide what he wanted to do, and finally by giving him a gift that no common person - and by common, I mean someone who is not a Prophet - would ever give away. The Prophet ﷺ first gave him one-hundred camels, which he ﷺ also gave to a number of Quraish's chieftains; and after that, he ﷺ gave him an entire mountain pass full of camels and sheep, at which point Safwaan ﷻ said, "Only the soul of a Prophet would be content to give away so much in this manner." Safwaan ﷻ embraced Islam on the spot and later described what was going on in his mind at the time: "By Allah, the Messenger of Allah ﷺ gave me what he gave me at a time when he was the most hated person to me, and then he ﷺ continued to give me until he became the most beloved of people to me."^[2]

3) 'Ikrimah ibn Abee Jahl ﷻ

After the death of his father, Abu Jahl, 'Ikrimah continued where his father had left off and assumed a leadership role among the Quraish in their war against the Prophet ﷺ; in fact, 'Ikrimah became consumed with one purpose and one purpose only: to avenge the death of his father by destroying the Prophet ﷺ and his Companions ﷺ. It is no wonder, therefore, that the universal

^[1] Refer to *Maghaazee Al-Waaqidee* (2/853-855) and to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "The Battle of the (Makkah) Conquest."

^[2] *Saheeh Muslim*, the Book of Virtues, *Hadeeth* number: 2313.

pardon bestowed after the Makkah conquest did not apply to 'Ikrimah; no, he was a wanted man and was to be killed upon sight, even if he were to be found hanging on to the curtain of the Ka'bah.

'Ikrimah knew where he stood, and so he ran away towards Yemen; meanwhile, back in Makkah, his wife, Umm Hakeem, went to the Prophet ﷺ and said, "O Messenger of Allah, 'Ikrimah has ran away from you and has went to Yemen. He feared that you would kill him, so guarantee for him his safety." The Messenger of Allah ﷺ said, "He is safe (to return)."

Umm Hakeem ؓ had no idea how far her husband had gotten, but she ؓ was determined to catch up to him and give him the good news. So taking along with her a Roman slave that belonged to her, Umm Hakeem ؓ went out to search for her husband. On the way, however, her servant tried to seduce her and take advantage of her; in order to buy some time, she promised to soon satisfy his wants, but she made it clear that he would have to wait. His evil desire was never satisfied, for she ؓ was able to save herself from him when she reached a district in 'Akk and called out to its people for help. They apprehended her servant and tied him up, and she ؓ bravely continued onwards towards her destination.

By the time Umm Hakeem ؓ caught up to 'Ikrimah, he was on one of the shores of Tihaamah; in fact, he was already on a boat and was ready to set sail. One of the men on his boat said to him, "Save yourself!" "What should I say (or do)?" asked 'Ikrimah. The man said, "Say: None has the right to be worshipped but Allah." 'Ikrimah said, "It is only from those words that I am running away!"

It was while the two men were having this discussion that Umm Hakeem ؓ arrived. She pleaded with 'Ikrimah not to leave, saying, "O cousin, I have come to you from the best of people, the most faithful of people, and the kindest and most generous of people towards his relatives. Do not destroy yourself!" He stopped, thus allowing her to reach him. She ؓ then said, "I have

indeed obtained a guarantee of safety for you from Muhammad, the Messenger of Allah ﷺ."

"You did that?" 'Ikrimah asked.

"Yes," she replied. "I spoke to him and he guaranteed your safety." 'Ikrimah decided to return with her, and he asked her, "What happened with your Roman servant?" She told him what happened, and he became so angry that he went to the imprisoned servant and killed him. It should be duly noted that 'Ikrimah had not as of then embraced Islam.

As 'Ikrimah was approaching Makkah, the Messenger of Allah ﷺ said to his Companions ؓ, "'Ikrimah ibn Abee Jahl is coming to you as a believer and a *Muhaajir* (one who migrates for the sake of Allah ﷻ), so do not curse his father. For indeed, a curse made against the dead only serves to harm the living, while it does not reach the dead."

A striking aspect of this story is that, when 'Ikrimah wanted to engage in sexual relations with his wife, she refused, saying, "You are indeed a disbeliever, and I am a Muslim." He responded, "That which prevents you from coming to me must indeed be a matter of great import."

Later, upon seeing 'Ikrimah approaching, the Prophet ﷺ leaped towards him, outwardly showing how happy he was to see him. The Messenger of Allah ﷺ sat down, but 'Ikrimah remained standing; and his wife, covered in a veil, was present as well.

"O Muhammad," 'Ikrimah began, "she told me that you have indeed guaranteed my safety."

"She spoke the truth," the Prophet ﷺ said. "You are safe."

"O Muhammad, what is it that you invite (me) to do?"

"I invite you to bear witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah, to establish the prayer, to pay *Zakaat*...", and he ﷺ continued to mention the deeds that are required of a Muslim.

"By Allah," 'Ikrimah said, "You invite only to the truth and to that which is good and beautiful. By Allah, even before you

invited people (to the truth), you were the most truthful among us in speech, and the most faithful and righteous among us." He ﷺ then said, "Verily, I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed His Slave and Messenger." The Prophet ﷺ was greatly pleased by 'Ikrimah's entry into the fold of Islam.

'Ikrimah ﷺ then asked, "O Messenger of Allah, teach me the best thing that I can say." The Prophet ﷺ said, "Say: I bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger."

"Then what?" 'Ikrimah asked.

The Messenger of Allah ﷺ said, "Say: I make Allah bear witness, and I make those who are present bear witness that I am a Muslim, a *Muhaajir* (one who migrates for the sake of Allah), and a *Mujaahid* (one who struggles for the cause of Allah)." 'Ikrimah ﷺ immediately obeyed the Prophet ﷺ and said those words.

The Messenger of Allah ﷺ said, "You will not ask me for anything that I would give to someone, except that I will give it to you." 'Ikrimah ﷺ said, "Then I ask you to ask Allah to forgive me for every time I showed enmity towards you, for every journey I took to oppose you, for every time I met you (in battle), and for every (false) word I said to your face or behind your back." The Messenger of Allah ﷺ said, "O Allah, forgive him for every time he showed enmity towards me and for every journey he took to a place with the intention of extinguishing Your Light. And forgive him for attacking my honour, both when he did so to my face and when he did so behind my back."

"I am pleased, O Messenger of Allah," 'Ikrimah ﷺ said. "Whatever I used to spend in order to hinder people from following the way of Allah, I will spend twice as much in the way of Allah. And whatever effort I spent to fight against the way of Allah, I will expend twice that amount in the way of Allah." He ﷺ remained true to his word, taking part in important battles and fighting bravely in them; and he ﷺ continued to remain an ideal Muslim soldier until he ﷺ achieved martyrdom during the Battle of Al-Yarmook.

To be sure, it is Allah ﷻ Who guided 'Ikrimah ؓ to Islam; after that, much of the credit goes to the Prophet ﷺ, who attracted 'Ikrimah ؓ to Islam with his kindness, gentleness, and wonderful character. But we must not forget Umm Hakeem ؓ, who undertook a dangerous and long journey for her husband, in an attempt to save him from disbelief and bring him into the light of Islam. She ؓ took many risks in that journey, and she almost fell victim to the evildoing of her servant, but with her courage and strong resolve, she ؓ not only managed to save herself from his grip, but also was able to reach her husband in time, just before he was about to depart on a boat and leave Arabia perhaps forever. She ؓ also showed her sincere and strong faith when she ؓ refused to engage in sexual relations with her husband, giving the excuse that she ؓ was a Muslim and he was a disbeliever; or in other words, she was pure, and he was impure. Her refusal inspired him and imbued him with the feeling that Islam was truly a wonderful religion. That is when 'Ikrimah began to think sincerely about Islam, and then the rest of his journey towards Islam was accomplished during his meeting with the Messenger of Allah ﷺ.

'Ikrimah's immediate transformation could not have been more complete. And he ؓ proved his sincerity when, upon being offered anything he wanted, he ؓ did not ask for any worldly riches, but instead asked for forgiveness for his past sins. He ؓ then swore to spend a great deal in the way of Allah and to fight with all of his energy for the cause of Allah. To make an oath is one thing, and then to fulfill it is an altogether different matter. As for 'Ikrimah ؓ, he fulfilled his oath by becoming one of the bravest Muslim fighters during the apostate wars and then during the conquests of Ash-Sham. During the last years of his life, 'Ikrimah ؓ gave his all – his energy, efforts, resources, and wealth – for the cause of Islam, and was finally rewarded with martyrdom during the Battle of Al-Yarmook.^[1] May Allah be pleased with him and with all of the Prophet's Companions ؓ.

^[1] Refer to *At-Taareekh Al-Islaamee* (7/223, 224, 225).

4) Abu Bakr's Father

Asmaa bint Abu Bakr As-Siddeeq ﷺ said, "When the Messenger of Allah ﷺ entered Makkah and went inside of the *Masjid*, Abu Bakr ﷺ came, accompanying and guiding his very aged father. Upon seeing them approaching, the Prophet ﷺ said, "Should you not have left the *Shaikh* (the old man) in his home, so that it could be me who goes to him there?" Abu Bakr ﷺ said, "O Messenger of Allah, he has a greater duty to walk to you than you have to walk to him." Abu Bakr's father, Abu Quhaafah, was seated before the Prophet ﷺ, who passed his hand over his chest and said, "Embrace Islam." Abu Quhaafah ﷺ embraced Islam, and it is related that the Messenger of Allah ﷺ congratulated Abu Bakr ﷺ for his father's entry into the fold of Islam.^[1] It is also related that, when the Prophet ﷺ saw that Abu Quhaafah's head was extremely white (so much so that it was likened to a plant that was known for its whiteness), he ﷺ ordered for his hair to be dyed to another colour, but not to black.^[2]

Honouring and respected the elderly is a part of Islam's teachings, and the Prophet ﷺ showed us that when he ﷺ expressed his disapproval of Abu Bakr's father being brought to him, saying that he ﷺ should have been given the opportunity to go to him. And the Prophet ﷺ said in a *Hadeeth*, "He who does not respect to our elderly ones and does not show mercy to our young ones, is not from us."^[3] In yet another *Hadeeth*, the Prophet ﷺ said, "Verily, respecting the elderly Muslim is from the glorification of Allah ﷻ."^[4]

[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 577).

[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/54,55); to the *Musnad* of Ahmad, to the *Hadeeth* of Asmaa bint Abu Bakr; and to *At-Tabaraanee* in his *Mo'jam Al-Kabeer* – the narrators of his account of this *Hadeeth*, Al-Haithamee said, are all trustworthy.

[3] Refer to *Sunan At-Tirmidhee*, the Book of Piety, chapter 15; and to the *Musnad* of Ahmad, to the beginning of the *Musnad* of 'Abdullah ibn 'Amr ibn Al-'Aas ﷺ.

[4] Refer to *Sunan Abu Daawood*, the Book of Manners, chapter 20.

5) Fudaalah ibn ‘Umair ؓ

The Makkah conquest itself did nothing to change the heart of Fudaalah ibn ‘Umair ibn Al-Mulawwaih Al-Laithee; if anything, it made his heart harder. In the year of the Makkah Conquest, Fudaalah intended to kill the Prophet ﷺ and planned to carry out that intention while the Prophet ﷺ was performing *Tawaaf* (circuits) around the Ka’bah.

When the time came to execute his plan, Fudaalah inched closer to the Prophet ﷺ in order to kill him, but the Messenger of Allah ﷺ sensed his presence and said, “Is that Fudaalah?”

“Yes, I am Fadaalah, O Messenger of Allah.”

“What were you just telling yourself?” the Prophet ﷺ asked, indicating that, through revelation, he learned of Fudaalah’s plan.

“Nothing,” said Fudaalah. “I was simply remembering Allah.” The Prophet ﷺ laughed and said, “Ask Allah to forgive you,” after which he placed his hand over his chest. Fudaalah’s heart suddenly became calm, and he ؓ later said, “By Allah, no sooner did he raise his hand from my chest than he became the most beloved of Allah’s created beings to me.”^[1]

“Are You Trying To Talk Me Out Of Applying One Of The Punishments Of Allah?”

By entering Makkah with Usamah ؓ riding behind him, the Prophet ﷺ was sending a message to Quraish’s elite: Islam was a religion of justice and equality. But class distinctions were such an integral part of pre-Islamic Arab society that a more direct lesson was also required. The Prophet ﷺ imparted that lesson when a woman of noble lineage stole someone’s wealth and was caught. This incident occurred shortly after the Makkah Conquest.

The ruling for stealing is clear: If it is established that a person

^[1] Refer to *At-Taareekh Al-Islaamee* (7/213) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, to the chapter titled, “The Islam of Fudaalah.”

steals more than a specific amount of money (the specific amount is determined by the *Shariah*), the Muslim authority, be it a judge or a governor, has to order for that person's hand to be cut off.

The family of the woman who stole wanted to save her from the punishment she had earned, and so they looked for someone to intercede on her behalf. Everyone agreed on Usaamah ibn Zaid ؓ, since he was so close to the Messenger of Allah ﷺ and could perhaps convince him to overlook their relative's crime. Usaamah ؓ reluctantly accepted to intercede on the woman's behalf, but when he ؓ brought up the topic, the Prophet ﷺ became angry, to the degree that the colour of his face clearly changed.

As soon as it was evening time, the Prophet ﷺ stood up before the people to deliver a sermon. He ﷺ began by praising and glorifying Allah ﷻ, after which he ﷺ said: "To proceed: The people (of other nations) were destroyed before you only because of the following reason: If a nobleman among them stole, they would leave him alone. And if a weak person among them stole, they would apply the decreed punishment upon him. By the One Who has the soul of Muhammad in His Hand, were Faatimah bint Muhammad to steal, I would cut off her hand." The Prophet ﷺ then gave the command, and the woman's hand was cut off. Afterwards, she repented sincerely and got married. 'Aishah ؓ said about her, "She would come to me afterwards, and I would mention her needs to the Messenger of Allah ﷺ."^[1]

As should now be plain to the reader, just because the Muslims were busy with military conquests did not mean that their spiritual training at the hands of the Prophet ﷺ came to an end. To the contrary, the Prophet ﷺ continued to train them, teach them, and cultivate their manners. Training was especially required regarding customs and traditions that were hard to

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4304) and *Saheeh Muslim*, chapter, "Cutting the Hand of the Nobleman and of Anyone Else, and the Prohibition of Trying to Intercede Regarding Islamically Legislated Punishments."

break. The people of the Quraish were so long accustomed to class distinctions that equality was a completely foreign concept to them, a concept, nonetheless, that they had to come to terms with in all aspects of life, but particularly regarding the application of Islam's laws.

“O Umm Haanee, We Grant Protection To Whomsoever You Grant Protection”

Umm Haanee bint Abu Taalib ؓ said, “When the Messenger of Allah ﷺ descended upon the uppermost part of Makkah, two men from the relatives of my husband took to flight and came running to me; they were both from the Banu Makhzoom clan.” She ؓ was married to Hubairah ibn Wahb, a man from the Banu Makhzoom clan. She ؓ went on to say, “My brother, ‘Alee ibn Abee Taalib, entered upon me and said, ‘By Allah, I will kill both of them.’ I closed the door of my house with them on the inside (thus preventing my brother from entering and killing them). I then went to the Messenger of Allah ﷺ, who at the time was at the uppermost part of Makkah.”

When she ؓ reached him there, he was busy taking a bath, and his daughter Faatimah ؓ was holding up his garment, so that no one could see him. The Prophet ﷺ went on to pray eight (voluntary) units of prayer, for it was morning time, after which he ﷺ went to Umm Haanee ؓ and said, “Welcome, O Umm Haanee. What has brought you here?” She ؓ told him about the two men and about what ‘Alee ؓ wanted to do to them. The Prophet ﷺ then said, “We grant protection to whomsoever you granted protection, and we guarantee safety to whomsoever you guaranteed safety, so, no, he (i.e., ‘Alee ؓ) may not kill them.”^[1]

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/59,60); to *Saheeh As-Seerah* (pg. 527); to *Saheeh Bukhaaree*, chapter, “Guarantees of Protection and Safety Offered by Women”; and to *Saheeh Muslim*, the Book of *Jihaad*, chapter, “The Guarantee of Safety that is Offered by a Woman.”

“It Is Not Befitting For A Prophet To Have Deceptive Eyes”

After ‘Abdullah ibn Sa’d ibn Abee As-Sarh ؓ embraced Islam, he was charged with the noble task of writing down certain parts of revelation; afterwards, however, he apostatized and continued to reside in Makkah until the year of the Makkah Conquest. When the Messenger of Allah ﷺ entered Makkah and issued a universal pardon to its inhabitants, ‘Abdullah ibn Sa’d was among the few to whom the universal pardon did not apply. The Prophet ﷺ ordered that he, and others like him, be killed upon sight, even if he were to be found clinging to the Ka’bah.

Naturally, ‘Abdullah ibn Sa’d went into hiding and then went to the Muslim who could best help him and who was most likely to sympathize with him. And so he went to ‘Uthmaan ؓ, for the two of them were brothers through breastfeeding (i.e., the same woman breastfed both of them).

‘Uthmaan ؓ took ‘Abdullah ibn Sa’d to the Messenger of Allah ﷺ and asked that he be given a guarantee of safety. The Messenger of Allah ﷺ remained silent for a long time, and then finally answered, “Yes.” After ‘Abdullah and ‘Uthmaan ؓ left, the Messenger of Allah ﷺ said to those who were seated around him, “Was there not a sensible man among you who, upon seeing me remain silent, should have killed him.” They said, “O Messenger of Allah, would that you had made a signal to us.” He ﷺ said, “Verily, a Prophet does not kill by way of a signal.” And according to another narration, he ﷺ said, “Verily, it is not befitting for a Prophet to have deceptive eyes.”^[1] ‘Deceptive eyes’ here refers to when a person says one thing, but, using his eyes, signals something altogether different to only some of the people who are with him.

Ibn Hishaam said, “‘Abdullah ibn Sa’d ؓ afterwards became a

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah*, pg. 527; and to *Sunan An-Nasaaee*, the Book of the Prohibition of Blood, chapter, “The (Islamic) Ruling Regarding the Apostate.”

good Muslim; 'Umar ؓ (during his caliphate) appointed him to some (important) government jobs, as did 'Uthmaan after him."^[1] And Ibn Katheer said about 'Abdullah ibn Sa'd ؓ, "He died in the position of prostration during the morning prayer or in his house after the completion of the prayer."^[2]

"I Will Live Among You And Die Among You"

Having entered Makkah, the Prophet ﷺ later went to Mount *As-Safaa* and climbed it, so that he could have a clear view of the Ka'bah. He ﷺ then began to remember Allah ﷻ and supplicate to him; meanwhile, the *Ansaar*, the native inhabitants of Al-Madeenah, were underneath him, at the base of the mountain. They wanted the Prophet ﷺ all for themselves, but they feared that their want in this regard was not going to be satisfied; they were afraid that the Prophet ﷺ longed to stay in his hometown among his relatives and that he ﷺ would take up residence there, instead of returning with them to Al-Madeenah. They said to one another, "As for this man (i.e., the Prophet ﷺ), he is overcome with a desire for his hometown and with mercy and compassion for his fellow clansmen." Abu Hurairah ؓ, who was present when this was happening, recounted that revelation then descended to the Prophet ﷺ. It was obvious to everyone when revelation descended to the Prophet ﷺ - obvious because of the change that he ﷺ would undergo during a session of revelation - and so the *Ansaar* were shy and did not look up at him until it stopped descending. When that particular session of revelation came to an end, the Prophet ﷺ said, "O people of the *Ansaar*, you said (to one another): 'As for this man, he is overcome with a desire for his hometown and with mercy and compassion for his fellow clansmen?'"

They said, "We did say that, O Messenger of Allah."

"What is my name then?" the Prophet ﷺ said. "Indeed, I am the

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/58).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/296).

slave of Allah and His Messenger. I migrated to Allah and to you (the *Ansaar*). I will live among you and die among you." They all went to him, crying and saying, "By Allah, we said what we said only because we were miserly regarding Allah and His Messenger (i.e., we wanted you all to ourselves)." The Messenger of Allah ﷺ said, "Then, indeed, Allah and His Messenger know you to be truthful and forgive you."^[1]

'Abdullah Ibn Az-Zab'aree ﷺ, The Poet Of The Quraish

As long as the war between the Quraish and the Muslims lasted, 'Abdullah ibn Az-Zab'aree As-Sahmee and Hassaan ibn Thaabit ؓ were arch-enemies, in that each of them was the chief poet of his people. Over the years, 'Abdullah ibn Az-Zab'aree composed many vile and despicable poems about Islam, Muslims, and the Prophet ﷺ. So when the Muslims entered Makkah as victors, 'Abdullah ibn Az-Zab'aree of course did not stay, but instead fled to Najraan. But even there he had not completely escaped from the wrath of his enemies. Poems that Hassaan ؓ composed about him traveled by word of mouth all the way to Najraan. In those poems, Hassaan ؓ mocked him for being a coward and for fleeing from Makkah; in one particular poem, Hassaan ؓ invoked Allah ﷻ to inflict 'Abdullah ibn Az-Zab'aree with a humiliating existence in this life and a severe punishment in the Hereafter.

Those poems were conveyed to 'Abdullah ibn Az-Zab'aree, but they did not have a negative impact on him; instead, Allah ﷻ wanted for good to befall him, and he himself was busy thinking about and contemplating important questions about the purpose of his life. He soon resolved to enter into the fold of Islam. Having made up his mind, he travelled to Makkah, went directly to the

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 529); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; to *As-Seerah An-Nabawiyah* by Ibn Hishaam; to *Kanzul-'Ummaal* by Al-Muttaqee A-Hindee.

Messenger of Allah ﷺ, and announced his entry into the fold of Islam. He ﷺ asked the Messenger of Allah ﷺ to invoke Allah ﷻ to forgive him for all of his past transgressions against Islam, and the Messenger of Allah ﷺ responded with the words: "Verily, Islam erases that which comes before it (in terms of sins)."^[1] The Messenger of Allah ﷺ asked 'Abdullah ibn Az-Zab'aree ﷺ to come closer, made him feel welcome, and even bestowed upon him a robe as a gift.

As a rule, a punishment should fit the crime; it is equally true that one's atonement should match one's sins. So, for example, because Khaalid ibn Al-Waleed spent his entire previous life fighting bravely on the battlefield against Muslims, he ﷺ dedicated the rest of his life to fighting bravely on the battlefield alongside Muslims, to promote the cause of Islam. 'Abdullah ibn Az-Zab'aree ﷺ atoned for his sins in the same spirit: As a disbeliever, he would compose many poems to vilify and mock the Prophet ﷺ and his Companions ﷺ. Once he became a Muslim, he dedicated his life to the opposite cause; in fact, history books agree that he wrote many beautiful poems in which he ﷺ praised the Prophet ﷺ and asked forgiveness for his past mistakes. Ibn 'Abdul-Barr (may Allah have mercy on him) said, "Ibn Az-Zab'aree composed many poems of praise for the Prophet ﷺ, poems that expiated for the ones he had previously composed as a disbeliever."^[2]

More than anything, 'Abdullah ibn Az-Zab'aree's story is an important lesson about guidance: As long as one is alive, it is not too late to repent. No one can be written off as unalterable disbeliever, just as no one can be assumed to be a believer for life. It is the last deed in one's life that counts most, which is why one should continue to invoke Allah ﷻ for guidance and firmness upon Islam until one leaves this world for the Hereafter. Ibn Katheer (may Allah have mercy on him) said, "'Abdullah ibn Az-Zab'aree was one of the greatest enemies of Islam; he was among

^[1] Refer to *Al-Maghaazee* (2/848).

^[2] Refer to *Al-Istee'aab* by Ibn 'Abdul-Barr (2/310).

a group of poets who used their talents and abilities to mock Muslims. Then Allah ﷻ bestowed upon him the guidance he needed to see to error of his past ways, to repent, to return to Islam, and to defend Islam and promote its cause.”^[1]

Some Rulings Of Jurisprudence That Can Be Derived From The Events Of The Makkah Conquest

- 1) It is permissible to fast during Ramadan when one is a traveller. It was Ramadan when the Messenger of Allah ﷺ departed from Al-Madeenah for the Makkah Conquest. He ﷺ led his army from Al-Madeenah to Kudaid, and he ﷺ stopped there to break his fast.^[2]
- 2) The Prophet ﷺ would customarily perform the *Duhaa* prayer, a voluntary prayer that is performed in the morning. He performed eight short units of the *Duhaa* prayer on one of the days of the Makkah Conquest. Since he ﷺ did not neglect to perform them on a day during which he ﷺ was so preoccupied with other matters, a group of scholars concluded that performing the *Duhaa* prayer is a stressed *Sunnah* (*Sunnah Muakkadah*).^[3]
- 3) The four-unit prayer is shortened for a traveller; many proofs confirm this ruling, and one such proof is the fact that the Prophet ﷺ shortened his prayer for the nineteen days that he ﷺ stayed in Makkah after conquering it.^[4]
- 4) Once Makkah became conquered, *Al-Mut'ah* marriage became forbidden once and for all. In an *Al-Mut'ah* marriage contract, a husband and wife agree to remain married to each other for a pre-determined period of time; when that period elapses, they no longer remain husband and wife unto one another. The

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/308).

^[2] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 574).

^[3] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 574).

^[4] Refer to *Al-Mujtama' Al-Madane* (pg. 185).

Prophet ﷺ permitted *Al-Mut'ah* marriages to take place during three days of the Makkah conquest, after which he declared the practice to be forbidden until the end of time.^[1] Imam An-Nawawee^[2] (may Allah have mercy on him) was of the view that *Al-Mut'ah* was permitted twice and forbidden twice – permitted before the Battle of Khaibar and then prohibited on the Day of the Battle of Khaibar; and again permitted on the Day of the Makkah Conquest, and then prohibited for a second and final time after that. Imam Ibn Al-Qayyim^[3] disagreed, arguing that *Al-Mut'ah* was not prohibited on the Day of the Battle of Khaibar but was prohibited only on the Day of the Makkah Conquest. He spoke at length on the topic while he was discussing the rulings of jurisprudence that are derived from the Battle of Khaibar and the Battle of the Makkah Conquest. In one sense, in the sense that affects us, their disagreement is only academic and has no practical ramification, since they, as well as all scholars for that matter, agree that after the conquest of Makkah, *Al-Mut'ah* was declared forbidden until the end of time.^[4]

- 5) In one's will or final testament, one may bequeath no more than one-third of one's wealth to non-inheriting individuals; the rest is divided according to rules that are outlined in the Qur'an and *Sunnah*. This ruling was clarified during the period of the Makkah conquest, when Sa'd ibn Abee Waqqaas ؓ fell ill while he was staying in Makkah. He ؓ asked the Prophet ﷺ if he could bequeath much of his wealth to charitable causes, and the Prophet ﷺ told him that he was not allowed to bequeath more than one-third of his wealth; the rest belonged to his inheriting relatives.^[5]

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 575).

^[2] Refer to *Sharh Muslim* (9/181).

^[3] Refer to *Zaad Al-Ma'aad* (3/343-345 and 459-464).

^[4] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah*, pg. 575.

^[5] Refer to *Al-Mujtama' Al-Madaneeh*, by Al-'Umaree, pg. 186; and to *Sunan At-Tirmidhee* (3/291).

Some Of The Consequences Of The Makkah Conquest

- 1) Prior to the conquest of Makkah, the polytheists controlled much of the areas that surrounded Makkah, which included places like Hunain and At-Taaif. But after the Prophet ﷺ entered Makkah, the tribe that had defended polytheism and polytheists more so than any other tribe entered into the fold of Islam; this left the Prophet ﷺ with a clear opportunity to put an end to polytheism in Hunain, At-Taaif, and other places as well. So from a military perspective, the Conquest of Makkah meant even further expansion for the Muslim nation.
- 2) With Makkah conquered, there remained no doubt whatsoever about the fact that the Muslims were the strongest force in all of the Arabian Peninsula.
- 3) A sweeping change took place throughout society in Makkah. And to help its people during the period of transition, the Prophet ﷺ appointed Mu'aadh ibn Jabal ؓ to stay in Makkah after he ﷺ himself departed from it and returned to Al-Madeenah. It was Mu'aadh's job to lead the people in prayer and to teach them about their religion. Furthermore, the Prophet ﷺ appointed 'Attaab ibn Aseed ؓ as governor of Makkah. His job was to rule over the people by the laws of Allah's Book, to help the weak get their rights, and to stand up for the wronged against those who wronged them.^[1]
- 4) Arabs were in awe of the Quraish; they honoured them for being inhabitants of the inviolable city of Makkah. They even felt that the Quraish were divinely protected and that no one could overcome them, a lesson that was learned the hard way by Abraha and his army. But Arabs were disillusioned of the notions of glory and grandeur that they had about the Quraish, and they came to realize that Islam is the religion that Allah ﷻ is pleased with for His servants. And as a result, they entered

^[1] Refer to *Ta'ammulaat Fee Seerah Ar-Rasool* ﷺ, pg. 266.

into the fold of Islam in crowds.^[1]

- 5) The believers, who had sacrificed so much over the years, witnessed Allah's promise of victory come true. It was a victory that was culminated by the scene of Bilaal ؓ climbing onto the roof of the Ka'bah and making the call to prayer, for it was the very same Bilaal ؓ who years earlier was tortured almost to the point of death and who repeatedly said to his torturers, "One! One!" thus signifying the Oneness of Allah ﷻ. Bilaal ؓ standing on the roof of the Ka'bah signified the completeness of the favour and victory with which Allah ﷻ blessed the believers.

^[1] Refer to *Ta'ammulaat Fee Seerah Ar-Rasool*, pg. 267.



The Battles Of Hunain And At-Taaif (8 H)





The Battles Of Hunain And At-Taaif (8 H)

Its Causes And Events

When the Prophet ﷺ conquered Makkah and when the people of the Quraish embraced Islam, alarm bells began to ring within the ranks of the Hawaazin and Thaqeef tribes. Their leaders said, "Muhammad is now free to fight us, so let us attack him before he attacks us." Thus the matter was decided upon, and it was agreed that Maalik ibn 'Auf An-Nasree should lead their allied army. The Hawaazin, the Thaqeef, and Banu Hilaal took part in the alliance; the Ka'ab and Kilaab clans from the Hawaazin tribe did not.

Everyone in the army was pleased that Duraid ibn As-Simah was with them. Duraid was somewhat of a legend in the region; he was a man who was revered both for his bravery and skill in battle and for his wisdom and sound judgment. The only problem was that he was an extremely old man, which meant that he could be of use only as an advisor to the army. And from the outset, Duraid had valuable advice to offer, though it was not heeded by the leadership of the army. Maalik ibn 'Auf decided to ride out with their women, children, and wealth following the rear of the army. Duraid asked him why he would do such a thing, and Maalik responded, "I wanted to place behind every man his family and his wealth, so that he will fight to defend them."

"By Allah, you are nothing more than a shepherd of sheep!"

Duraïd exclaimed. "When a defeated man is forced to flee, can anything stop him from running away? If the battle goes your way, all that will benefit you will be a man with his sword and spear (and not women and children in the rear of the army). And if the battle does not go your way but against you, you will have left your family and your wealth exposed (to the enemy)." Maalik, however, was unconvinced and did not pay heed to his advice.^[1]

The Most Important Events That Took Place During The Battle Of Hunain

The Muslim army set out for Hunain on the fifth of Shawwaal, and they reached Hunain on the tenth of Shawwaal.^[2] The Prophet ﷺ appointed 'Attaab ibn Usaïd ؓ as the governor of Makkah during his absence.

The Muslim army consisted of twelve-thousand soldiers; the opposing army was twice (or more) as large. When some of those who had just recently embraced Islam saw how many men were with the Muslim army, they said, "Today we will not lose for a lack of numbers," a statement that exemplified the feeling of over-confidence that had crept in the souls of some of them.^[3]

The Sound Military Strategy Of Maalik Ibn 'Auf

The leader of the Hawaazin and Thaqeef alliance, Maalik ibn 'Auf, took a number of steps to ensure victory for his army; among those steps are the following:

1) Boosting the Morale of His Troops

In a speech he delivered to his troops, Maalik tried to raise their spirits and make them feel confident about the upcoming battle.

^[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/467); and to *As-Seerah An-Nabawiyyah* by Ibn Hishtaam (4/88).

^[2] Refer to *Tabaqaat Ibn Sa'd* (2/150).

^[3] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/497).

He said to them, "Verily, prior to this occasion, Muhammad has never fought a real battle; up until now, he has had the luxury of facing inexperienced soldiers, soldiers who have no knowledge about the art of warfare. It is for that reason that he is granted victory over them."^[1]

2) Bringing Along the Families and Wealth of the Soldiers to the Battlefield

Bringing along women to the battlefield was a strategy that was employed by the Quraish during the Battle of Uhud. Maalik ibn 'Auf went a few steps further, ordering for the wives, children, and wealth of the soldiers to be brought along for the expedition. He wanted his soldiers to see, as the battle was going on, what they were fighting for. This, he felt, would make them fight more bravely and would prevent them from fleeing from the battlefield. Anas ibn Maalik ؓ said, "We conquered Makkah, and then we attacked Hunain. The polytheists came with the best row formation that I have ever seen. The horsemen were lined up (in the front); after that, the soldiers were lined up; behind them, the women were lined up; and behind them, even the sheep were lined up; and after the sheep, the camels were lined up"^[2]

3) Unsheathing Swords and Breaking Scabbards

It was a tradition among Arabs to break the scabbards of their swords prior to the commencement of fighting. When a soldier broke his scabbard, it was as if he was announcing that he would continue fighting until either he died or victory was granted to his army. With that symbolic meaning in mind, Maalik said to his soldiers, "When you see the enemy, break the scabbards of your swords, and attack them with a unified strike, (with so much harmony that it is) as if you are all a single man."^[3]

^[1] Refer to *Maghaazee Al-Waaqidee* (3/893).

^[2] *Saheeh Muslim*, the Book of Zakaat, chapter, "Giving to Some in Order to Attract them (to Islam)"; *Hadeeth* number: 136.

^[3] Refer to *Mujma' Az-Zawaa'id* (6/179,180).

4) Concealing Units of Men for an Ambush

Maalik was at an advantage since he knew the terrain of the battlefield better than his enemies did. He decided to use the terrain and natural landscape of the battlefield to the advantage of his army. Having consulted Duraid ibn As-Simah about the matter, he concealed units of men along the side of the road, so that they could ambush the Muslims as they passed by. The coordinated ambushes were a success and would have led to the destruction of the Muslim army had it not been for Allah's help and care for His believing slaves.

5) Taking the Initiative in the Battle

Victory, more often than not, is achieved by the army that takes the initiative by attacking first. That is why Maalik decided to attack first, and his strategy paid off dividends, at least during the early stages of the battle. But then, by the Grace and Mercy of Allah, and then because of the steadfastness that the Prophet ﷺ showed on the battlefield, the tables were quickly turned and the Muslims came out victorious over their enemies.

6) Weakening the Morale of the Enemy

Maalik knew that he had to instill fear into the hearts of his enemy if he was going to have a chance of overcoming them in battle. It is for this reason that he placed tens of thousands of camels in the rear of his army and ordered women to ride them. From a distance, one could not tell that they were women on the camels, and so one would naturally have assumed that they were soldiers. This gave the impression that Maalik's army consisted of approximately one-hundred thousand fighters, when that was not really the case.^[1]

^[1] Refer to *Ghazwah Hunain* by Shaikh Muhammad Ahmad Baashmeel (pgs. 128-131).

Steps The Messenger Of Allah ﷺ Took To Achieve Victory Over Maalik's Army

1) Sending 'Abdullah ibn Hadrad Al-Aslamee ؓ out as a Scout Towards Enemy Territory

At the behest of the Prophet ﷺ, 'Abdullah ibn Hadrad Al-Aslamee ؓ went out to spy on the enemy; he spent a day or two on his mission, and then he hastily returned to the Prophet ﷺ and informed him about what he had seen; sadly, however, he was negligent in fulfilling his duties. He ؓ did not penetrate deep enough into enemy territory to find out about the ambushes that were being prepared for the Muslims.

The Muslims had no idea about the planned ambush, and they walked right into the trap that was set for them by the enemy. As the Muslims walked through the narrow part of the Hunain valley, enemy fighters showered arrows down upon them from both sides. That the Muslims knew nothing about the surprise ambush before it was too late was one of the main reasons why the enemy maintained the upper hand during the earlier stages of the battle.

2) Mobilizing Enough Troops and Obtaining a Sufficient Quantity of Weapons and Armour

The Prophet ﷺ mobilized an army of twelve-thousand strong; ten-thousand of the soldiers were the very same men who had come out with him from Al-Madeenah for the conquest of Makkah; the other two-thousand were men who had embraced Islam after the conquest of Makkah. Anas ibn Maalik ؓ said, "On the Day of Hunain, the tribes of the Hawaazin and Ghatfaan came with their children (families) and wealth; meanwhile, the Prophet ﷺ had with him ten-thousand men, as well as two thousand men from the *Tulaqaa* (*Tulaqaa* literally means 'the freed ones,' and the term specifically applies to those who were freed and pardoned from the Quraish when Makkah

was conquered).”^[1]

A sufficient number of soldiers were present, but the Prophet ﷺ wanted to ensure that they also had a sufficient quantity of weapons and armour. And so he ﷺ went to his cousin Naufal ibn Al-Haarith ibn ‘Abdul-Muttalib and asked if he could borrow three-thousand spears from him; also, the Prophet ﷺ asked Safwaan ibn Umayyah to lend him weapons and guaranteed both men that he would later return what he borrowed from them. At the time, both Naufal and Safwaan were still polytheists; they were therefore not very enthusiastic about lending their things to the Prophet ﷺ, and they wanted to make sure that everything they lent would be returned to them. Naufal said, “O Messenger of Allah, these are borrowed things that will be returned.” To which the Prophet ﷺ responded, “Yes.”^[2]

According to one particular narration, when the Prophet ﷺ asked to borrow some armour, Safwaan, who was still a polytheist, said, “O Muhammad, are you taking them by force.” The Prophet ﷺ said, “No, it is a guaranteed loan.” Later on, Safwaan ﷺ embraced Islam.^[3]

3) The Prophet ﷺ Remains Steadfast on the Battlefield and Rallies His Troops

The people of the Hawaazin beat the Muslims to the Valley of Hunain; they chose their positions carefully, and they sent out various units to the mountain passes that overlooked the valley and to other places where they could hide, such as behind trees. Their plan was to wait until the Muslims entered the valley and to then surprise them by firing as many arrows down upon them as possible.

^[1] *Saheeh Muslim*, the Book of Zakaat, chapter, “Giving to People in Order to Attract Them (to Islam)”; *Hadeeth* number: 135.

^[2] *Abu Daawood*, the Book of Business Transactions, chapter, “Guaranteeing a Borrowed Thing.” (3/826) (8566). Also, refer to *Musnad Ahmad*, to the *Musnad* of the Ash-Shamiyyoon, to the *Hadeeth* of Ya’la ibn Umayyah.

^[3] *Abu Daawood* (3/823) (8562); also, refer to the *Musnad* of Ahmad, to the *Hadeeth* of Safwaan ibn Umayyah ﷺ.

It was a good plan and it was soundly executed; the Muslims were truly taken by surprise, and they were being fired upon from all directions. Chaos and confusion erupted among the ranks of the Muslim army. Muslim soldiers tried to escape, but because of the crowdedness that resulted from the narrowness of the valley, they ran into one another in a confused attempt to escape.

The Messenger of Allah ﷺ, however, did not run away; nor did a small group of men who remained with him, fighting off the onslaught of the enemy to the best of their ability. Al-'Abbaas ؓ, the Prophet's uncle, later recounted:

"I was with the Messenger of Allah ﷺ on the Day of Hunain; both Sufyaan ibn Al-Haarith and I remained close to the Messenger of Allah ﷺ; we did not leave him (for even a moment). The Messenger of Allah ﷺ was riding on a mule that belonged to him and that was white in colour. When the Muslims and the disbelievers met (on the battlefield), the Muslims turned their backs to run away; meanwhile, the Messenger of Allah ﷺ began to spur his mule onwards in the direction of the disbelievers. I was holding on to reins of the Messenger of Allah's mule, and so I tried to restrain it, hoping that it would not move forward too quickly. The Messenger of Allah ﷺ said, 'O 'Abbaas, call out to the people of As-Samurah (As-Samurah was the name of the tree under which many Muslims made the Pledge of Ar-Ridwaan during the Al-Hudaibiyyah Expedition).' I called out as loudly as I could (and Al-'Abbaas was known to have a powerful voice), 'O people of As-Samurah,' and by Allah, it was as if they returned, upon hearing my voice, as quickly as a cow returns to (respond to the needs of) its children (this expression, which was meant to explain the rapidity with which the Muslim soldiers returned, proves that they had not gone far in the first place). They were calling out in response, 'Here we are, responding to your call! Here we are, responding to your call!' The fighting between them and the disbelievers then began in earnest. The call that was made among the *Ansaar* (during the fighting) was: 'O people of the *Ansaar*! O people of the *Ansaar*!' And then the call was limited to the Banu

Haarith clan from the Khazraj tribe. The Messenger of Allah ﷺ looked on, while he ﷺ was still mounted on his mule; it was as if he ﷺ was extending his neck to have a clearer view of the fighting, and he ﷺ said, 'This is when the fighting becomes intense.'"^[1]

On the Day of Hunain, Allah ﷻ helped His Prophet ﷺ in various ways. For instance, He ﷻ sent down angels from the sky to help the Muslims. Also, He ﷻ blessed the Prophet ﷺ with a miracle that helped bring about an end to the battle. The Prophet ﷺ took two handfuls of pebbles and dirt and threw them in the direction of the polytheists. Pieces of what he ﷺ threw entered into the eyes of every single person from the opposing army. Al-'Abbaas ؓ later recounted, "The Messenger of Allah ﷺ took pebbles, threw them towards the faces of the disbelievers, and then said, 'By the Lord of Muhammad, be defeated.'"^[2] The individual members of the opposing army were greatly affected by the pebbles; at the very least, each one of them felt irritated in his eyes; this divine miracle, therefore, greatly influenced the end result of the battle.

Enemy Fighters Are Pursued All The Way Until Autaas And At-Taaif

1) Abu Moosa Al-Ash'aree's Narration

When the Muslims achieved victory at Hunain, the Prophet ﷺ sent a part of his army to Autaas, to pursue fleeing enemy fighters; and he ﷺ appointed Abu 'Aamir ؓ as the leader of the expedition. Abu 'Aamir ؓ ended up facing Duraid ibn As-Simah and the men who were under his command. Duraid was then killed, and his men were defeated. Abu Moosa Al-Ash'aree ؓ later gave an account of what happened at Autaas:

"The Prophet ﷺ sent me with Abu 'Aamir. During the course of

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

^[2] Refer to *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

the fighting, Abu 'Aamir was hit in the knee. A man from the Banu Jushum tribe had fired an arrow at him, an arrow that became firmly implanted in Abu 'Aamir's knee. I went to him and said, 'O my uncle, who fired at you?' Abu 'Aamir ﷺ made a signal for Abu Moosa and (pointing at a man) said, 'He is the one who fired at me.' I went after him until I reached him. Upon seeing me, he turned his back and began to run away. I continued to follow him, and I began to say to him, 'Are you not ashamed? Will you not stand firmly (and fight)?' The man stopped and we exchanged two blows with our swords, but then I gained the upper hand and killed him. I then said to Abu 'Aamir, 'Allah killed your companion (i.e., your killer).' He said, 'Pull out this arrow.' I pulled it out, and water flowed from it. He said, 'O my nephew, convey greetings of peace to the Prophet ﷺ and ask him to invoke Allah to forgive me.' Abu 'Aamir appointed me to lead the people (the contingent over which he was in command), and only a short while went by before he died. I went back and entered upon the Prophet ﷺ in his house.... I told him what happened to us and more particularly what happened to Abu 'Aamir. I also conveyed Abu 'Aamir's request, that the Prophet ﷺ ask forgiveness for him. The Prophet ﷺ asked for water to be brought to him, after which he ﷺ performed ablution. He ﷺ then raised his hands and said, 'O Allah, forgive 'Ubaid Abu 'Aamir.' And meanwhile, I could see the whiteness of his armpits. He ﷺ then said, 'O Allah, on the Day of Resurrection, place him above many people from your created beings.' I said, 'And ask forgiveness for me as well.' He ﷺ then said, 'O Allah, forgive the sin of 'Abdullah ibn Qais (i.e., Abu Moosa ﷺ), and admit him with a noble entry (into Paradise) on the Day of Resurrection.'"

Abu Burdah, Abu Moosa's son and the narrator of the *Hadeeth*, said, "One (i.e., the first supplication) was for Abu 'Aamir, and the other was for Abu Moosa."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4323 and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of Abu Moosa ﷺ and Abu 'Aamir ﷺ, Both of the *Al-Ash'ariyyoon*.

2) Besieging Those Enemy Fighters Who had Fled to At-Taaif

The Messenger of Allah ﷺ went himself with his army to lay siege to At-Taaif, the city in which many enemy fighters had taken refuge. The Prophet ﷺ then took the following important steps to bring about a quick and successful end to the siege:

a) Resorting to New Methods of Warfare

The Prophet ﷺ was an open-minded, and not rigid, military commander; he ﷺ would consult his Companions رضي الله عنهم, and he ﷺ was known to accept suggestions that involved new and innovative ways of fighting the enemy. In this regard, the siege of At-Taaif was no exception; for the Prophet ﷺ used weapons that he had not used in any previous battle.

One such weapon was the catapult, which he ﷺ used to penetrate the Thaqeef fortress in At-Taaif; it was a new weapon to the Muslims, and it required a number of men to operate it. Also, Muslims used for the first time huge wooden shields. When they would try to break down the gate of a fortress, they would stand under the wooden shield, in order to gain protection from arrows that were being fired down upon them by enemy fighters who were positioned on one of the higher levels of the fortress.

Another weapon that the Prophet ﷺ used for the first time was the precursor to the modern landmine. Pieces of wood would be nailed into the shape of a cross and then hammered into the ground; a piece of the wood would then remain protruding above the surface of the ground. Many of these were scattered around the fortress, in order to slow down and make difficult the approach of enemy riders.

b) Choosing the Best Location from which to Fight

The Muslim army made camp in a bad location; they were exposed to enemy fire from archers, and they were too close to the fortress of the enemy. As a result, they didn't have time to even put down their things before the enemy fired a volley of arrows at

them. Many Muslim soldiers were injured; Al-Hubaab ibn Al-Mundhir ؓ went to the Prophet ﷺ and suggested moving to a location wherein they would be at a safe distance from enemy archers. Because of Al-Hubaab's military knowledge and experience as a soldier, the Prophet ﷺ appointed him to go out and search for an ideal location to make camp.

'Amr ibn Umayyah Ad-Damree ؓ said, "When we stopped to make camp, only Allah knows how many arrows were fired down upon us; to us, the arrows looked like a huge company of locusts (in the sky). We used shields to protect ourselves, but still some Muslims were injured. The Messenger of Allah ﷺ summoned for Al-Hubaab and then said to him, 'Look for some high ground that is at a safe distance from the enemy.' Al-Hubaab went out until he reached the place of the *Masjid* of At-Taaif (i.e., the place where the *Masjid* of At-Taaif was to be built; today, that *Masjid* is known as the Ibn 'Abbaas *Masjid*), outside of the city. Al-Hubaab then returned and informed the Prophet ﷺ about the spot (he had found to make camp), and the Prophet ﷺ ordered the troops to move there."^[1]

c) Dampening the Spirits of the Enemy

As matters stood, the enemy could not have hoped to achieve much; they were surrounded by the Muslim army, and most people in the region had embraced Islam. In their fortresses, it was as if they were on islands of disbelief in a sea of Islam. Nonetheless, they remained steadfast and refused to surrender. The Prophet ﷺ wanted to weaken their morale, so as to bring about a quick end to the siege. And so he ﷺ ordered his soldiers to burn down gardens of grapes and date-palm trees in the various districts of At-Taaif. This was meant as a pressure tactic. The Prophet ﷺ ordered a halt to the burning after he saw the effect it was having on the enemy, and after the enemy pleaded with him and asked him by Allah and then by their blood relations to him, to stop burning down their gardens.

^[1] Refer to *Maghaazee Al-Waaqidee* (1/416).

The Prophet ﷺ then made an announcement to the people of At-Taaif, an announcement that was directed particularly to slaves. He ﷺ informed the slaves that whoever among them descended from the fortress and came out to the Muslims would gain his freedom. As a result of the Prophet's announcement, twenty-three slaves came out, and among them was Abu Bakrah Ath-Thaqafee ؓ. They all embraced Islam, and just as he ﷺ had promised them, the Prophet ﷺ freed them from the bonds of slavery, so that even after the people of At-Taaif embraced Islam, they were not returned to their former owners.

d) The Wise Decision to End the Siege

The Prophet ﷺ wisely decided to end the siege of At-Taaif, even though the enemy showed no signs of surrendering. When the besieged fighters of At-Taaif would eventually come out of their own free will, they would find that no one in the region followed them any longer; instead, all neighbouring tribes had become a part of the Muslim nation. The people of At-Taaif therefore had nothing left except for their fortresses. So in effect, they were defeated, which meant that it did not make all that much difference whether the Prophet ﷺ left or stayed.

When the Prophet ﷺ consulted his Companions ؓ about whether they should continue the siege, Naufal ibn Mu'aawiyah Ad-Dailee ؓ said, "It is like a fox in a den. If you stand over it, you will capture it (eventually). And if you leave it alone, it will not harm you."

The Messenger of Allah ﷺ ordered 'Umar ibn Al-Khattaab ؓ to inform the soldiers that they should get ready to depart; many of them complained, saying, "How can we leave when we have not as of yet been granted victory over At-Taaif." The Messenger of Allah ﷺ said, "Go and fight then." They tried to approach the fortress, but some of them became injured, and they realized that penetrating the fortress was a more daunting task than they had initially imagined. The Messenger of Allah ﷺ said, "So we will depart tomorrow, *In Sha Allah* (Allah Willing)." When the Prophet

ﷺ saw that they were only too happy to comply this time around and that they forthwith began to prepare to leave, he ﷺ laughed.^[1] After they departed from At-Taaif, the Prophet ﷺ said to them, "Say: We return, repent, worship, and praise our Lord."^[2] Someone said, "O Messenger of Allah, supplicate against the Thaqeef [tribe (the tribe of At-Taaif)]." Instead of supplicating against them, the Prophet ﷺ supplicated for them, saying, "O Allah, guide Thaqeef, and bring them (to the truth; bring them to us to announce their entry into the fold of Islam)."^[3]

^[1] *Saheeh Bukhaaree*, the Book of Smiling and Laughing; and *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of At-Taaif"; *Hadeeth* number: 1778.

^[2] Refer to *Zaad Al-Ma'aad* (3/497), chapter, "The Traveler's Supplication for His Return Journey"; Bukhaaree and Muslim mentioned this *Hadeeth* in their *Saheeh* compilations.

^[3] Refer to *Zaad Al-Ma'aad* (3/497) and to *Saheeh As-Seerah An-Nabawiyah* (pg. 566).

2

Lessons And Morals

1) No Turning Back to Polytheism

Some two-thousand new Muslims accompanied the Messenger of Allah ﷺ to Hunain. That they were new Muslims meant that their knowledge of Islamic beliefs and laws was limited – a weakness that did not prevent them from going out to Hunain but that did require remedying at the appropriate time. And the appropriate time came when some of them were tempted to go back to their pagan ways of the past.

During the pre-Islamic days of ignorance, certain tribes revered a huge green tree that they named Dhaat Anwaat. They would make pilgrimage to Dhaat Anwaat once a year; once beside it, they would hang up their swords and weapons on its branches, and they would sacrifice one or more animals beside it. And they would spend an entire day next to it. As the Muslims were travelling alongside the Messenger of Allah ﷺ during the Hunain expedition, they saw the Dhaat Anwaat tree, and memories of forsaken pagan holidays were rekindled in their minds. They said, “O Messenger of Allah, assign for us ‘Dhaat Anwaat’ just as they (polytheists) have ‘Dhaat Anwaat.’” The Messenger of Allah ﷺ replied, “Allah is the Greatest! By the One Who has the soul of Muhammad in His Hand, you have spoken just as the people of Moosa spoke to Moosa (when they said):

﴿أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾﴾

“O Moosa (Moses)! Make for us an ilahan (a god) as they have aliha (gods).” He said: “Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e., to worship none but Allah Alone, the One and the Only God of all that exists).” (Qur’an 7: 138)

Verily, you will indeed follow the ways of those who came before you.^[1] ”

When some new Muslims made the above-mentioned request to the Prophet ﷺ, they showed that, in spite of their entry into the fold of Islam, they did not have a clear and complete understanding of Islamic Monotheism. The Prophet ﷺ had to explain to them that the fulfillment of their request meant an act of polytheism. He neither reproached nor punished them; instead, he ﷺ simply taught them the truth regarding the matter. This was an appropriate approach in dealing with them considering the fact that they had only just recently embraced Islam.^[2]

A striking aspect of this story is that the Messenger of Allah ﷺ gave them permission to take part in *Jihaad*, even though their knowledge was limited. This proves that having completely correct beliefs and being completely free from false beliefs are not prerequisites for performing *Jihaad*. In this regard, *Jihaad* is like any other good deed for which one is rewarded. So, for example, if one becomes a Muslim, he should pray even though he might still have some incorrect beliefs regarding which he needs to be educated. Furthermore, *Jihaad* was a spiritual school for the Prophet’s Companions ؓ; during military expeditions, they would learn a great deal about Islamic beliefs, laws, and manners. This is because the long periods of travel involved in military expeditions meant that Muslims spent a great deal of

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 349); to *Sunan At-Tirmidhee*, chapter, “Trials” (4/475), *Hadeeth* number: 2180; and to *Musnad Ahmad*, the *Musnad* of the *Ansaar*, the *Hadeeth* of Abu Waaqid Al-Laithee.

^[2] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/497).

time with the Prophet ﷺ, time they were able to use to learn and study under the direct tutelage of the Prophet ﷺ.^[1]

2) The Ill-Effects of Over-confidence and Being Impressed with Numbers

It was being overly impressed with their numbers that prevented the Muslims from succeeding during the early stages of the battle. Allah ﷻ said:

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذْبِرِينَ ﴿٢٥﴾﴾

“Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.” (Qur’an 9: 25)

And clarifying that there is neither might nor power except with Allah, the Helper he ﷻ said, “O Allah, it is with Your help that I withdraw and attack, it is with Your help that I conquer, and it is with Your help that I fight.”^[2]

Even though the Muslims were overcome during the early stages of the battle, the Messenger of Allah ﷺ did not later speak harshly or angrily with any of those who had taken to flight. This is because they were all taken by surprise and were attacked at a time and in a way that they were not expecting in the least. It reached the point that some Muslims suggested that those who had recently embraced Islam should be killed for fleeing from battle, but the Prophet ﷺ did not agree to or accept their suggestion.^[3]

[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (8/62).

[2] *Sunan Ad-Daarimee* (5/135); *Al-Musnad* by Imam Ahmad (4/333); and to *Sunan At-Tirmidhee*. Imam At-Tirmidhee said about this *Hadeeth*, “It is a *Ghareeb Hadeeth*,” and Al-Haafiz Ibn Hajar issued a similar ruling; nonetheless it is strengthened by virtue of other narrations that attest to it.

[3] Refer to *Al-Mujtama’ Al-Madaneeh Fee ‘Ahd An-Nubuwwah* by Al-Umaree (pg. 199).

3) Distributing Spoils of War was a Means of Softening the Hearts of People

The Prophet ﷺ deemed it fitting, and perhaps necessary, to give recently converted Muslims the greatest share of the spoils that the Muslims won during the Battle of Hunain. In doing so, the Prophet ﷺ hoped to make them steadfast upon Islam; and so he ﷺ gave the leaders of the Quraish, of Ghatfaan, and of Tameem a huge share of the spoils; each individual among them received one-hundred camels. Among those who received so much are the following: Abu Sufyaan ibn Harb ؓ, Suhail ibn 'Amr ؓ, Hakeem ibn Hizaam ؓ, Safwaan ibn Umayyah ؓ, 'Uyainah ibn Hisn Al-Fizaaree ؓ, Al-Aqra' ibn Haabis ؓ, Mu'aawiyah ibn Abu Sufyaan ؓ, Yazeed ibn Abu Sufyaan ؓ, and Qais ibn 'Adee ؓ. The goal of giving them so much was to kick-start a transformation in their hearts, in the hope that love for the world would be replaced by love for Islam. Anas ibn Maalik ؓ said, "Verily, even if a man decided to embrace Islam solely for the desire of worldly gain, no sooner would he actually embrace Islam than Islam became more beloved to him than the world and all that is on it."^[1]

Not everyone was happy with the distribution of the spoils. As a natural, human reaction to receiving nothing while others received a great deal, the people of the *Ansaar* felt hurt and anxious about the situation, not being able to understand why they were left out. As a result, they said things they did not really mean; and the Prophet ﷺ gave them a beautiful and heartfelt speech, reassuring them about their status, explaining the reasoning behind the distribution of the spoils, and, more so than anything else, informing them about how much he ﷺ loved them.

The situation was brought to the Prophet's attention when Sa'd ibn 'Ubaadah ؓ entered upon the Prophet ﷺ and said, "O

^[1] *Saheeh Muslim*, the Book of Virtues, chapter, "The Prophet ﷺ Never Replied, 'No,' When He ﷺ was Asked for Something"; *Hadeeth* number: 2312.

Messenger of Allah! Verily, the people of the *Ansaar* feel hurt on their insides because of what you did with the spoils you gained. You distributed it among your people, and you gave away large amounts (of the spoils) to various Arab tribes, yet nothing was given to the people of the *Ansaar*."

"And what are your feelings about the matter?" the Prophet ﷺ asked.

"O Messenger of Allah," Sa'd ؓ began, "I am nothing more than one of my people."

"Then gather your people for me in this yard," said the Prophet ﷺ. Some men from the *Muhaajiroon* entered to attend the gathering, and they were allowed to enter; other men from the *Muhaajiroon* tried to do the same but were barred entry. When all of the members of the *Ansaar* were gathered together, Sa'd ؓ went to the Prophet ﷺ and informed him that they had been assembled for him.

The Prophet ﷺ went to them, began his speech by praising and glorifying Allah, and then said, "O people of the *Ansaar*, what is the saying that has been conveyed to me from you, something regarding a sense of anger that you feel inside of yourselves. Before I came to you, were you not misguided, and then Allah guided you through me; and were you not poor, and then Allah made you rich through me; and were you not enemies unto one another, and then Allah united your hearts together?"

They said, "Allah and His Messenger are better, kinder, and more gracious."

"Will you not answer me, O people of the *Ansaar*," said the Prophet ﷺ.

"And what answer should we give you, O Messenger of Allah, when the favour and grace (of what we have been blessed with) belong to Allah and His Messenger."

The Prophet ﷺ said,

"Lo! By Allah, if you wanted, you could have said the following, and you would have spoken the truth, and you would have been

believed: 'You came to us when you were disbelieved (by your people), and we believed you; you were forsaken, and we helped you; you were driven out (from your homeland), and we gave you shelter; you were poor, and we gave you comfort.' O people of the *Ansaar*, you have felt anger inside of yourselves at me for some insignificant worldly things – things that I used to appease people, so that they would enter into the fold of Islam. As for you, I trusted you to your Islam (i.e., to your faith; there was no need to bring you closer to Islam, since your faith was already strong). O people of the *Ansaar*, are you not pleased that the people are going back with sheep and camels, while you are going back to your homes with the Messenger of Allah ﷺ? For by the One Who has the soul of Muhammad in His Hand, what you are going back with is better than what they are going back with. And had it not been for the *Hijrah* (the migration from Makkah to Al-Madeenah), I would have been a person from the *Ansaar*. And were the people to travel through a mountain pass and a valley, while the *Ansaar* were to travel through another mountain pass and valley, I would have traveled through the mountain pass and valley of the *Ansaar*. (For me) the *Ansaar* are the inner garment, and the rest of people are the outer garment (i.e., just as an inner garment is closer to a person's body than an outer garment, the *Ansaar* are closer to me than anyone else). O Allah, have mercy on the *Ansaar*, on the children of the *Ansaar*, and on the children of the children of the *Ansaar*."

Everyone present began to cry until each man's beard became soaked in tears. And they said, "We are pleased, O Messenger of Allah, pleased with the distribution and with our share." The Messenger of Allah ﷺ then left, and the crowd of people in the gathering dispersed.^[1] According to one particular narration, the Prophet ﷺ added in his speech, "Verily, after me (i.e., after my death), you will face selfishness (from the people), so be patient until you meet me at the *Haud* (the Basin of the Prophet ﷺ) to

^[1] Refer to *Zaad Al-Ma'aad* (3/473).

which believers will go to take drink on the Day of Resurrection).”^[1]

It is important to point out that not everyone from the *Ansaar* felt angry for having been given nothing from the spoils; in fact, only the younger ones among them felt angry, a fact that is proven by a *Hadeeth* that is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*. According to that *Hadeeth*, Anas ibn Maalik ؓ said:

“Some people from the *Ansaar* said on the Day of Hunain, ‘Allah has bestowed a large quantity of spoils upon His Messenger ﷺ from the wealth of the Hawaazin (tribe).’ The Messenger of Allah ﷺ began to give certain individuals from the Quraish one-hundred camels. Some of those people from the *Ansaar* said, ‘May Allah forgive the Messenger of Allah! He gives to the Quraish and leaves us out; meanwhile, our swords are still dripping with their blood (an allusion to the past wars that the Muslims fought against the Quraish, the most recent of which was the Conquest of Makkah).’ After the Messenger of Allah ﷺ was informed about what they had said, he ﷺ sent for all of the *Ansaar* and gathered them together in a dome-like structure that was made of leather. After they were gathered together, the Messenger of Allah ﷺ went to them and said, ‘What is the saying that has been conveyed to me from you?’ The scholars (the wise, the elderly, the knowledgeable ones) of the *Ansaar* said, ‘As for the wise ones among us, O Messenger of Allah, they did not say anything. As for some among us who are young, they said, ‘May Allah forgive the Messenger of Allah! He gives to the Quraish and leaves us out; meanwhile, our swords are still dripping with their blood.’ The Messenger of Allah ﷺ said, ‘Verily, I give certain men who only recently were disbelievers in order to appease them (and make them firm upon Islam).’”^[2]

^[1] *Saheeh Muslim*, the Book of *Zakaat*, chapter, “Giving to Some in Order to Attract Them (to Islam), *Hadeeth* number: 1061; and *Saheeh Bukhaaree*, chapter, “The At-Taaif Invasion.”

^[2] *Saheeh Muslim*, the Book of *Zakaat*, chapter, “Giving to Some in Order to Attract them (to Islam), *Hadeeth* number: 1059; and *Saheeh Bukhaaree*, chapter, “The Invasion of At-Taaif.”

Citing this incident as proof, Imam Ibn Al-Qayyim (may Allah have mercy on him) argued that it is the duty of a Muslim leader to try to appease certain of his enemies and to attract them to Islam, in order to ward off their evil and protect Muslims from their acts of aggression. He wrote: "The *Imam* (leader) is a representative of the Muslims, and in that capacity must do what is in their best interests....If appeasing the enemy (or new Muslims by giving them wealth) is necessary to defend Islam and to make Muslims safe from the evil of Islam's enemies...then the Imam may give the enemy (or new Muslims) wealth to achieve those ends; not only is it permissible for him to do so, he must do so under certain circumstances. True, not giving that same wealth to Muslims is harmful to them in one sense, but the expected harm of not appeasing the enemy is greater. And the *Shariah* is based on the rule that the greater of two harms should be averted, even if that means enduring the lesser one. Similarly, the greater of two benefits should be sought out, even if that means losing out on the lesser one..."^[1]

When a leader gives the enemies of Islam wealth, he hopes to appease them and to encourage them to embrace Islam; he hopes that that will lead them to taste the sweetness of faith and to become stronger Muslims. Shaikh Muhammad Al-Ghazaalee (may Allah have mercy on him) explained the concept of appeasing some of Islam's enemies with a palpable example: "In this world there are many people who are (best) steered towards the truth through their stomachs and not through their mind. Livestock are guided along a road with a bundle of clover near their mouths, and they continue to reach for that clover until they safely enter their barn (for the night); similarly, certain kinds of people need various forms of enticement in order to bring them closer to faith."^[2]

In the end, the *Ansaar* saw things in perspective when the Prophet ﷺ depicted the reality of the situation in clear terms: One group of

^[1] Refer to *Zaad Al-Ma'aad* (3/486).

^[2] Refer to *Fiqhus-Seerah* (pg. 427).

people were given glad tidings about their faith, and another about receiving camels; one group of people were going back to their homes with the Messenger of Allah ﷺ, and another was taking back sheep and camels. Thus the *Ansaar* acknowledged their mistake; their tongues expressed contentment and thankfulness, their eyes shed tears for making a mistake that people of their standing should not have made, and their hearts were at rest with the favour and honour that were being bestowed upon them.

4) Being Patient with the Harshness of Bedouins

During the lifetime of the Prophet ﷺ - and things aren't all that different today - kings and rulers of empires would never deign to meet with the common folk, the citizens of the empire. And even if a peasant were chosen for some reason to meet a king, he would first have to rehearse phrases with which he was to glorify and praise the king upon meeting him; even then, there would be some veil between him and the king during their meeting; and unfailingly a number of guards would be present to hurt the peasant if even the slightest of improprieties slipped from his tongue.

Amazingly, none of the above-mentioned formalities took effect when a common person wanted to meet the Prophet ﷺ. No barrier prevented someone from going to the Prophet ﷺ, even though he ﷺ had effectively achieved authority over all of Arabia. If anyone deserved to be prevented from speaking to him, it would have been Bedouins, who were known for their plain and sometimes harsh language. But even they had complete access to meet the Prophet ﷺ.

In general, Bedouins were selfish and wanted mainly to gain wealth; nonetheless, the Prophet ﷺ was patient in dealing with them, for he ﷺ took into consideration their circumstances: They lived harsh lives in the desert and constantly had no one but themselves to look out for their best interests. They had no understanding of what it meant to live in a society that required mutual cooperation from its individual members. In short, their

minds were limited, and the Prophet ﷺ spoke to them accordingly. He ﷺ was merciful to them, always trying to comfort them and take care of their needs.

Whereas the Prophet's Companions ﷺ were paragons of good manners, always making sure to speak in lowered voices in the presence of the Prophet ﷺ, Bedouins would raise their voices and speak harshly with the Messenger of Allah ﷺ. That the Messenger of Allah ﷺ was so merciful to them in spite of their shortcomings attests to his wonderful and forbearing nature.

The Bedouin Who Refused to Accept Glad Tidings from the Messenger of Allah ﷺ

At one point during the Hunain expedition, the Prophet ﷺ was at Al-Jai'ranah - which is situated between Makkah and At-Taaif - and both Abu Moosa Al-Ash'aree ﷺ and Bilaal ﷺ were with him. A Bedouin went to the Prophet ﷺ and said, "Will you not give me what you promised me?" Whether he was referring to a specific or general promise is not mentioned in the narration. After the Muslims won the Battle of Hunain, the Prophet ﷺ went out to At-Taaif with a part of his army; before leaving, though, he instructed some of his Companions ﷺ to gather the spoils of war at Al-Jai'raanah, where they would be distributed later on. Bedouins and others who had recently embraced Islam began to lose patience, feeling that it was taking too long for the spoils to be distributed. So when the Prophet ﷺ returned to Al-Jai'raanah to distribute the spoils, and when a Bedouin impatiently went to him and said, "Will you not give me what you promised me," the Prophet ﷺ said, "Rejoice," which can either mean, "Rejoice, for the spoils are about to be distributed," or, "Rejoice, for you will be rewarded for your patience." The Bedouin became angry and said, "You have too frequently said 'rejoice' to me!"

The Prophet ﷺ then went to Abu Moosa ﷺ and Bilaal ﷺ, looking angry. He ﷺ said, "He (the Bedouin) rejected the glad tidings (I gave to him), so both of you accept them (from me)." They both responded, "We have accepted (the glad tidings you offer to us)."

The Prophet ﷺ asked for a cup of water to be brought to him; he ﷺ then washed his hands and his face, allowing the used water to fall back into the cup; also, he ﷺ rinsed his mouth and discharged the water back into the cup. He ﷺ then said to Abu Moosa ؓ and Bilaal ؓ, "Drink from it and pour it over your faces and your chests. And rejoice." They ؓ took the cup and did as they were instructed; and Umm Salamah ؓ called out to them from behind a curtain, asking them to save some for their mother. She ؓ referred to herself as their mother because she ؓ was the Prophet's wife, which made her a mother to all believers. They acquiesced and saved some of the water for her.^[1]

Another Bedouin Disgruntled About the Distribution of the Spoils

'Abdullah ibn Mas'ood ؓ said, "On the Day of Hunain, the Messenger of Allah ﷺ gave preference to certain people in the distribution of the spoils; so, for example, he ﷺ gave Al-Aqra' ibn Haabis one-hundred camels; and he ﷺ gave 'Uyainah a similar amount. Also, he ﷺ gave (many camels out) to Arab noblemen, giving them preference that day in the distribution. A man then said, 'By Allah, this was not a fair distribution: it was not one through which Allah's Countenance was sought out.' I said, 'By Allah, I will inform the Messenger of Allah ﷺ (about what you said).' I went to the Prophet ﷺ and told him what the man said. The colour of his face changed (completely and became purely red or purple)... He ﷺ then said, 'If Allah and His Messenger are not fair, then who is fair?' He ﷺ then said, 'May Allah have mercy on Moosa, for indeed, he was harmed more than this, yet he remained patient.' And for my part, I said (to myself), 'Truly, I will not convey (someone's false) speech to him ever again.'"^[2]

^[1] *Saheeh Bukhaaree*, the Book of Maghaazee, *Hadeeth* number: 4328; and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "From the Virtues of the People of the Tree."

^[2] *Saheeh Bukhaaree*, the Book of Maghaazee, chapter, "The Invasion of At-Taaif"; and *Saheeh Muslim*, the Book of Zakaat, chapter, "Giving to Some People in Order to Attract Them (to Islam), *Hadeeth* number: 1062.

The Prophet's Dealings with the Hawaazin After They Embraced Islam

The Hawaazin tribe was defeated; its wealth was taken as booty and its women were taken as slaves and were distributed along with the booty. When the Prophet ﷺ was at Al-Jai'raanah and Hawaazin's wealth and women were already distributed, a number of delegates from the Hawaazin tribe went to the Prophet ﷺ and announced their entry, and the entry of their fellow tribesmen, into the fold of Islam. It was at once a happy and a sad moment for Hawaazin's tribesmen; they were happy because they finally acknowledged the truth, but they were sad on account of the loss of their wealth, and especially of their families.

The delegates spoke reverentially with the Prophet ﷺ; they praised him and pleaded with him to show mercy on them. But as much as the Prophet ﷺ wanted to help them, it was too late; the spoils had already been distributed and therefore no longer belonged to the Prophet ﷺ. Nonetheless, the Prophet ﷺ would try his utmost to do what he ﷺ could for them.

After hearing their pleas for help, the Prophet ﷺ asked them, "Your women and your children are more beloved to you or your wealth?" They said, "O Messenger of Allah, you are asking us to choose between our respect and honour and between our wealth. Rather, our children and our women are more beloved to us."

The Prophet ﷺ said, "As for what is owned by me and by the children of 'Abdul-Muttalib (in terms of their share of the spoils), it is all yours. When I lead the people in prayer, stand up and say: Verily, we ask the Messenger of Allah ﷺ to intercede on our behalf with the Muslims, and we ask the Muslims to intercede on our behalf with the Messenger of Allah ﷺ regarding our children and wives. When you say that, I will give you (what I have and what the children of 'Abul-Muttalib have), and I will ask others to give you as well."

Later on, when the Messenger of Allah ﷺ led the people in the *Zuhr* prayer, the Hawaazin delegates stood up and said what the

Messenger of Allah ﷺ had ordered them to say. The Prophet ﷺ then said, "Lo! As for what belongs to me and to the children of 'Abdul-Muttalib, it is all yours." Encouraged by the Prophet's generosity, the *Muhaajiroon* said, "And we give what belongs to us to the Messenger of Allah." The *Ansaar*, who always competed with the *Muhaajiroon* to perform better deeds, said, "And we (too) give what belongs to us to the Messenger of Allah ﷺ." The momentum of giving ended temporarily when Al-Aqra' ibn Haabis ؓ said, "As for me and Banu Tameem, then no (we are not giving up our share of the booty)." 'Uyainah ؓ then said, "As for me and banu Fizaarah, the answer is no." And Al-'Abbaas ibn Mirdaas As-Silmee ؓ said, "As for me and the people of Banu Saleem, the answer is also no." The people of Banu Saleem, however, contradicted him immediately by saying, "Rather, what belongs to us, we give to the Messenger of Allah ﷺ." This made 'Abbaas ibn Mirdaas ؓ angry, for he turned to them and asked accusingly, "How can you undermine me like that?"

Thus everyone expressed their position vis-à-vis their decision to give up the human booty they gained from the Hawaazin tribe. The Prophet ﷺ was encouraged by what he heard, but would not be satisfied until he could do everything in his power to unite the men of Hawaazin with their families. And so he ﷺ said, "As for those among you who do not want to give up their right, for every person he gives up he will get six times the amount the very next time we win spoils of war." Everyone then returned the women and children of the Hawaazin tribe to their adult, male relatives.^[1]

According to one particular narration, when some people volunteered to give up their share of the booty and others didn't, the Prophet ﷺ said to the people of the latter group that they would be compensated if they gave up their share of the booty. So many parties were involved that there was some confusion regarding who gave away their spoils, who opted for

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/352, 353).

the compensation offer, and who refused altogether. And so the Prophet ﷺ said, "Verily, we do not know who among you gave permission (to take his share of the spoils) and whom among you didn't give permission. So return (to where you are staying), and then send representatives to us with your decision" The representatives of the various tribes later returned to the Prophet ﷺ and informed him that their people were willing to give up their share of the booty (however, it seems that some did so as a pure act of charity, whereas others did so on the condition of being compensated later on; and Allah knows best).

The Messenger of Allah ﷺ was greatly pleased by the Islam of the Hawaazin tribe; he ﷺ asked the Hawaazin delegates about their leader, Maalik ibn 'Auf An-Nasree, and they told him that he was no longer with them; instead, he was in At-Taaif, still putting up a stand alongside members of the Thaqeef tribe. The Prophet ﷺ then promised them that if Maalik came to him as a Muslim, he would return to Maalik his family and his wealth and would further bestow upon him a gift of one-hundred camels. The Prophet's message was conveyed to Maalik, who then left At-Taaif, went to the Prophet ﷺ, and announced his entry into the fold of Islam. And of course, the Prophet ﷺ fulfilled the promise he had made to the delegates regarding Maalik ؓ; he ﷺ furthermore bestowed another honour upon Maalik ؓ, appointing him as governor of his people and of other neighbouring tribes. Maalik ؓ, who was greatly moved by the Prophet's generosity and kindness, composed beautiful verses of poetry in which he ﷺ showered a great deal of praise upon the Prophet ﷺ.

Even with his enemies, the Prophet ﷺ was fair and just - and often quite generous; imagine, then, how he ﷺ was with his own Companions ؓ. Through acts of unparalleled generosity, the Prophet ﷺ won over the hearts of many of Islam's fiercest enemies. The Prophet ﷺ was then able to use the Hawaazin tribe as the arm and hand with which he ﷺ struck down polytheism and polytheists in the region.

Hawaazin's leader, Maalik ibn 'Auf ؓ, who only recently had been among the besieged in At-Taaif, soon became the besieger as he and his army put a stranglehold on the fortresses of At-Taaif. If not anything else, the people of the Thaqeef were a determined people, but even determined people have their limits. Maalik's army prevented them from doing business and from leaving their fortresses; furthermore, almost everyone in the region had already embraced Islam.

With nothing but time on their hands, the leaders of the Thaqeef contemplated their situation, looking for a way out of the mess they had gotten themselves into; some of them resolved to continue to fight, and others made the wise decision to embrace Islam. One example of the latter group was 'Urwah ibn Mas'ood Ath-Thaqafee ؓ, who showed a great deal of sincerity and eagerness to embrace Islam. He ؓ left At-Taaif and went out in search of the Messenger of Allah ﷺ in order to announce to him his entry into the fold of Islam. The Prophet ﷺ had already distributed the spoils of war and performed 'Umrah, and was well on his way back to Al-Madeenah, though 'Urwah ؓ did finally catch up to him before he ﷺ reached Al-Madeenah. 'Urwah ؓ announced to the Prophet ﷺ that he had become a Muslim, and then he returned to At-Taaif. The people of At-Taaif both loved and revered 'Urwah ؓ. Their opinion of him changed, however, when he invited them to Islam and made the call to prayer from the highest level of his home. So incensed were some of his people by his sudden change that they fired arrows at him; one or more of their arrows hit him, and as a result he ؓ was fatally wounded. Before 'Urwah ؓ died, he requested his people to bury him not in their graveyard but alongside the Muslim martyrs who had died during the siege of At-Taaif.^[1]

The Prophet ﷺ had a wonderful way of dealing with people. In the short period of time that began with his departure from Al-Madeenah for the Conquest of Makkah, he ﷺ achieved a great deal, not just from a military perspective, but also, and more so,

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/192).

from the perspective of propagating the religion of Islam to the rest of mankind. Thousands upon thousands of people embraced Islam; polytheism was wiped out from Arabia and not a trace of it was left behind, for the temples and idols of the region were all destroyed. Having accomplished so much, the Prophet ﷺ was ready to return to Al-Madeenah. But before leaving, he ﷺ appointed 'Attaab ibn Aseed ؓ as governor of Makkah, and Mu'aadh ibn Jabal ؓ as a religious teacher and guide to Makkah's inhabitants; he ﷺ furthermore appointed Maalik ibn 'Auf ؓ as leader of the Hawaazin tribe. The Prophet ﷺ went from Al-Jai'raanah to Makkah in order to perform 'Umrah, and then he ﷺ began his return journey to his city, the City of the Messenger of Allah ﷺ - Al-Madeenah.

Lessons And Morals

The Verses Of The Qur'an That Were Revealed About The Battle Of Hunain

Allah ﷻ said:

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾
﴿٢٧﴾

“Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful.” (Qur'an 9: 25-27)

In the first of the two aforementioned Verses, we are given a sequence of pictures that each one of us should attempt to see in his mind's eye: The first is a picture of Muslims being impressed by and overconfident because of their large numbers; the second picture shows us that they failed and that their large numbers availed them not in the least; next, we are taken to a scene of them being enveloped in fear; and finally, the last scene that we are meant to picture is one of Muslims fleeing from the battlefield, while only the Prophet ﷺ and a small group of men remain steadfast. And in proper sequence, we are then informed in the following Verse about Allah's help that came to them:

﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٣٦﴾﴾

"Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (Qur'an 9: 26)

"And punished the disbelievers" in this Verse refers to how some of them were killed, while others among them were taken as prisoners. In the following Verse, Allah ﷻ said:

﴿ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾

"Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful." (Qur'an 9: 27)

In this Verse, Allah ﷻ explained that, after the punishment that was inflicted on the polytheists on the Day of Hunain, He ﷻ would "accept the repentance of whom He will" by guiding them to embrace Islam. Allah ﷻ is forgiving and merciful to those who repent and believe, and His Mercy encompasses all things.

To summarize, the Qur'anic description of the Battle of Hunain consists of the following points

- 1) The Muslims became overconfident because of the large number of men that constituted their army. Allah ﷻ said:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتُمْ كَثْرَتَكُمْ﴾

"When you rejoiced at your great number."

But then immediately Allah ﷻ informed them that the large size of their army was of no use to them:

﴿فَلَمْ تَنْفَعِ عَنْكُمْ شَيْئًا﴾

'But it availed you naught.'

- 2) Other than the Prophet ﷺ and a small group of Companions ﷺ, Muslim soldiers were defeated and fled from the battlefield:

﴿وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ﴾

"And the earth, vast as it is, was straitened for you, then you turned back in flight."

- 3) Allah ﷻ helped His Messenger ﷺ in the Battle of Hunain and honoured him by sending down Sakeenah upon him ﷺ and his Companions ﷺ:

﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ﴾

"Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers."

- 4) Allah ﷻ further helped the Prophet ﷺ by sending down angels:

﴿وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾

“And sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.”

- 5) Allah ﷻ then confirmed that He ﷻ forgives and guides whomsoever He wills, even some of those who in the past showed enmity towards Islam and Muslims:

﴿ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (٢٧)

“Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful.”

The Causes Of Defeat And Victory At Hunain

a) The Causes of Defeat

There are a number of reasons why the Muslims were losing during the early stages of the battle. Following are some of the more salient of those reasons:

- 1) A kind of pride took hold of the hearts of some Muslims when they saw the large numbers of men that made up their army, to the degree that one man was quoted as saying, “We will not be defeated today on account of being too few in number.”
- 2) The Muslim army was short on equipment, which resulted in some young Muslims going out with a great deal of enthusiasm but no weapons with which to fight.
- 3) The opposing army was huge, to the extent that its soldiers outnumbered the Muslims at least two-to-one.
- 4) Maalik ibn ‘Auf was better acquainted with the terrain of the battlefield than the Muslims were; what is more, he arrived there first, which gave him ample time to position his troops and place archers along the sides of the narrow part of the valley. This strategy enabled him and his army to carry out an effective ambush against the Muslims.
- 5) Another benefit of arriving at the battlefield first was having

plenty of time to line up the rows of the army. Maalik took advantage of the situation and lined up his troops in an organized and beautiful manner, placing the cavalry in the early rows, then the infantry, and then the women. And he even lined up the sheep and camels in the rear of the army.

- 6) The Muslim army contained in it certain weak links, men who had just embraced Islam and whose faith was relatively weak; such men panicked and fled from the battlefield when the initial onslaught of the enemy took them by surprise.

b) The Causes of Victory

- 1) The ideal leader that he was, the Messenger of Allah ﷺ set a good example for his troops by remaining steadfast on the battlefield. Not only did he ﷺ not retreat from the battlefield; and not only did he maintain his ground; he ﷺ actually moved forward towards the enemy by spurring his riding animal in their direction; meanwhile, Al-'Abbaas ؓ was holding on to the reins of the Prophet's riding animal, trying to restrain it from moving too fast towards enemy fighters.
- 2) A small group of Muslims ؓ remained steadfast as well and gathered alongside the Messenger of Allah ﷺ. Then, when Al-'Abbaas ؓ made a call for help, even more fighters came to join in the fighting. The momentum of the battle then changed, and the rest of the Muslim army quickly returned to join in on the fighting.
- 3) While it is true that those who fled were quick to take flight from the battlefield, it is equally true that they were quick to return to the battlefield in order to help their fellow Muslim soldiers.
- 4) The opposing army committed a grave mistake when they didn't continue to pursue the Muslim army once its soldiers fled from the battlefield. The respite they gave to the Muslim army allowed Muslim soldiers to come back to their senses, to regroup, and to return to the battlefield under the brave and wise leadership of the Messenger of Allah ﷺ.

- 5) The Prophet ﷺ invoked Allah ﷻ for help. And then that help came mainly in the form of two blessings: First, Allah ﷻ blessed the Prophet ﷺ with a miracle, which occurred when the Prophet ﷺ threw two handfuls of pebbles and dirt in the direction of the enemy, all the while saying, "By the Lord of Muhammad, be defeated!"^[1] As a result, pieces of the pebbles and dirt entered into the eyes of every single enemy soldier. And second, Allah ﷻ sent down angels to take part in the battle, and their participation in the battle is referred to in Chapter *At-Taubah*:

﴿وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾

"And sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers."

Islamic Rulings And Laws That Were Legislated During The Course Of The Battles Of Hunain And At-Taaif

1) The Revelation of the Verse:

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

"Also (forbidden are) women already married, except those (captives and slaves) whom your right hand possess."

This Verse, which was revealed on the Day of Autaas, explains the ruling of female prisoners who are married. Basically, when a woman is separated from her husband, either through divorce or his death, she must wait a certain period of time before she remarries; the same does not, however, apply to a disbelieving woman who is taken as a prisoner during war. Her waiting period ends after she delivers her baby if she is pregnant, or, if she is not pregnant, after she becomes purified from her first period of menstruation. When either of those two things happens, it is

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

permissible for the man who was allotted her during the distribution of spoils to have sex with her.

2) The Prohibition of Mixing Between Hermaphrodites and Women

For the purposes of our discussion of this topic, we first need to make a clear distinction between hermaphrodites and transsexuals. Transsexual men are men in their physical make-up but have a strong and persistent desire to be women; they therefore imitate women in their dress, appearance, and bearing. Such people are cursed, for the Prophet ﷺ cursed men who imitate women, and women who imitate men.

Then there are certain kinds of hermaphrodites who are created by Allah ﷻ in a certain way but who do not affect the characteristics of women. Such hermaphrodites are not cursed and were initially allowed to enter upon women and to mix among them, but they were prohibited from doing so during the days of the Hunain expedition. The prohibition stemmed from the fact that the Prophet ﷺ wanted to preserve the moral fabric of society. Hermaphrodites were trusted by women and would, with that freedom, see certain parts of their bodies exposed; the Prophet ﷺ feared that some of them would speak too freely in the presence of men about the description of certain women. Zainab bint Abu Salamah ؓ related that her mother, Umm Salamah ؓ, said, "The Prophet ﷺ entered upon me, while a hermaphrodite was with me. I heard the hermaphrodite say to 'Abdullah ibn Umayyah, 'O 'Abdullah, suppose that Allah grants you victory at At-Taaif tomorrow, you should betake yourself to the daughter of Ghailaan, for indeed, the ripples of her stomach come out four steps and retract eight steps.'"

This was a vulgar description that the Prophet ﷺ heard, and so he ﷺ said to the women who were present: "Let not these (hermaphrodites) enter upon you."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "Removing Those Who Imitate from People's Houses"; *Hadeeth* number: 4324.

3) The Prohibition of Killing Women, Children, Old Men, and Wageworkers Who do not Participate in the Fighting Against Muslims

Ibn Katheer mentioned the following account in *Al-Bidaayah Wan-Nihaayah*: On the Day of Hunain, the Messenger of Allah ﷺ passed by a woman who was killed by Khaalid ibn Al-Waleed ؓ, and people began to gather around her dead body. The Messenger of Allah ﷺ said, "Verily, she was not taking part in the fighting (against us)," after which he ﷺ said to someone, "Catch up to Khaalid and say to him: Verily, do not kill a child or a wageworker."^[1] According to one narration, the Prophet ﷺ said to the messenger he was sending to Khaalid ؓ: "Say to him: 'Verily, the Messenger of Allah ﷺ forbids you from killing a newborn, a woman, or a wageworker.'^[2] The author of *Al-'Aun Al-Ma'bood* said, "Perhaps the sign by which one can recognize a wageworker (i.e., the way a Muslim knows that he is a wageworker who lives among the enemies of Islam simply to earn his living, and not to fight alongside them) is that he is not carrying any weapons."

4) The Legislation of Inaugurating One's 'Umrah from Al-Jai'raanah

The Prophet ﷺ entered into the state of *Ihraam* (the inviolable state of being a pilgrim) at Al-Jai'raanah. He ﷺ then went on to perform 'Umrah and to then return to Al-Madeenah Al-Munawwarah. Consequently, it is *Sunnah* for anyone who enters Makkah to perform 'Umrah from At-Taaif or nearby places, to enter into the state of *Ihraam* at Al-Jai'raanah. Many people who have no knowledge distort this *Sunnah*; what they do is leave Makkah, go to Al-Jai'raanah, begin their pilgrimage from

^[1] Refer to *Abu Daawood*, the Book of *Jihaad*, chapter, "In Regard to Killing Women"; *Sunan Ibn Maajah*, chapter, "Invasions and (the Ruling Regarding) Killing Women and Children"; to the *Musnad* of Imam Ahmad, the *Musnad* of Jaabir ibn 'Abdullah ؓ; and to *Al-Bidaayah Wan-Nihaayah* (4/336).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/336).

there, and then return to Makkah. This is not something the Messenger of Allah ﷺ ever did, nor is it a practice that is recommended by any scholar. Rather, it is the common masses of Muslims who try to validate it, mistakenly claiming that they are following the *Sunnah* of the Prophet ﷺ. The Prophet ﷺ began his 'Umrah from Al-Jai'raanah because he was away at At-Taaif and was on his way to Makkah; he ﷺ did not leave Makkah in order to go to Al-Jai'raanah and begin his 'Umrah from there.^[1]

5) The Prophet ﷺ Advises a Bedouin to do in 'Umrah what He does During Hajj

Ya'la ibn Munabbah ؓ said, "A man, wearing a robe that had perfume on it or he said, 'traces of yellow (which indicated perfume)' went to the Prophet ﷺ, who was at Al-Jai'raanah at the time. The man said, 'What do you command me to do during my 'Umrah?' Revelation then came down to the Prophet ﷺ, and someone covered him in a garment.' I wished to see the Prophet ﷺ while revelation was descending upon him. 'Umar ؓ raised a side of the garment, and I looked at him. He was making a snoring-like noise. When he was relieved of that state (i.e., when the session of revelation ended), he ﷺ said, 'Where is the one who asked about 'Umrah? Wash away the yellowness (i.e., the traces of perfume) from yourself...and remove your robe. And do during your 'Umrah what you do during your Hajj.'"^[2]

From the context of this *Hadeeth*, it is clear that the questioner already knew how to perform *Hajj*. And as for the way in which the Prophet ﷺ likened 'Umrah to *Hajj*, it was a general likening, which meant: That which is prohibited during *Hajj* such as perfume is also prohibited during 'Umrah. It perhaps also meant: Just as you perform *Tawaaf* around the Ka'bah, walk circuits

^[1] Refer to *Zaad Al-Ma'aad* (3/504).

^[2] *Saheeh Bukhaaree*, chapter, "Doing in 'Umrah what is Done During Hajj"; and *Saheeh Muslim*, chapter, "What is Permissible for a Pilgrim Who is Performing Hajj or 'Umrah and what is not Permissible; and the Prohibition of Wearing Perfume for a Pilgrim." Also, refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 578).

between As-Safaa and Marwah, and shave your head during *Hajj*, you must do the same during *'Umrah*. The meaning of this *Hadeeth* is therefore general, and no way means that both *Hajj* and *'Umrah* are exactly alike, for there are things one does during *Hajj* such as throwing stones, standing at *'Arafah*, and staying at Al-Mina and Al-Muzdalifah that one does not do during *'Umrah*.

6) A Dead Enemy's Things Belong to the Muslim Who Killed Him

On the Day of Hunain, Abu Qataadah ؓ saw a Muslim engaged in man-to-man combat with an enemy soldier; meanwhile, he ؓ also saw another polytheist sneaking behind the same Muslim in order to kill him. Reacting as quickly as possible, Abu Qataadah ؓ went after the second man the one who was sneaking behind the Muslim soldier. The man saw Abu Qataadah ؓ coming and raised his sword to strike him. Abu Qataadah ؓ was too fast, however, and delivered a blow first, one that completely severed the hand of the enemy fighter. The man then drew nearer to Abu Qataadah ؓ and got him into a bear hug; he was squeezing so hard that Abu Qataadah ؓ began to fear that it was the end for him. But just before the man managed to squeeze the very life out of Abu Qataadah, he knelt to the ground, having become very weak because of the effort he was exerting and because of the wound that Abu Qataadah ؓ had inflicted on him. Not wanting to lose the opportunity that was just afforded to him, Abu Qataadah ؓ pushed the man away and killed him.

Later on, the Messenger of Allah ﷺ said to the people, "Whoever proves that he killed someone becomes owner of his things (i.e., the things that are with the dead enemy soldier when he dies)." In the hope of finding someone who would bear witness to the aforementioned incident, Abu Qataadah ؓ stood up; no one, however, testified on his behalf. He ؓ sat down, and then deciding not to give up so easily, he ؓ told his story to the Prophet ﷺ. A man from the Quraish who was present and who

paid close attention to Abu Qataadah's detailed account said, "The weapons of the dead person he mentioned are with me," but he then asked to be allowed to keep them. Abu Bakr ؓ said, "Never! Let him not give it to a weak person from the Quraish while he leaves a lion from the lions of Allah (i.e., Abu Qataadah ؓ) who fought for Allah and His Messenger ﷺ." The Messenger of Allah ﷺ stood up and gave the weapons to Abu Qataadah ؓ, who used them to buy a garden. He ؓ later said, "It was the first wealth I acquired (while fighting) for the cause of Islam."^[1]

This story highlights the superior qualities of two Companions ؓ: First, of Abu Qataadah Al-Ansaaree ؓ who risked his life to save a fellow Muslim who was about to be attacked from behind; and second, of Abu Bakr ؓ, who was so fair and just that he ؓ argued on behalf of a man from the *Ansaar* against a man from his own tribe, the Quraish; this is because he ؓ was primarily concerned not with tribal loyalty, but with upholding truth and justice.^[2]

7) The Prohibition of Taking (or Stealing) from the War Booty Before Its Distribution

After Hunain, when an abundance of war booty was won by the Muslims, the Prophet ﷺ feared that some Muslims might be tempted to take something for themselves, and not realize in the process the grave sin of doing so. And so the Prophet ﷺ took a single hair from the hump of a camel that was a part of the booty, placed the piece of hair between his fingers, and said, "O people, as for that which Allah bestowed upon you as war booty, not even this (paltry) amount is made lawful for me. All that is made lawful for me is one-fifth, and even that is returned to (certain groups among) you. So give up any thread or needle (and by extension, anything more valuable than that), and beware of Al-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4322; and *Saheeh Muslim*, chapter, "The Right (During War) of the Killer to Take what is Found with the Person He Killed."

^[2] Refer to *At-Taarkeeh Al-Islaamee* by Al-Humaidee (8/26).

Ghulool (wrongfully taking from the war booty before its distribution), for indeed *Al-Ghulool* is disgrace, fire, and shame for those who perpetrate it, both in this world and in the Hereafter.”^[1]

When the people heard this stern warning, they became extremely frightened. A man from the *Ansaar* came forward with a ball of yarn and said, “O Messenger of Allah ﷺ, I took this hair (yarn) so that I could use it to sew the saddle of a camel that belonged to me and that died.” The Messenger of Allah ﷺ said, “As for my right over it and what belongs to the children of ‘Abdul-Muttalib (i.e., as for our share of it from the spoils), then it is yours.” The *Ansaaree* man said, “If it is such a grave matter (i.e., since it is such a serious crime to take from the spoils even something so small), then I have no need of it.” He ﷺ then threw it away from his hands.^[2]

‘Aqeel ibn Abee Taalib ﷺ found himself to be in a similar situation. For on the Day of Hunain, he ﷺ entered upon his wife, Faatimah bint Shaibah ﷺ, with his sword smeared in blood. He ﷺ said to her, “Take this needle and use it to sew your garments.” He ﷺ gave it to her, but shortly afterwards heard a caller calling out, “Whoever has taken something (from the spoils), then let him return it, even (something as small as) a thread and a needle. ‘Aqeel ﷺ returned home, took the needle from his wife, and threw it into a pile of the war booty.”^[3]

The Prophet ﷺ made it clear that, no matter how small or insignificant something seemed, one was not allowed to pilfer it from the war booty. An emphasis was placed on things of low value because small crimes lead to bigger crimes. This was, more than anything else, a lesson through which the Prophet ﷺ hoped

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, chapter, “Distributing the Spoils.”

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, chapter, “Distributing the Spoils.”

^[3] Refer to *Muhammad Rasoolullah* by Muhammad As-Saadiq ‘Urjoon (4/387, 388).

to uproot the shameful characteristics of greediness and deception from society.

8) Fulfilling an Oath One Made Prior to Embracing Islam

'Abullah ibn 'Umar ؓ said, "As we were returning from Hunain, 'Umar ؓ asked the Prophet ﷺ about a vow he had made during the pre-Islamic times of ignorance to perform *'Itikaaf* (to stay in the *Masjid* for a period of time and to dedicate that time to the worship of Allah ﷻ). The Prophet ﷺ then commanded him to fulfill his vow."^[1]

The Stories Of Some Companions ﷻ

1) Anas ibn Abee Mirthad Al-Ghanawee ؓ

One night before the Battle of Hunain began in earnest, the Messenger of Allah ﷺ asked his Companions ؓ, "Who will guard us this night?" Anas ibn Abee Mirthad ؓ said, "I will, O Messenger of Allah ﷺ." The Prophet ﷺ said, "So mount (your riding animal)." First, Anas ibn Abee Mirthad ؓ went to get his horse, and then he returned to the Messenger of Allah ﷺ, who said to him, "Head in the direction of this mountain pass, and continue travelling until you reach its highest point (and stand guard there); that way, we will not be attacked by surprise from the direction you will be guarding."

In the morning, the Messenger of Allah ﷺ went out to his place of prayer. He ﷺ performed two units of prayer and then said to his Companions ؓ, "Have you sensed (i.e., have you seen, heard, or perceived in any way) your rider (the wording 'your rider' was meant as a bestowal of praise upon Anas ibn Mirthad ؓ)?" They said, "We have not sensed him (i.e., his arrival or presence among us; rather, he is probably still away at his post guarding the mountain pass)."

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4320; and *Saheeh Muslim*, chapter, "The Vow of a Disbeliever, and What a Disbeliever Should Do About That Vow When He Embraces Islam."

The prayer then commenced, and while praying, the Prophet ﷺ turned to look in the direction of the mountain pass. When the prayer was completed, he ﷺ said, "Rejoice, for indeed, your rider has come." He ﷺ began to look through the trees in the mountain pass, and from that direction Anas ؓ was returning. Drawing nearer and then finally stopping directly in front of the Prophet ﷺ, Anas ؓ said, "Verily, I went out until I reached the highest part of the mountain pass, which is where you ordered me to go. In the morning, I overlooked both mountain passes; I looked and didn't see anyone."

"Did you descend (from your riding animal) during the night?" the Prophet ﷺ asked.

"No," Anas ؓ said, "Except to pray or to relieve myself."

"You have done something that has made Allah's reward compulsory upon you," said the Prophet ﷺ. "Because you have completed this deed (the deed of having gone out, carried out the Prophet's instructions, and guarded the Muslims from a surprise attack), it will not harm you if you do not do any more (voluntary good) deeds (ever again)."^[1]

In this story, the Prophet ﷺ established the importance of the individual. Through his actions, the Prophet ﷺ made it clear that an individual member of an army is not just a serial number or someone who is to be used for a purpose and then discarded. The Prophet ﷺ cared so much about Anas's welfare that he ﷺ turned his head during prayer, something he ﷺ would not do except under extraordinary circumstances. Then he ﷺ said, "Rejoice, for indeed, your rider is coming." "Your rider" was a term that was used to inform people about important matters. That the individual is naturally endowed with dignity was confirmed by the way the Prophet ﷺ treated all of his Companions ؓ; and the

^[1] *Sunan Abu Daawood*, the Book of *Jihaad* (2501). Imam Abu Daawood said about this *Hadeeth*, "Its Chain is Authentic and Fulfill the Condition of *As-Saheeh* (*Saheeh Bukhaaree* or *Saheeh Muslim*); *Saheeh As-Seerah An-Nabawiyah*, pg. 550; *Al-Isaabah* by Ibn Hajar; *Mo'jam* by *At-Tabaraanee*; *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; and *As-Seerah An-Nabawiyah* by Ibn Hishaam.

same dignity is also affirmed in this Verse of the Noble Qur'an:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (٧٠)

“And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayibaat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.”

(Qur'an 17: 70)

As for the Prophet's saying, “You have done something that has made Allah's reward compulsory upon you; because you have completed this deed (the deed of having gone out, carried out the Prophet's instructions, and guarded the Muslims from a surprise attack), it will not harm you if you do not do any more (voluntary good) deeds (ever again),” it refers to voluntary deeds that atone for sins and that raise a person in ranking with his Lord. Therefore, the intended meaning is that Anas ؓ did a deed that was so good and important that it was enough to atone for any bad deeds that he might have went on to perpetrate in the future; furthermore, it was enough to raise him to higher rankings in Paradise. The aforementioned saying of the Prophet ﷺ does not mean, however, that his deed was so good that he didn't have to perform obligatory acts of worship any longer; to the contrary, like any other Muslim, he still had to perform obligatory deeds.^[1]

2) The Bravery of Umm Saleem ؓ on the Day of Hunain

Anas ؓ reported: “Umm Saleem took a dagger on the Day of Hunain and kept it with her. Abu Talhah ؓ saw her and said to the Prophet ﷺ, “O Messenger of Allah, here is Umm Saleem ؓ, and she has a dagger with her.” The Messenger of Allah ﷺ then asked her, “For what purpose do you have this dagger?” She ؓ said, “I took it so that, if one of the polytheists drew near to me, I could cut open his stomach.” The Messenger of Allah ﷺ laughed,

^[1] Refer to *At-Taareekh Al-Islaamee* (8/14).

and she ﷺ said, "Other than us (those that didn't flee), kill the rest of the *Tulaqaa* (those that were pardoned on the Day of the Makkah Conquest), for they ran away from you (and left you practically all alone)." The Messenger of Allah ﷺ said, "O Umm Saleem, verily, Allah has spared (them) and has bestowed kindness (and mercy upon them)."^[1]

3) Ash-Shaimaa bint Al-Haarith ﷺ, the Prophet's Sister Through Breastfeeding

One of the prisoners captured by the Muslims was Ash-Shaimaa bint Al-Haarith, daughter of Haleemah As-Sa'diyyah, the woman who nursed the Prophet ﷺ during a part of his childhood years. Because Haleemah breastfed the Prophet ﷺ, he ﷺ became brother to Ash-Shaimaa through breastfeeding.

The Muslims forced Ash-Shaimaa to the marketplace, not knowing who she was, but she quickly made her identity known to them, saying, "You do know, by Allah, that I am indeed the sister of your companion (of the Prophet ﷺ) through breastfeeding?" Although they didn't believe her, they had to make sure, and so they took her to the Messenger of Allah ﷺ.

The Prophet ﷺ and Ash-Shaimaa were playmates when they were young children; it is not surprising, therefore, that the Prophet ﷺ, not having seen her ever since, did not recognize her. She said, "O Messenger of Allah, I am indeed your sister through breastfeeding." The Prophet ﷺ asked for a sign through which she could prove her claim. She said, "You once bit me on my back while I was carrying you on my hips." Recalling the incident, the Prophet ﷺ knew that she was truthful. He placed his robe on the ground and invited her to sit on it. He ﷺ then gave her a choice: Either she ﷺ could stay with the Prophet ﷺ, where she would be loved and honoured; or, if she wanted, the Prophet ﷺ would provide her with supplies and she could return to her people. She ﷺ chose for the latter option, and she

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, *Hadeeth* number: 1809; and *Saheeh As-Seerah An-Nabawiyah* (563).

also announced her entry into the fold of Islam. The Messenger of Allah ﷺ gave her three slaves, one servant-girl, and a number of camels and sheep.^[1]

The Poet Ka'ab Ibn Zuhair ؓ Embraces Islam

Ka'ab was a famous poet who, in the past, had insulted the Prophet ﷺ in some of his poems. When the Prophet ﷺ and the Muslims conquered Makkah, the earth, vast though it is, became a very narrow place for him. He was overcome by grief, and he knew not where to go. His brother, Bujair ؓ, pleaded with him to go to the Messenger of Allah ﷺ as a repentant and as a Muslim, and warned him that, if he refused, a harsh punishment awaited him in the Hereafter. Ka'ab then composed a poem in which he praised the Messenger of Allah ﷺ a poem that soon became famous. By the time this happened, the Messenger of Allah ﷺ had already returned to Al-Madeenah.

Then one particular morning, when the Prophet ﷺ was out performing the Morning prayer, Ka'ab ؓ arrived in Al-Madeenah, went to the Prophet ﷺ, and sat down in front of him. Ka'ab ؓ then placed his hand on the hand of the Prophet ﷺ. The Prophet ﷺ, however, did not recognize him. Ka'ab ؓ said, "Verily, Ka'ab ibn Zuhair has come, asking that you guarantee his safety. He has come as a repentant and as a Muslim. Will you then accept that from him?" A man from the *Ansaar* ؓ leaped towards Ka'ab ؓ and said, "O Messenger of Allah, allow me to take care of the enemy of Allah; allow me to strike his neck." The Messenger of Allah ﷺ told the *Ansaaree* man ؓ to leave Ka'ab ؓ alone, since he had repented and embraced Islam.

With the Islam of Ka'ab ibn Zuhair ؓ, it is safe to say that all poets who had opposed the Prophet ﷺ in the past changed sides and were now members of the Muslim nation. For other famous poets—such as Diraar ibn Al-Khattaab ؓ, 'Abdullah ibn Az-Zab'aree ؓ, Abu Sufyaan ibn Al-Haarith ؓ, Al-Haarith ibn Hishaam ؓ, and

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee, pg. 358.

Al-'Abbaas ibn Mirdaa ﷺ also became Muslims and began to use their talents to serve Islam. Their entry into the fold of Islam was yet another of the many benefits of the Conquest of Makkah.^[1]

Some Of The Results And Consequences Of The Battles Of Hunain And At-Taaif

- 1) The Muslims achieved complete victory over the Hawaazin and Thaqeef tribes.
- 2) The Battles of Hunain and At-Taaif were the last battles that the Prophet ﷺ fought in against Arab polytheists.
- 3) The people of Makkah and the *Ansaar* profited from the conquest. As for the former, they were given a high percentage of the spoils. And as for the latter, they got much, much more: a confirmation of their faith as per the testimony of the Prophet ﷺ; a supplication by the Prophet ﷺ for them, their children, and their children's children; and the honour of taking the Messenger of Allah ﷺ back with them to Al-Madeenah.
- 4) The strength of the Muslim army increased greatly when the people of Hawaazin embraced Islam. They, in addition to the people of Makkah, helped to completely wipe out polytheism and all of its traces from the region.
- 5) The Muslim country expanded once again, for the regions inhabited by the Hawaazin were added to its realm, while Al-Madeenah remained its capital.
- 6) Complete control over the region enabled the Prophet ﷺ to concentrate on other matters: on welcoming delegates of tribes who wanted to embrace Islam; on sending out units to destroy any idols that had not already been destroyed; and to organize the collection and distribution of *Zakaat* (obligatory charity) and *Jizyah* (head tax), a monumental task considering the large number of tribes that were now under the rule of Islam.

^[1] Refer to *Ma'een As-Seerah* (pgs. 431, 432, 433).

4

The Most Important Events That Took lace Between Hunain And Tabook

Organizing The Collection And Distribution Of *Zakaat* (Obligatory Charity) And *Jizyah* (Head Tax Imposed On Non-Muslims living Under The Rule Of Muslims)

After the Messenger of Allah ﷺ returned to Al-Madeenah, which was around the end of Dhil-Qai'dah, he ﷺ began to organize and train the men whose job it was to go out and collect *Zakaat* and *Jizyah* from other tribes. Then in the beginning of *Muharram*, of the year 9 H, the Messenger of Allah ﷺ sent out his collectors to various cities and tribes. He ﷺ sent Buraidah ibn Al-Husaib ؓ to the Aslam and Ghafaar tribes; 'Abbaad ibn Bish Al-Ashhalee ؓ to the Sulaim and Muzainah tribes; Raafai' ibn Makeeth ؓ to the Juhainah tribe; 'Amr ibn Al-'Aas ؓ to the Fizaarah tribe; Ad-Dahhaak ibn Sha'baan Al-Kilaabee ؓ to the Banu Kilaab tribe; Bistr ibn Sufyaan Al-Ka'bee ؓ to the Banu Ka'ab tribe; Ibn Al-Lutaibah Al-Azdee ؓ to the Banu Dhibyaan tribe; a man ؓ from the children of Sa'd ibn Hudhaim to the Banu Hudhaim tribe^[1]; Al-Muhaajir ibn Abee Umayyah ؓ to San'aa; Ziyaad ibn Labeed ؓ to Hadramoot; Az-Zabarqaan ibn Badr ؓ and Qais ibn 'Aasim

^[1] Refer to *Nadraturun-Na'eem* (1/384).

✽ to the Banu Sa'd tribe^[1] ; Al-'Alaa ibn Al-Hadramee ✽ to Bahrain; and 'Alee ibn Abee Taalib ✽ to Najraan.

These collectors were not free to act as they wanted; their work involved money, and so they were watched over with close scrutiny, and tough rules were imposed on them. For one thing, they were forbidden from accepting any form of gift whatsoever from the people to whom they were sent; they had to make do with the pay they were given by the Muslim government. When one collector returned and said to the Muslims, "This is for you, and this was given to me as a gift," the Messenger of Allah ﷺ stood up on the pulpit, praised and glorified Allah ﷻ, and delivered the following sermon: "What is the matter with a worker I had sent out who said, 'This is for you, and this was given to me as a gift? Should he not have remained seated in the house of his father or the house of his mother, and then waited to see whether or not he would be given a gift! By the One Who has the soul of Muhammad in His Hand, none of you will (wrongfully) take anything from it (from *Zakaat* money that is collected) except that he will come on the Day of Resurrection, carrying it on his neck. If it is a camel, it will make a *Rughaa* sound; if it is a camel, it will make a *Khuwaar* sound; and if it is a sheep, it will make a *Tai'ar* sound (*Rughaa*, *Khuwar*, and *Tai'ar* are, respectively, the sounds that are made by camels, cows, and sheep)." The Prophet ﷺ then raised his hands until the whiteness of his armpits could be seen, and he ﷺ repeated twice, "O Allah, have I conveyed?"^[2] It is related that the Prophet ﷺ would also say, "As for any worker that I appointed and for whom I allotted a specific amount of sustenance (i.e., a specific amount of pay), whatever he takes beyond that sustenance is *Ghulool*."^[3] *Ghulool*

^[1] Refer to *Nadratan-Na'eem* (1/384).

^[2] *Saheeh Muslim*, the Book of Leadership, chapter, "It Being Prohibited for Government Workers to Accept Gifts"; *Hadeeth* number:1832.

^[3] Refer to *At-Taraateeb Al-Idaariyyah* by Al-Kattaanee (1/265). And *Saheeh Muslim* related the same *Hadeeth*, but with a different wording, in the Book of Leadership, chapter, "It Being Prohibited for Government Workers to Accept Gifts." And *Abu Daawood* related it in the Book of the *Kharraaj* Tax, Spoils of

is literally the wealth a person steals before the spoils of war are distributed, and as we have hitherto seen, to perpetrate the crime of *Ghulool* is a grave sin; in this *Hadeeth*, the Prophet ﷺ equated a similar crime, the stealing of *Zakaat* funds by a collector, to the crime of *Ghulool*.

The Most Important Military Units That Were Sent Out During This Period

1) The Unit of At-Tufail ibn ‘Amr ؓ

While still at Hunain, and before proceeding onwards to At-Taaif to besiege its inhabitants, the Prophet ﷺ sent At-Tufail ibn ‘Amr ؓ to Dhal-Kaflain, an idol that belonged to ‘Amr ibn Humamah Ad-Dausee. At-Tufail ؓ and the men of his unit were instructed to destroy the idol and to then return as quickly as possible to provide reinforcements for the Muslim army at At-Taaif.

At-Tufail ibn ‘Amr ؓ successfully completed his mission: he first broke and then burned the idol Dhal-Kaflain. He then returned with four-hundred of his people, bringing along with him a catapult and other useful weapons. And they reached At-Taaif to help the Muslim army four days after the Messenger of Allah ﷺ had initially arrived there.^[1]

2) The Unit of ‘Abdullah ibn Hudhaafah As-Sahmee ؓ (It has been said that it was actually called, “The Unit of the *Ansaar*”)

‘Alee ibn Abee Taalib ؓ reported that the Prophet ﷺ sent out a unit and appointed a man from the *Ansaar* to lead it. He ؓ ordered them to obey him, and for some reason that is not mentioned in the narration, he became angry at them and said,

War, and Leadership, chapter, “Providing Provision (i.e., Pay) to Government Workers.”

^[1] Refer to *Nadratur-Na’eem* (1/385).

“Did not the Prophet ﷺ order you to obey me?” They ﷻ said, “Yes.” He ﷻ said, “Then gather some firewood for me.” Once they gathered firewood for him, he ﷻ said, “Light a fire,” and again they obeyed him. He ﷻ then said, “Enter it.” They almost resolved to enter it, but then they stopped one another, saying, “We fled to the Prophet ﷺ in order to save ourselves from the Fire (of Hell, so why should we now cast ourselves into a fire?).” They continued in this manner, until the fire subsided by itself, by which time their leader’s anger subsided as well. When news of this incident reached the Prophet ﷺ, he ﷺ said, “Had they entered it, they would not have come out of it until the Day of Resurrection. Obedience is in *Al-Ma’roof* only (*Al-Ma’roof* being all things that are considered good in Islamic law, and the act of suicide is of the opposite category it is evil, which is why the Prophet ﷺ said that, had they entered the fire, they would have been punished).”^[1]

3) The Unit of ‘Alee ibn Abee Taalib ﷻ

In Rabee’ul Aakhir, a unit headed by ‘Alee ibn Abee Taalib ﷻ made its way to Al-Fuls, one of the idols of the Taiy’ tribe. ‘Alee’s unit consisted of one-hundred and fifty men from the *Ansaar*, who were riding upon one-hundred camels and fifty horses. And ‘Alee ﷻ had with him a black flag and a white banner.

They raided the district of the Haatim family Haatim was the famous Arab man who was known for his generosity at the time of dawn. Alee’ ﷻ and his men accomplished their main goal of destroying Al-Fuls, but they also benefited otherwise as well, gaining a great deal in terms of spoils of war many female captives, camels, and sheep.^[2] Among the female prisoners was the sister of ‘Adee ibn Haatim; as for ‘Adee, he managed to escape

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, “The Unit of ‘Abdullah ibn Hudhaafah As-Sahmee,” *Hadeeth* number: 4340; and *Saheeh Muslim*, the Book of Leadership, chapter, “It Being Obligatory to Obey Rulers, Except When Command to the Disobedience of Allah, in Which Case It is Prohibited to Obey Them.”

^[2] Refer to *Taareekh Al-Isaam* by Adh-Dhahabee and to *Al-Maghaazee* (pg. 624).

from the attack and took flight towards Ash-Sham (Syria and surrounding regions).

4) The Unit of Jareer ibn ‘Abdullah Al-Bajalee ﷺ

One day, the Messenger of Allah ﷺ said to Jareer ibn ‘Abdullah ﷺ, “Will you not spare me (the evil of) Dhil-Khalasah?” Jareer ﷺ said, “Yes indeed,” after which he assembled a unit that consisted of one-hundred and fifty riders from the people of Ahmas a people who were known to be skilled riders. Jareer ﷺ, on the other hand, was not a good rider and was not able to remain firmly seated on a saddle; frequently, he ﷺ would fall off. Because of his shortcomings as a rider, Jareer ﷺ mentioned his situation to the Prophet ﷺ, who struck him in the chest so hard that Jareer ﷺ later saw the imprint of the Prophet’s hand on his chest. At the same time as he struck Jareer ﷺ, the Prophet ﷺ said, “O Allah make him firm, and make him someone who is a guide (to others) and someone who is guided himself (i.e., make him complete).” Jareer ﷺ later said, “Thereafter, I never again fell off of a horse.” Dhul-Khalasah was a sort of temple in Yemen, and inside of it were idols; some worshippers who frequented it had the temerity to call it ‘the Ka’bah.’ Jareer ﷺ and his men went to it, demolished it into pieces, and then burned it. When Jareer ﷺ had initially arrived in Yemen, a man was there who drew stone lots in a practice that was known as *Al-Azlaam* a practice that was resorted to by polytheists when they wanted to make an important decision. They would take three stones: upon one was written, “Do,” upon another was written, “Don’t do,” and nothing was written upon the third stone. If, for example, a polytheist needed to decide whether to go on a journey or not, he would draw lots with *Al-Azlaam*, and base his decision on which stone was drawn. It was an act of polytheism, so when Jareer ﷺ was approaching, someone said to the man who was drawing lots with *Al-Azlaam*, “Verily, the messenger of the Messenger of Allah ﷺ is here, and if he catches you, he will strike your neck.” The man did not heed this advice, but instead continued to draw lots with *Al-Azlaam*,

until, suddenly, he saw Jareer ؓ standing right over him. Jareer ؓ said, "You will indeed break them and bear witness that none has the right to be worshipped but Allah, or I will strike your neck." The man destroyed the stones and bore witness to the Testimony of Truth.

Later on, Jareer ؓ sent one of the men from Ahmas, Abu Artā'ah ؓ, to take back news of the mission's successful conclusion to the Prophet ﷺ. When Abu Artā'ah ؓ returned with the message, he ؓ said, "O Messenger of Allah, by the One Who sent you with the truth, I did not leave to come to you until I first saw that it (Dhil-Khalasah) was like a mangy camel (i.e., it was no longer adorned as a temple, but became ugly as it burned down to the ground)." The Prophet ﷺ then invoked Allah ﷻ to bless the horses and men of Ahmas, and he ﷺ repeated the invocation five times.^[1]

'Adee Ibn Haatim ؓ Embraces Islam

When 'Alee ibn Abee Taalib ؓ and his men had set out to destroy the 'Taiy' idol, 'Adee ibn Haatim escaped from them and fled to Yemen; meanwhile, his sister was one of the prisoners who were captured during the course of the raid. She was taken back to Al-Madeenah, and the Messenger of Allah ﷺ treated her in a noble, generous, and respectful manner; he ﷺ further honoured her by giving her clothing as a gift and by providing her with the supplies she needed to make the return journey to her homeland. She went not to her homeland but instead to the region of Ash-Sham, in order to meet up with her brother. Once she found him, she advised and encouraged him to go to the Messenger of Allah ﷺ. 'Adee accepted her advice and travelled to Al-Madeenah.

Abu 'Ubaidah ibn Hudhaifah ؓ, who was one of the narrators of 'Adee's story, said, "I used to relate the story of 'Adee ibn Haatim (though I never heard it directly from him). I said, 'Here is 'Adee

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Dhul-Khalasah Raid"; *Hadeeth* number: 4357.

in the direction of Al-Kufah. Were I to go to him, I would be able to hear his story directly from him.' And so I went to him and said (upon meeting him), 'Verily, I used to relate a *Hadeeth* indirectly from you, and I wanted to hear it directly from you.'"

'Adee ؓ then proceeded to give an account of his story, beginning with the words:

"When Allah 'Azza Wa Jall the Possessor of might and majesty) sent the Prophet ﷺ, I ran away from him until I found myself to be in the most distant land of the Muslims, a land that bordered the Roman Empire. I hated where I was, more so even than the place I came from. I said (to myself), 'Verily, I will go to this man (the Prophet ﷺ). Then by Allah, if he is truthful, I will listen to him. And if he is a liar, he will not cause me harm.'

I went to him and the people began to gaze at me and say, "Adee ibn Haatim, 'Adee ibn Haatim.' (The narrator said, "I think he repeated this three times.) The Prophet ﷺ said to me, 'O 'Adee, embrace Islam, and achieve safety.' I said, 'Verily, I am already an adherent of a religion.' The Prophet ﷺ said, 'O 'Adee, embrace Islam, and achieve safety.' I said, 'Verily, I am already an adherent of a religion.'...The Prophet ﷺ said, 'I am more knowledgeable about your religion than you are.'"

At this point, 'Adee was incredulous, for what could the Prophet ﷺ know about his religion, a little-known-about religion that was a cross between Christianity and Judaism. The Prophet ﷺ surprised him by saying, "(I do know) that Al-Mirbaa' is not permissible in your religion." Al-Mirbaa' is the practice of giving one-quarter of the spoils of war to the chief of the tribe. 'Adee's people would give him that share of their spoils, and 'Adee would accept it from them even though, according to the teachings of his religion, he was not permitted to do so. The Prophet ﷺ was thus pointing out a contradiction in 'Adee's way of thinking and way of life, for how could he claim to be an adherent of a religion when did not follow its teachings. That is one striking part of the Prophet's statement; another striking aspect of it is that he surprised 'Adee with detailed knowledge both about his religion